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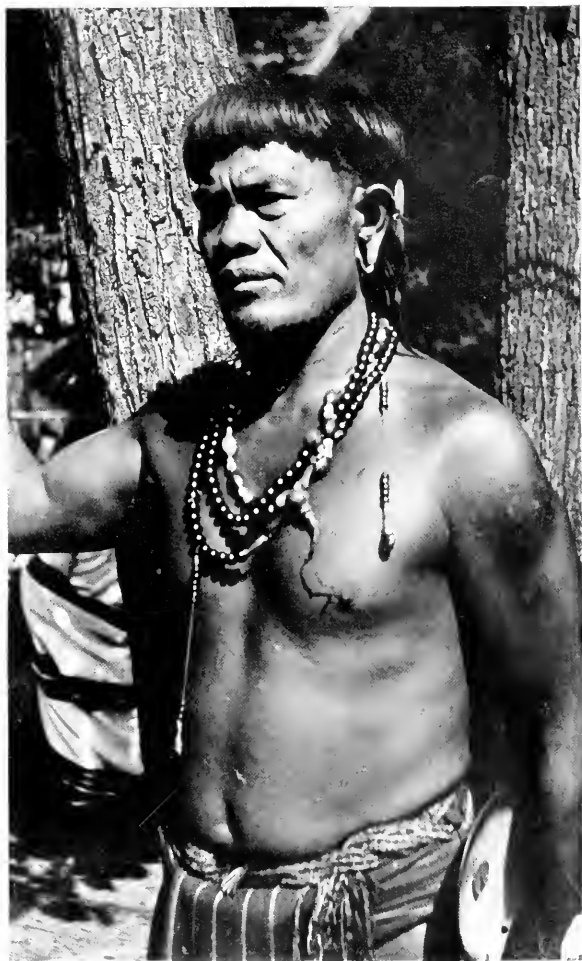




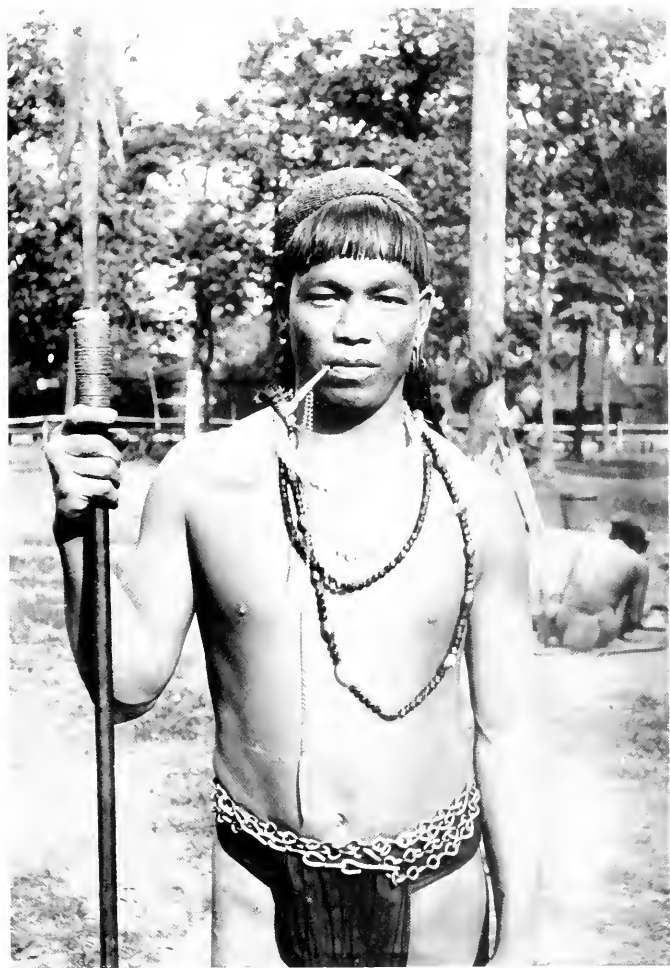












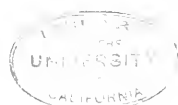






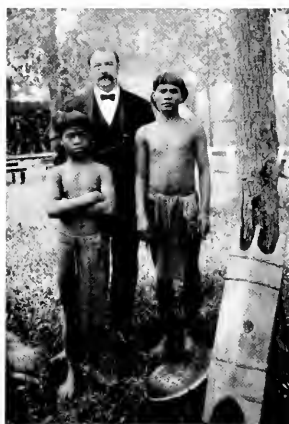


















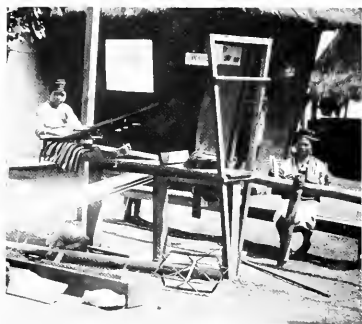










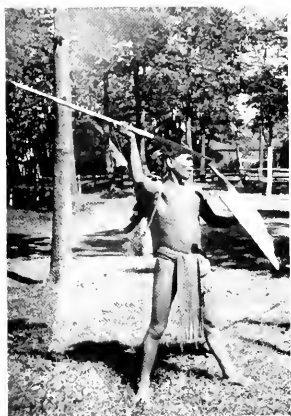














THE FIRST GRAMMAR  
OF THE LANGUAGE SPOKEN  
BY THE  
BONTOC IGOROT  
WITH A  
VOCABULARY AND TEXTS







TO MY FRIEND ANAUWASAL OF TUCUCAN



# THE FIRST GRAMMAR

OF THE LANGUAGE SPOKEN  
BY THE

## BONTOC IGOROT

WITH

### A VOCABULARY AND TEXTS

MYTHOLOGY FOLK-LORE HISTORICAL EPISODES  
SONGS

BY

DR. CARL WILHELM SEIDENADEL



CHICAGO

THE OPEN COURT PUBLISHING COMPANY

LONDON AGENTS

KEGAN PAUL, TRENCH, TRÜBNER & CO., LTD.

1909

GENERAL

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## PREFACE

This book, the first part of which contains the First Grammar of the hitherto unwritten and unexplored Language of the Bontoc Igórot, is based exclusively on the material which the Author has obtained personally from the lips of several groups of Igórot who were on exhibition in Chicago during the Summer and Autumn of 1906 till October 9, and in 1907 from May 28. to August 20. They were under the management of Messrs. Felder, Krider and Schneidewind, altogether some ninety men and women, having been conducted to the United States by Mr. Schneidewind from their homes at Bontoc in the very heart of North Luzon and from several other towns in the valley of the Rio Chico de Cagayán.

In the Autumn of 1906 the first group was joined by another contingent of about thirty men and women who had been scattered at different places over this country. By a decision of a Federal Court they were ordered to be reunited and transferred to Chicago, there to await the day for their return to Bontoc. On the spacious field at the Riverview Park this unfortunate second group found well built houses and humane treatment, after sad experience to the contrary; their intelligence and keen sense of justice persuaded them that the manifold wrongs had been inflicted upon them, at their first contact with our civilization, by one individual only, their former manager, and not by the Government. When these Igórot who were kept

away from their homes since their departure for the St. Louis World's Exposition had been permitted to return—penniless but rich in experience—to their country, five members of their group had to remain about two months in Riverview Park and several months longer in various cities and towns as witnesses in behalf of the United States in some apparently endless lawsuits against their unscrupulous former manager. Several of these natives also helped the Author greatly in collecting material from the spoken language. And so did Agpauwan, a young man from Alab, who remained in Chicago under the care of Mr. George E. Ellis, Civil Engineer of the Federal Signal Company, in order to attend school at different places.

Considerable difficulties were encountered during the first time which the Author spent with the Igórot at their campfire, their forge, under the roofs of their huts, observing them throwing spears, contesting in sham-battles, singing, dancing, thrashing, preparing their meals, constructing rice-terraces, making spears, plaiting hats, moulding pottery, forming pipes, weaving, etc. The difficulties seemed at first even unsurmountable, for none of those whom the Author met at first understood English sufficiently well to comprehend questions or to give explanations. (Nor do the Igórot employ any method or possess any knowledge of committing their language or thoughts to any kind of writing whatsoever). Thus it became necessary to force the way into their idiom by their idiom. But what had appeared, in the beginning, to be almost a misfortune, proved afterwards to be a blessing: the necessity of using in the research almost exclusively their vernacular, through which the investigator succeeded in gaining genuine and correct material, such as in many other Malayo-Polynesian idioms is collected from unreliable translations of the Bible, from prayerbooks, manuals for priests, reports of unphilological officials, traders, missionaries and similar sources. No book of this kind exists as yet in the Bontoc Igórot vernacular.

Only during the last four days of the Igórot's sojourn in 1906 a young Bontocman of surprising intelligence and a quickly acquired, remarkable knowledge of English, Falónglong, called "Antero Cabrera," returned from other states to Chicago and furthered essentially the revision of the material previously gained. Thus the Author became convinced that the treasure he had gathered, thanks to the assistance of Anauwasal, Bugti, Julio Balinag

(an Ilocano settler at Bontoc, knowing Spanish and Bontoc Igórot), Moleng, Liblib, Domingo, Agpauwan, Faleugno, Fumnak, Taynan and many others, stood the test and could be relied upon.

His investigation, pioneer-work throughout, produced furthermore ample evidence that any attempt to apply to this idiom the rules of the much simpler constructions of the Malay Language would be futile. The truth of a passage in Prof. Dr. Renward Brandstetter's book "*Malaio-polyne-sische Forschungen*," 2. Reihe, III, p. 23, was thus virtually proven. As it is refreshing to see time-honored dogmas shattered by better knowledge, this passage from one of the excellent books of that great scholar shall be quoted here:

"Ein Hauptgrund, dass immer noch so viele schiefe Anschauungen über die malaio-polyne-sischen Spracherscheinungen im Umlauf sind, liegt darin, dass die betreffenden Forscher das Malaiische als Basis verwenden, um sich ihre Ansichten vom MP Sprachbau zu bilden, während dieses von allen MP Idiomen vielleicht am unfruchtbarsten für solche Studien ist."

While the material was taken down during the first few weeks without any definite plan, the fascinating success soon induced the Author to proceed systematically. Henceforth it was his aim to elicit from the Igórot as many examples as possible, illustrative of grammatical rules already sketched, and to collect an extensive Vocabulary of genuine Bontoc Igórot words. But, as a matter of no less importance, he never neglected to take down also from the Igórot's mutual conversation as many phrases as he could obtain, although the significance of most of them was quite obscure, at that first period of his research. This practice furnished excellent training for the ear; several months later the revision of this material, found by the wayside, but conscientiously committed to writing, proved it to be of greater value than had been expected.

When eight months later, on May 28. 1907, a large group of different Igórot came to Chicago (among them only Falonglong and a woman, Suyo from Basao, had been here before), the entire harvest of the former year was gone over, especially with Falonglong's clever assistance, and that of Matyu, Oloshan, Langagan, Tjumigyay, Kalangad, Abakid and Angay, Akunay, Tongay, Bumegda, Kodsoo, Fanged and others. Several chapters of the Grammar were completed, new sections were added, the Vocabulary

was increased, and the extremely important third part of this book, the Texts — the only Texts existing of that language — were dictated by Matyu, Fanged and Falonglong. As the Author had meanwhile memorized his Vocabulary and practiced his grammatical rules, he was able to converse without difficulty with these most sympathetic people, men of astonishing intelligence, inborn independence and frankness, strong principles of honesty, kind disposition, a vivid desire for learning, and blessed with the divine gift of healthy humor; men so different from the crowd that visited their village at the "White City." They readily comprehended the advantages of what we are accustomed to call civilization. Several Igórot were wise enough not to wish a great deal of it in exchange for their strenuous and poor life and their desirable qualities and simple but deep religious feelings. . .

And how kindly did they promise, on their own accord, to furnish still more information concerning their customs and ceremonies, their legends and traditions, prayers, songs, their "old language" (said to be preserved in one distant settlement), when the Author would come to their country to live among them! Thus confidence created confidence.

The use of their vernacular from the very outset did not only yield an enormous quantity of linguistic material, nearly twice as much as is contained in the Grammar and Vocabulary (thanks to the Igórot's far-going patience!), but it enabled the investigator also to gain a more intimate knowledge of the intellectual capacity and the mode of life of the Igórot. Many a statement of travelers in the Bontoc region that was held out to them for verification, met with an ironical smile, or with general shaking of their heads. It may also be said that the attempts at conversing of several visitors in their village at Chicago who claimed to have acquired a knowledge of their idiom at the Igórot's home in the Philippines, were a complete failure, in each single instance.

Students of the Bontoc Igórot Language who wish to read about this tribe and their home will find no little information in a number of articles and in books treating of the Philippines in general and of the Bontoc region in particular. Nothing of this kind should be sought in this work, written with the intention of furnishing material for further philological studies. A few sources for information shall be mentioned; but the Author by no means intends to give a complete bibliographical list, as, for instance, an extract



from Retana's "Biblioteca Filipina," or from the book with the same title by the eminent scholar T. H. Pardo de Tavera, published in 1903 at Washington, under the Direction of the Library of Congress and the Bureau of Insular Affairs.

The numerous articles and "Abhandlungen" by Prof. Dr. Ferd. Blumentritt, especially his "Versuch einer Ethnographie der Philippinen, mit einer Karte der Philippinen; Gotha, J. Perthes, 1882" (page 25-31), based on obsolete material, compiled with praiseworthy endurance from doubtful sources, will not give reliable information concerning our people, however interesting the various theories of the Author may be. Also Prof. Semper's article in Vol. 13 of the "Erdkunde," p. 90-96, contains peculiar errors. More reliable seems to be Dr. Hans Meyer's lecture on the Igórot in the "Zeitschrift für Ethnologie," Vol. 15, 1883, Pag. 377-390. (Dr. Meyer has visited the Igórot in their country).

The Eighth Volume of the "Publicationen aus dem Kgl. Ethnographischen Museum zu Dresden: Die Philippinen. I. Nord-Luzon, von A. B. Meyer und A. Schadenberg. 1890" shows on 18 tables with excellent illustrations some implements and arms of the Igórot among those of other tribes. In the introduction preceding these tables wherever the "Igórot"-names for several objects are given, they are almost unexceptionally wrong, i. e., they are not the names under which the Bontocmen know these objects.

In his report in the "Zeitschrift für Ethnologie," Vol. 20, 1888, p. 34 ff. Dr. Alexander Schadenberg gives a concise, interesting account of the Igórot. As the Igórot admitted, this report contains many correct statements; it appears to be more truthful than other articles published before. He describes their bodily and mental characteristics, family life, childbirth, couvade, naming, the "pabafungan" and "olog," trial-marriages and permanent marriages, tattoo, dress, ornaments, weapons, household utensils and implements, agriculture, domestic animals, hunting and fishing, food, dwellings, head-hunting, festivals and ceremonies, dances, continuous feuds, skill as iron-workers, forges, councils of old men, smoking pipes, superstitions, amulets, medicines, burial, wood-carving, rattanwork, etc.

The latest popular book is the monograph of Dr. Albert Ernest Jenks on the Bontoc Igórot, published by the Ethnological Survey of the Philippine Islands (whose director Dr. Jenks was at that time), Manila, 1905. This

book treats at length, with various additions, in a pleasing style what Schadenberg and partially his predecessors had published in their concise contributions to ethnology. A great many photographs taken by Dr. Jenks, Ch. Martin and Hon. Dean C. Worcester, Secretary of the Interior, render the book particularly valuable. It is quite remarkable as the report of a five months' sojourn of its Author in the Bontoc area. Wherever Dr. Jenks draws from reliable sources — he mentions gratefully several collaborators in his preface — his book contains plausible statements. It is of course rather difficult to determine which parts have been obtained (through interpreters) directly from the Igórot, or from other persons. Dr. Jenks, traveling in different parts of the Islands during a comparatively short season, had evidently no time to become acquainted with the rudiments of the Bontoc vernacular. The few phrases interspersed in a few passages, in a rather strange language, are sufficient evidence of this fact. Only a few of these phrases were intelligible; most could not be recognized by the Igórot as their idiom, although now and then a word could be discerned or reconstructed. In the appendix to the book, a chapter with the proud title "Language," its Author has exerted himself *supra crepidam*; we find there on pp. 230 and 231 a few vague and rather misleading notes on a few pronouns and personal suffixes of the verb, quotations from Otto Scheerer's manuscript on a different idiom, on the Nabaloi Dialect, spoken by the Ibaloi in the province of Benguet, and also a passage borrowed from Maxwell's *Manual of the Malay Language* (p. 58). These two pages show clearly that Dr. Jenks devoted practically no time — and no sympathy — to even a superficial study of the structure of the Bontoc Language. Of considerably greater value is the Vocabulary of nearly 700 terms, which is published by Dr. Jenks as the main part of his chapter "Language," drawn from a good source or good sources. It is appreciated deservedly in the Preface to the Part II of this book.

As the reader observes, the Author has strictly refrained (with one exception) from quoting from grammars on other MP Languages and from entering into any comparative philological studies in the present book, although he is in possession of copious material — reliable and unreliable — for the study of comparative vocabularies and syntax of MP idioms. He considered it his task, as stated above, to furnish material for such studies, to contribute at least a certain amount of reliable material for comparative

research, which ought to be based upon the results of new, uninfluenced investigations — fieldwork — into the various idioms as spoken by the natives, and not upon religious books made by missionaries and their apprentices. It were best to consider the entire field of Philippine Languages as yet untouched and to begin anew to study (but not without personal sympathy with the natives!) “jene Prachtwerke des malaiischen Baustils, die philippinischen Sprachen, die ohnehin aus äusseren Gründen den meisten Forschern kaum erreichbar sind” (G. von der Gabelentz, *Sprachwissenschaft*, 2. Aufl. von Albrecht Graf von der Schulenburg).

It is indeed a pity to observe the squandering of time, energy and sagacity upon antiquated and questionable material that should be thoroughly weeded out before comparative studies are attempted.

While composing the Grammar several methods of arranging the material suggested themselves. The Author concluded — indeed not without hesitation — that it would be more convenient for students trained in the Grammars of Indogermanic Languages, if he would retain, with slight modifications, the customary order of the chapters in such grammars, if he would treat first the article, then the noun, pronoun, adjective, etc., just as if the Bontoc Language would distinguish the same grammatical categories as the Indogermanic Languages. This method seemed helpful for acquiring knowledge of the idiom. But for practice the student must absolutely abandon those former conceptions of etymology and syntax which he may have gained from his previous studies of the classical or modern Germanic or Romance Languages; the sooner he can free himself completely from clinging to his former notions of the structure of a language and adapt himself to new categories of linguistic elements, the earlier he will succeed in entering into the spirit of this admirable idiom. The Author endeavors to assist the students with all possible means, on each single page of the Grammar. Therefore in many passages literal translations — of course in recklessly mutilated English and sometimes in German, French, Spanish, Latin etc. — have been added to the free translation into our idiom. It is hoped that thereby the comprehension of many a construction in Igórot vernacular will be facilitated.

An abundance of examples accompany the rules of the Grammar. Most serve to illustrate the same rule from various viewpoints which only the stu-

dent who proceeds from chapter to chapter will understand. Some examples have been added with the intention of not leaving valuable material mould in the Author's desk. These apparently superfluous examples may further the advanced student's investigation beyond the scope of the rule to which they are attached.

A considerable amount of unpublished material is still at hand; parts of it will be communicated, upon request, to scholars and students who wish additional examples for rules established in this Grammar or for other scientific purposes.

Particularly in the first part of the Grammar the quantities of syllables are marked; to avoid errors as much as possible, the simple rule: any syllable that is not marked long is short, seemed hardly sufficient for English readers, as experience has shown.

Accents are placed on most words, as the stress does not always fall upon the long syllable. [Long syllables are scarcely longer than short syllables!] As all examples are recorded exactly as they were obtained from the Igórot, and as the men pronounced the same word in the same construction often with changed sounds and accents, it happens that some inconsistency prevails in orthography, accents and quantity. This is due to the natives' elocution, but not to the Author. He does not consider himself entitled to create a normal Igórot Language, but he is bound, in a work of this character, to write down each word as he heard it from the men who appeared to use the purest language. And thus it is hoped that this book comprises trustworthy material for further studies. Each word and phrase has been repeatedly verified by various single individuals, by small and larger groups of men and women, young and old, at different times and occasions, often employed unexpectedly in conversation, and special care was taken not to tire a man, as there is danger lest tired men answer so as to please the inquirer.

Words of the Ilocano and other idioms have been eliminated in so far as they seem not to be completely adopted by the Bontoc Igórot. In doubtful instances the supposed foreign origin is indicated by: (Iloc.?). When a phrase or word was unanimously declared (frequently even with a distinct disdain!) to be an Ilocanism, it was branded as such: (Iloc.) Words of Spanish origin are marked: (Sp.). Variants are sometimes added to the original; they are placed in brackets. The form in brackets is not meant to

be less correct or less usual, or to be the only variant. Nor shall the omission of variants indicate that none exists.

Numbers in [ ] denote sections of the Grammar. If a capital precedes the number, the example is selected from the Texts in Part III.

The capitals signify:

|   |                     |   |                           |
|---|---------------------|---|---------------------------|
| B | Battle of Caloocan  | P | Palpalāma and Palpalaking |
| H | Headhunters' Return | R | The Rat and the Brothers  |
| K | Kolling             | S | The Stars                 |
| L | Lunāwig             | T | Tilin                     |
| M | Monkey              |   |                           |

Most of the Illustrations have been chosen from more than a hundred and fifty similar photographs taken by Mr. P. C. Abbott, the Manager of Poole's Printing House in Chicago. Mr. Abbott manifested great interest in the Igórot and in their welfare. I am indebted to him for the permission of using his admirable collection of plates; for some pictures I am indebted to Mr. Felder, Mr. R. Earle, Mr. H. W. Fulton and others.

The student will take notice of a list of Addenda and Corrigenda at the end of the book.

DR. PHIL. CARL WILHELM SEIDENADEL.

Chicago, October eighteenth, 1907.



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## APPENDIX

National Appellatives  
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PART I

# GRAMMAR







## GRAMMAR

1. The Language of the Bontoc Igorot belongs to the Malayo-Polynesian family. It is spoken by the Igorot inhabitants of the town of Bontoc, or *Frentok*, the capital of the subprovince Bontoc, situated in the narrow valley of the Rio Chico, in the mountainous interior of North Luzon.

Practically the same language, but with dialectic variations, is spoken in certain towns of the Bontoc region. The exact number and location of these towns can not be determined, as the existing maps and sketches of the Bontoc region seem to be inadequate; nor is it possible to ascertain the number of the Igorot using this vernacular, since fiction, facts and phantasy seem to be mingled in the official reports of many years.

A list of the names of most of the towns, in Bontoc pronunciation, is given in an Appendix to the Grammar.

## THE ALPHABET

2. The Alphabet of the Bontoc Igorot is expressed in this Grammar, Vocabulary and the Texts with these letters:

### VOWELS

|                |  |
|----------------|--|
| <i>a</i>       | as in father; sometimes obscured as in draw. |
| <i>ä</i>       | as in fair.                                  |
| <i>e and ě</i> | as in men.                                   |
| <i>ē</i>       | as a in made.                                |
| <i>ē</i>       | vowels fluctuating between e and i.          |
| <i>i</i>       | as in rib, machine.                          |

|          |   |
|----------|---|
| <i>o</i> | as in no, pole.   |
| <i>œ</i> | vowels fluctuating between o and u.   |
| <i>ö</i> | as in G. König, or F. feu. Final <i>ö</i> is frequently followed by a scarcely audible y. |
| <i>u</i> | as in rule, pull.   |
| <i>ü</i> | as in G. trüb, or F. mur; sometimes like Russian jerüi.                                   |

## DIPHTHONGS

All Diphthongs are vocalic with a final consonantal sound y or w.

|                   |  |
|-------------------|--|
| <i>ay</i>         | nearly like ai in aisle.   |
| <i>ey</i>         | nearly like ey in eye, or ei in height.  |
| <i>öy</i>         | as in F. feuille.  |
| <i>oy</i>         | as in boy.   |
| <i>uy</i>         | as in F. fouille.  |
| <i>üy</i>         | as in F. tuyau.  |
| <i>au, ao, aœ</i> | as in how; between <i>au, ao, aœ</i> and a following vowel a semi-vocalic glide, <i>w</i> is inserted; as in the name <i>Anaœwásal</i> . |
| <i>öu</i>         | in this combination <i>ö</i> is a distinctly pronounced, very short glide.   |

## CONSONANTS

|           |   |
|-----------|---|
| <i>b</i>  | as in bed.  |
| <i>d</i>  | as in door.   |
| <i>f</i>  | as in fine.   |
| <i>g</i>  | as in get.  |
| <i>k</i>  | as in kind.   |
| <i>l</i>  | as in live.   |
| <i>m</i>  | as in me.   |
| <i>n</i>  | as in now.  |
| <i>p</i>  | as in pin; but without the following spiritus asper and often near b. |
| <i>s</i>  | as in see; always voiceless.  |
| <i>t</i>  | softer than English t, near d, without the following spiritus asper.  |
| <i>w</i>  | as in winter; a consonantal u.  |
| <i>y</i>  | as in yard; always consonantal.                                       |
| <i>ng</i> | as in ring or song.   |

|           |  |
|-----------|--|
| <i>sh</i> | as in shield.  |
| <i>dj</i> | as in gem.   |
| <i>tj</i> | as in check; <i>dj</i> and <i>tj</i> are dentals, not palatals; frequently they are near ds and ts. (d and t "mouillé.") |

*C*, *h*, *q*, *r*, *v*, *x*, *z*, and the English fricative *th* are not in the Igorot Alphabet. (*C* and *h* are used here in the combination *sh* and in the dialectic guttural *ch*.)

### INTERCHANGED SOUNDS

3. Dialectic variations and individual inconsistency in pronunciation caused some difficulties in writing down the words, as they were spoken by Igorot from these towns: Bontoc, Samoki, Alab, Tukukan, Basa~~u~~, Sagada, Tagkong, Sabangan, Konogan. Often an Igorot pronounced a word differently at different times, being evidently unconscious of the variation.

#### INTERCHANGED VOWELS

*A*, which has usually a clear sound, is sometimes obscured, especially in unaccented syllables. In a few words initial *a* is interchanged with *i*, as in *ănôtji*, *îpăt*, the preposition *is* or *id*: *inôtji*, *ăpăt*, *as* or *ad*. *e* and *i* are always close and therefore constantly interchanged; often *ö* is pronounced instead. Thus "he makes" is: *kapěna*, *kapina*, *kapěna*, *kapōna*. Cold: *lăteng*, *lătng*, *lătng*. Also *cy* and *öy* are interchanged: *paděyck* and *paděyck*, "I kill."

Close *o* and *u* (as above: *e* and *i*) are interchanged; intermediate sounds, represented by *æ*, seem to be preferred: *kăyo*, *kăyæ*, *kăyu*: wood.

#### INTERCHANGED CONSONANTS

The following interchanges occur:

between *f* and *b*; *fafăyi* and *babăyi*: woman; *făto* and *băto*: stone.

between *p* and *b*; *bflak* and *pflak*: money.

between *k* and *g*; *kinwănik* and *ginwănik*: "I said."

between *t* and *d*; *tomōliak* and *domōliak*: I return.

between *dj* and *d*; *djfla* and *dfla*: tongue.

between *tj* and *ts* and *dj* and *d*; *tjäkäml̃*, *tsäkäml̃*, *djäkam̃l̃*, *däkam̃l̃*: we.  
between *sh* and *s*; *äshæ*, *äshæ*: dog.

In a few particles *p* interchanges with *k*: *pay*, *kay*; *pan*, *kan*; *pin*, *kin*.  
(In this book the forms with *f*, *p*, *k*, *t*, *dj*, *tj* are preferred, because Bontoc men used them mostly. Collateral forms are given occasionally in [ ].).

Very rarely the combinations *-kyu* and *-k̃u* were interchanged with a guttural like *ch* in Scotch loch, or in G. wachen; *ch* was found but twice, in collateral forms: *ächu* for *äkyu*, day; and *mängächũ* for *mängäk̃ũ*, thief.

## REMARKS ON PHONOLOGY

After the dialectic and individual interchanges some phonetic changes shall now be considered.

### VOWEL CHANGES

4. Vowel Assimilation takes place occasionally, as: *tömölliak* for *tumölliak*, I return; *mčäksägak* for *maäksagak*, I fall.

*i* of the prefix *in* changes to *e* or *é* before *k* and *tj* or *ts*, as *èngkäliak*, I speak; *èntsänöak*, I work.

5. Contraction is rare; even in a series of like vowels each is pronounced distinctly, as: *sumä-ä-ak*, I go home. But also these slurred forms occur in rapid conversation: *mänübläak* for *manubläak*, I smoke; *aktöna* for *aktöëna*, "he carries;" *iläntäko* for *iläëntäko*, "we see."

6. Synaeresis is found in: *mayd* (or *mīd*) for *mä/l̃d*, "not existing;" frequently the prefix *ma-* before an *i*-Verb is united into one syllable: *mäfgto* (or: *mīfgto*) for *ma/l̃fgto*, being held.

7. Aphaeresis takes place after a preceding vowel: *nän läläkl̃' ntsäno*, the man works, for *èntsuno*; thus the ligature 'y for *ay*; 'n for the particle

*en*; 's or 'sh for the preposition *is*. Aphaeresis affects mostly *c*, *e* and *i*. (Notice: *Melicano* for *Sp. Americano*, *Ginaldo* for *Aguinaldo*.)

8. Syncope. In Verbal Roots a short vowel between two consonants is dropped, if prefixes or suffixes are agglutinated. Examples: Root: *afcd*: *āptek*, "I meet;" R. *tjipab*: *nātpab*, having been caught; R. *tsūno*: *mādnō* [*matno*], being worked; *pōshong*, sea: *pōshngck* [*pōsnck*], "I inundate;" R. *piten*: *pītuck*, I break, *nāpten*, broken; R. *sibfad*: *māsfad*, being answered; so of *tōlo* [*tōlō*], three; *līma*, five; *katlōck*; *kalmāck*, "I divide into three, into five parts."

9. Apocope: *t'* for *ta*, that; *s'* [*sh'*] for the personal article *si*, before a vowel, if the preceding word ends in a vowel. Other instances are very rare.

10. Swarabhakti occurs regularly in loanwords, if a mute is separated from the following liquid, as: Sp. *tren*, Ig. *tēlén*; Sp. *tranvia*, Ig. *tālābia* [*talānfia*]; Sp. *cruz*, Ig. *kōlosn* [*kālush*].

#### CONSONANT CHANGES

11. Assimilation. The nasal *ng* of the prefixes *mang-* and *pang-* changes:

before *b*, *f*, *p* to *m*, and the *b*, *f*, *p* disappear;

before *d*, *t*, *dj*, *tj*, *ds*, *ts*, and also before *s* to *n*, and these initial consonants disappear.

Before *g* and *k* the nasal *ng* remains unchanged, but *g* and *k* disappear.

Examples will be found in the sections treating of the Nomen agentis. But if *ng* is not the termination of *mang-* or *pang-*, the letters *s*, *k*, etc., do not disappear; as: *āngsān*, much; *yāngkay*, only.

12. In Bontoc the regular form *kétkck* is changed to: *kékkck*, "I know." Other similar assimilations seem not to occur.

13. Before a liquid the tenues *k*, *p*, *t* become frequently mediae *g*, *b*, *d*.

14. Before a tenuis a media changes sometimes into a tenuis.

15. *N* before labials is rarely assimilated to *m*. *N* before *g* and *k* becomes *ng*.

16. Intervocalic *l* is sometimes inserted, and *l* between two *a* is frequently dropped; also *l* between two other vowels is lost in certain words. (The ecthipsis of intervocalic *l* seems to be one of the characteristics of the dialect of the town *Alab*, as: *iyAlabak*, I am an Alab-man, is usually pronounced: *iy.Ālabak*.)

Examples: *L* inserted; *patkēlck* [*patkōlck*], "I stop," from Root *t'kē* [*t'kō*]; *inakālantja*, their weeping, from R. *āka*; from *fāa*, a servant: *fāālck*, "I send out;" *nalikālāyan* for *naikalayan*; written or scratched (G. *eingritz*)

*L* lost: *umāāāk* for *umālāāk*, I get; *āyka* for *ālika*, come! *pōō* for *pōlō*, ten; the verb "to bring" has throughout double forms: *iyāik* and *iyālik*.

17. Final *l* becomes often a sonant liquid, similar to *l* in our word bottle.

18. Labdacismus is found in all loanwords with *r*; Ricardo becomes: *Licaldso*; insurrectos: *ēnsuliktosh*; oras: *ōlas*; cargador: *kalgadsōl*; libro: *lfblo*.

19. *F*, *p*, *k*, *t*, *dj*, *tj*, change respectively into *b*, *g*, *d*, when they become final consonants, especially in certain verbal forms.

Final *b*, *g*, *d* are often scarcely audible; they come then near a spiritus lenis. (In doubtful cases these sounds were elicited by inducing an Igorot to suffix the possessives, which are, after consonants: *kō* and *mō*, my and thy or your, but, after vowels: *k* and *m*.)

20. Before a consonant *f* changes into *b* (or *p*); and *dj*, *ds*, *tj*, *ts* into *d* or *t*.

## DOUBLING OF CONSONANTS

21. Without any evident reason consonants are frequently doubled. One of them goes with the preceding, one with the following vowel: *ăm/ăm-mă*, old men; *tjěng-ngek*, "I hear."

22. *F*, *k*, *t* are usually not doubled (but in *kěkkek*, I know); the mediae are placed before these letters instead, as: *bf*, *gk*, *dt*. A momentary pause intervenes between *b* and *f*, *g* and *k*, *d* and *t*: *mămăg-křd*, girl; *fōb-făl-lō*, young man; *Măłlg-kōng*, name of a town; *năd-tjóngao*, lost.

## SYLLABLES

23. A word has as many syllables as it has vowels or diphthongs. One intervocalic consonant goes with the next vowel; two intervocalic consonants are divided and distributed among two syllables. *Ng* and the combinations *dj*, *tj*, *ds*, *ts* are considered as one sound.

Examples: *ř-tō-lř-tă-kō*, "we give back;" *ěng-kă-lř-ak*, I speak; *lěy-tjěn-mi*, "we like;" *něn-tsř-nř-tjă*, they worked; *ř-tsao-tsăo-ko*, "I give;" *tăw-wřn*, year.

24. When dividing words into syllables (which several Igórot did as cleverly as if they had been schooled), the final consonant of some prefixes was often doubled: *mang-ngō-tō*, cooking.

25. Glottal Check. In certain uncompounded words a single consonant between vowels is pronounced with the preceding vowel and separated by a distinct pause, a Glottal Check, from the following vowel, similar to the hiatus between two vowels. The occurrence of the Glottal Check is strictly idiomatic; the words (mostly dissyllabic) in which it is employed can only be learned by observation. In these Examples the Glottal Check is marked by /:

|                |                                 |                  |                     |
|----------------|---------------------------------|------------------|---------------------|
| <i>yǎn/ǎ</i>   | an older brother                | <i>tít/twa</i>   | true                |
| <i>sǎnǎg/i</i> | several brothers<br>and sisters | <i>ǎy/ib</i>     | grapes              |
| <i>tót/ó</i>   | bull                            | <i>ǎl/ó</i>      | pestle              |
| <i>sǎk/én</i>  | I                               | <i>ǎd/i</i>      | not [ <i>adí</i> ]  |
| <i>ib/ǎ</i>    | companion                       | <i>Títíp/an</i>  | a town              |
| <i>kǎs/ón</i>  | like unto                       | <i>Kǎn/ǎang</i>  | a town              |
| <i>pǎd/ó</i>   | big stone hammer                | <i>Pǎláp/ó</i>   | a section of Bontoc |
| <i>lǎg/ǎ</i>   | winnowing tray                  | <i>Lang/ǎgǎn</i> | a proper name       |
| <i>ǎm/in</i>   | all                             |                  |                     |

## QUANTITY OF SYLLABLES

26. Syllables are mostly short. Lengthening is usually caused by accent or construction; lengthened syllables are but little longer than short syllables.

## ACCENT

27. Great inconstancy prevails in accentuation. In dissyllabic words the accent is usually on the penultima. If in polysyllabic words the antepenultima is accented, a lesser accent is placed on the ultima.

Sometimes words consisting of the same sounds but of different meaning are distinguished by different accentuation.

In composition with affixes the accent is sometimes shifted, as will be shown in subsequent chapters.

## REDUPLICATION

28. Reduplication, expressing various ideas, as intensity, frequency, repetition, etc., is most common. The different forms of reduplication and their employment will be discussed later.

## ELOCUTION

29. The Bontoc Igorot speaks his language in a "straightforward and harsh manner:" "*intsao tsǎowish ya inlilǎdek.*" He is not ashamed of betraying emotion in his intonation; yet any excess of emotion, especially if expressed by pathetic chanting intonation, a characteristic of some towns,



is imitated by the Bontoc Igórot not without humor.—At the time of creation or a little later his language and his manner of using it was so unfit for commercial persuasion, that his God, *Lumdawig*, deemed it wise to transfer the salt and clay (for pottery) to other towns and to more suave salesmen [see: *Lumdawig* 18 to 26]. Since those days the Bontoc Igórot prefers warring and making spears, shields and axes and tilling the soil to the pursuit of trade. He is proud of his idiom, which he speaks rapidly and as negligently as he chooses at times, with a manly and sympathetic voice.

### THE ARTICLE

30. The Articles are *năn* or *săn*, *sŷ*, *tjă*.

31. *Nan* and *san* are used with appellatives denoting persons, animals and things, concrete and abstract, of all genders, in singular and plural. These articles correspond to our definite article "the;" they are also used in most cases where we use the indefinite article and, with generic force, where we omit the article.

(There is no indefinite article in Bontoc Igórot; *ŷsa*, one, is a numeral, but has not been weakened to an indefinite article. In the combination *năn: ŷsa* it means a certain one, or, if repeated as correlative, the one—the other. It is much more emphatic than our indefinite article. How an indefinite direct object of an English verb is expressed in Igórot, by the "personal verb" and the preposition *is*, but without any article, will be explained in [162].)

In Igórot the article denotes rather that a substantive is taken as a whole than that it is definite.

32. *Nan* and *san* are not inflected. They consist of the locative adverbs (which serve also as personal and as demonstrative pronouns) *na*, here, or *sa*, there, and the agglutinated "ligature" *n*.

*Nan* is always used in conversation with appellatives; it is also used exclusively with Nomina actionis and Nomina agentis of Verbs, and with names of towns after the preposition *is*, if the speaker is present at the town.

*San* is found in narrative, folklore, songs, etc. It is used with substantives which have been mentioned before in a story or which are supposed to be familiar to the listener. A number of examples in the Texts and its close relation to *sa*, there and that, permit sometimes to translate *san* by phrases like: that well known, that above mentioned, that familiar....

No definite rule for the use of *san* can be established. The Igórot interchanged it, in each case, without hesitation to *nan*.

Examples:

|                     |                 |                                 |            |                                     |
|---------------------|-----------------|---------------------------------|------------|-------------------------------------|
| <i>nan láláki</i>   | the man         | <i>nan káyang</i>               | the spear  |                                     |
| <i>nan fáfáyi</i>   | the woman       | <i>nan pínang</i>               | the ax     |                                     |
| <i>nan ongóngga</i> | the child       | <i>nan kálásay</i>              | the shield |                                     |
| <i>nan ássé</i>     | the dog         | <i>is nan Fántok</i>            | in Bontoc  | } if the speaker<br>is in B., T. M. |
| <i>nan fútúk</i>    | the pig         | <i>is nan Túkákán</i>           | in Tucucan |                                     |
| <i>nan áfong</i>    | the house       | <i>is nan Mánfla</i>            | in Manila  |                                     |
|                     | <i>san tákú</i> | the (already mentioned) people. |            |                                     |

33. The Personal Article *si* consists of *s*, which represents probably the article element, and *i*, which possesses demonstrative force. *Si*, in its original form *s'* [or *sh'*], is often affixed to the final vowel of a preceding word.

34. *Si* is employed as a definite article with the nominative (and "accusative") of

1. Proper names of Persons.

2. Substantives denoting kinship, where *si* is interchangeable with *nan*.

Examples: *si Anawédsal*; *si Mólèng*; *si Fúmnag*; *si Fálónglong* (i. e. "Antéro"); *si Akánay*; *si Angay*; *si Tá kay*; *si Sáyo*.

|                   |                     |                  |                               |
|-------------------|---------------------|------------------|-------------------------------|
| <i>si ámmā</i>    | the father          | <i>si yān/ā</i>  | the older brother or sister   |
| <i>si fnā</i>     | the mother          | <i>si ānótji</i> | the younger brother or sister |
| <i>si āsáwēwā</i> | the husband or wife | <i>si íkīd</i>   | the grandfather               |

*Si* preceding a proper name with an initial vowel and following a word with a final vowel is changed to *s'* or *sh'* in these examples:

|                           |                       |
|---------------------------|-----------------------|
| <i>Intō s' Antéro?</i>    | where is Antero?      |
| <i>innāli sh' Olóshan</i> | Oloshan has come      |
| <i>sumāa s' āmānā</i>     | his father comes home |
| <i>āyākanyu sh' fnā</i>   | call mother!          |

*S'* [*sh'*] is also found sometimes with proper names beginning with a consonant: *tinmōli sh' Fānged*, Fanged has returned; *shuu sh' Mātyu?* who is Matyu? *mānāblā s' Bēgti*, Bugti smokes.

*Si* is closely connected with the proper name or term of kinship and can not be used, if a modifier precedes, as "the good father: " *nan* (not: *si*) *kāwēf ay dīmā*; the three uncles: *nan tōlō'y ālītāw*.

*Nan* seems also to be preferred, if *dīmā* and *īnā* have the possessive suffixes of the first person singular, my; *nan dīmāk*, my father; *nan īnāk*, my mother.

35. *Si* forms also compounds with some personal pronouns, as *sāk/ēn*, I; *sīkā*, thou; *sīyā*, he; *sītōdī*, that; *sīnū*, who? etc.

36. The personal article *si* must not be confounded with the inverted form of the locative preposition *is*; in phrases like: *ōlon si dīsē*, dog's head; *pālēk si pīnang*, axe-handle; *tēngān si lāfī*, midnight; *soldātsōn si Melikāno*, American soldier—*si* is of course not the article; [see 76].

37. Pleonastic use of articles occurs also, but rarely, as: *īntō nan si Anauwasal?* where is Anauwasal? *nan si Lūmāwīg*, the Igorot's God Lumawig.

38. In a series of substantives the article is placed to each: *nan kīpan yā nan tāfay yā nan pīnāngāsh yā nan gāngsā*, the knife, spear (blade), ax (blade) and gong.

39. The Collective Personal Article. If some substantives—usually two—proper names or terms of kinship, are connected by "and" (in this case: *kēn*) the Collective Article *tjā* [*tsā*] is placed sometimes before the series, and no other article is employed with any of the following words:

*tjā Olōshān kēn Langāgān wōdūytjā 'snā*, Oloshan and Langagan are here. *tjā Pālpālāmā kēn Pālpālāking*, Palpalama and Palpalaking.

*tjā dīmā kēn īnā*, father and mother; *tjā yān/ā kēn ānōtjī*, the older and the younger brother; *tjā Bēmēgdā kēn Kōdsōō kēn Fōteng*, B., K. and F. [also: *tjā B. kēn K. ya si F.*]

"The parents" is sometimes expressed by one substantive, father, mother, preceded by *tjā*: *tjā āmānā*, lit. they his father; *tjā ĩnānā*, lit. they his mother, [T. 9].

The use of the Collective Personal Article is not at all common; the construction: *si āmā yā si ĩnā*, father and mother, is preferred.

*Tja* is also found in combination with pronouns in dual and plural, as: *tjāĭtā*, we both (you and I); *tjākāmĭ*, we; *tjāĭtjā*, they; *tjā tōnā*, these; *tjā tōdĭ*, those, etc., and as suffix derived from pronouns. [88, 106, 195.]

Other remarks about the use of the Articles will be found in several following sections of this Grammar.

## THE LIGATURES

40. Between words which are thought to be in close connection with each other some particles are placed which may be called Ligatures.

The origin of these Ligatures is as yet unknown; here it may suffice to say that they are used very extensively, according to distinct rules which are given in several subsequent chapters of this Grammar.

Here only a few remarks are made, such as are considered necessary for some knowledge of the function of the Ligatures.

41. *Āy* or *'y* serves as a connective between a substantive and its attributive adjective which can either precede or follow:

*nan fānġ ay āfong* the small house

*nan kāyō ay āntjo* the high tree

or:

*nan kāyō'y āntjō*

or between a substantive and its numeral: *ĭpāt ay fātug*, four pigs;

or between a substantive or pronoun and apposition: *nan Igōlōt ay ĭFāntok*, the Igórot, Bontocmen; *sīkā'y yān/ā*, you, as the older brother;

or between thing and material: *singat ay fālĭdōg*, an earring of gold;

or between demonstrative pronoun and substantive: *nannāy ay mōnok*, this chicken;

or between our "antecedent and a relative clause:" *ĩntǒ nan lǎlǎkĩ ay nangǎlǎ is nan fǎlfǎg?* where is the man who took the spear?

or, in our grammatical conception, before a dependent infinitive: *lǎytjǎk ay ĩmũy*, I want to go;

or before a "participle" modifying a verb: *kĩnwǎnũ'y mangwǎnĩ*, he said saying;

and in a number of other instances to be treated in various sections of this Grammar.

*Ay* is unaccented, often scarcely audible. If the preceding word ends in an open syllable, this Ligature is usually attached, in the form 'y, to the final vowel, especially to *a*, *o*, *æ*, sometimes to *u*, rarely to *é* or *i*, but never to a diphthong.

*Ay* has no equivalent in the Indo-Germanic languages; it cannot be translated. However, words like "namely," or the relative pronoun with the copula may facilitate, if necessary, the comprehension of *ay* in many cases where it is used. Thus *ay* will occasionally be rendered in this book by "who (which) is, are, was, were."

But it should always be kept in mind, that this is by no means a direct translation or equivalent of *ay*; it is only a means for explaining certain constructions in which *ay* occurs.

42. The Ligature *-n* attached to the final vowel of a substantive or Nomen actionis followed by an other substantive or pronoun, indicates that these words stand in a relation to each other, the English equivalent for which would be a possessive genitive or a subjective genitive. The word with the suffixed *-n* is the nomen regens, the next word names the possessor or agent.

*nan fǒbǎngan nan lǎlǎkĩ* the pipe of the man

*ĩtǒlĩn nan fǒbfǎllǒ* the young man's giving back, or "the young man gives back."

43. *Ya*, which may be considered a Ligature, serves as copula between a substantive and the subsequent predicative substantive, adjective or active "participle" (i. e. verbal adjective of a "personal verb"); the coupla *ya* can only be used, if these predicative elements follow the subject. (Between subject and active participle, *ya* is frequently omitted.)

*nan lǎlǎkĩ ya nan ǎlfwǎdkǒ* the man is my friend;

*nan kǎyæ ya ǎntjo* the tree is high;

*nan mǎmǎgkĩd ya ĩnmǎlĩ* the girl "is having come," has come.

The copula *ya* must be employed between the subject and the following passive participle (of a "possessive verb"):

*nan laláki ya nafáled* the man was bound (imprisoned).

This copulative *ya* must be distinguished from the conjunction *ya*, and, also from the affirmative particle *ya*. [423.]

## THE SUBSTANTIVE

44. Primitive Substantives in Bontoc Igórot consist mostly of a dissyllabic root and are usually accented on the penultima:

|              |                     |                      |       |                 |           |
|--------------|---------------------|----------------------|-------|-----------------|-----------|
| <i>ólō</i>   | head                | <i>tjápan</i>        | foot  | <i>ákyũ</i>     | sun, day  |
| <i>fúǎn</i>  | moon, month         | <i>ógsǎ</i>          | deer  | <i>djálan</i>   | way, road |
| <i>lí</i>    | land, town          | <i>káyang</i>        | spear | <i>límǎ</i>     | hand      |
| <i>mǎtǎ</i>  | eye [ <i>mǎta</i> ] | <i>tjénũm</i>        | water | <i>fǎsɛl</i>    | enemy     |
| Trisyllabic: | <i>áyǎwan</i>       | water buffalo (wild) |       | <i>fǎlǒgnǎd</i> | battle    |
|              | <i>ásǎwǎ</i>        | husband or wife      |       | <i>kǎldsay</i>  | shield    |
|              | <i>ípǎkao</i>       | people, nation       |       | <i>fǒbǎngǎ</i>  | pipe      |

Some appear in reduplicated form:

|          |                 |           |                 |            |                |       |
|----------|-----------------|-----------|-----------------|------------|----------------|-------|
| Persons: | <i>lǎláki</i>   | man       | <i>fǎfǎyǎ</i>   | woman      | <i>ongóngǎ</i> | child |
|          | <i>fǒbfǎllō</i> | young man | <i>mǎmǎgkǎd</i> | young girl |                |       |
|          | <i>ǎm/ǎmǎ</i>   | old man   | <i>ín/ínǎ</i>   | old woman  |                |       |

|                     |               |        |                   |             |                  |               |
|---------------------|---------------|--------|-------------------|-------------|------------------|---------------|
| Animals and Things: | <i>áyǎyǎm</i> | bird   | <i>tjótjǒn</i>    | locust      |                  |               |
|                     | <i>lílǎng</i> | a fish | <i>fǎkfǎk</i>     | frog        | <i>ótót</i>      | rat           |
|                     | <i>tjótjǒ</i> | mouse  | <i>fǎnǒlǒfǎlǒ</i> | butterfly   | <i>pǎgpǎg</i>    | public forest |
|                     | <i>sǒsǒ</i>   | breast | <i>kǒkǒ</i>       | finger nail | <i>pǎpǎt/tay</i> | grove         |

45. The derivation and meaning of proper names and of geographical names (of which a list is given in the Appendix to the Grammar) seems to be forgotten by the Igórot, nor is it possible to determine etymologically their signification.

46. Substantives in Bontoc Igórot have neither grammatical gender nor inflection to indicate case or number.

47. To distinguish sex of persons and animals the words *lālāki* or *fāfāyī*, male or female, are placed after the substantive, connected by *ay*.

|                       |            |                          |               |
|-----------------------|------------|--------------------------|---------------|
| <i>āsāwā'y lālāki</i> | husband    | <i>yān/ā'y lālāki</i>    | older brother |
| <i>āsāwā'y fāfāyi</i> | wife       | <i>yān/ā'y fāfāyi</i>    | older sister  |
| <i>ānāk ay lālāki</i> | son        | <i>īkīd ay lālāki</i>    | grandfather   |
| <i>ānāk ay fāfāyi</i> | daughter   | <i>īkīd ay fāfāyi</i>    | grandmother   |
| <i>āsē'y lālāki</i>   | male dog   | <i>kītjīng ay lālāki</i> | he-goat       |
| <i>āsē'y fāfāyi</i>   | female dog | <i>kītjīng ay fāfāyi</i> | she-goat      |

The distinction "male" or "female" is omitted, if the sex is unimportant or understood from the context.

Some (domestic) animals have, as in most languages, special names for the male and the female and also a name for the species, as:

|              |                    |                |      |                 |                              |
|--------------|--------------------|----------------|------|-----------------|------------------------------|
| <i>mōnōk</i> | chicken            | <i>kāwētān</i> | cock | <i>mangālāk</i> | hen ( <i>īmpās</i> chicklet) |
| <i>fūtūk</i> | hog                | <i>fūā</i>     | boar | <i>ōkō</i>      | sow ( <i>āmōk</i> young pig) |
| <i>nōang</i> | tame water buffalo | <i>tōt/ō</i>   | bull | <i>kāmākyan</i> | cow (of <i>nōang</i> ).      |

48. With a few exceptions, there is no plural form. Frequently the context and also the suffixes of verbs are showing the number.

*nan kāyē yā āntjō* the tree is high, or: the trees are high

*nan āyāyām tūmāyāo* the bird flies

*nan āyāyām tūmāyāotja* the birds fly.

49. These substantives have reduplicated plural forms:

|                 |                   |                                      |           |
|-----------------|-------------------|--------------------------------------|-----------|
| <i>lālāki</i>   | man               | <i>lālālāki</i>                      | men       |
| <i>fāfāyī</i>   | woman             | <i>fāfāfāyi</i> [ <i>fōbfāfāyī</i> ] | women     |
| <i>fōbfāllo</i> | young man         | <i>fōbfāfāllo</i>                    | young men |
| <i>māmāgkīd</i> | girl              | <i>māmāmāgkīd</i>                    | girls     |
| <i>ānāk</i>     | child (offspring) | <i>ānānāk</i>                        | children  |

In various manners the following words form their plural:

*ongóngā* child (any young human being) remains either unchanged, or has *ongāngā*, or borrows the form *ānānāk*, children.

*ām/āmā* old man *ām/āmmā* old men *īn/īnā* old woman *īnānnā* old women (but *āmā* father and *īnā* mother remain unchanged).

Notice the Dual and Plural: *sīnāki* two brothers or sisters, *sīnāg/i* several brothers or sisters, cf. [60].

In narrative these unusual forms were found: *āmōk* young pig: *āmōmok*, *mangālāk* hen: *mangmangālāk* and *kāwētān* cock: *kākāwētān* [L. 44].

50. There is no particle in Bontoc Igórot indicating the plural of nouns. Neither *ángsān* nor *ām/ín* serve as such particles. They express much, many or all, as in English.

51. If numerals, or other expressions denoting more than one, precede the substantives which have plural forms, the singular forms are often used. *san tōlō'y fōbfállō* the three young men [L. 83].

### FORMATION OF SUBSTANTIVES

By affixing certain particles to a root, sometimes with reduplication, groups of substantives are formed which possess each common characteristics.

Although many combinations formed thus are strictly idiomatic and cannot be classified, the general force of some formative particles can be defined as follows:

52. *Ka-* denotes sometimes that one object is meant in its entirety, or several together as a whole:

*kāālóngān* the coffin (*alóngan*), hiding with all its parts the wife of *Lumáwig* [L. 81]

*kātāyāñ* the large basket into which the girl crawled [T. 4] (*tāyāñ*)

*kātjēñm* the river (*tjēnum*: water); G. Gewässer

*kāmōñōk* hen with chicklets (*mōñōk*)

*kātākē* personality (*tākē*); G. das Wesen des Mannes [L. 34]

*kāsōkōlong* receptacle, basket for an enemy's head [H. 4] cf. [56]

53. *Ka-* and gemination of a dissyllabic root, or reduplication of the first two syllables of a trisyllabic, produces Collectives; if a predicate follows, it is regularly in plural.

*kālālālālākī* all men, the whole crowd; G. die Mannschaft

*kāfāfāfāfáyī* all women, or also: each woman of the assembly



*kāmāmāmāgkīd* all the girls, each girl  
*kāongāongōngā* all the children, each child  
*kābfīnāfīndlyēn* every married man  
*kātākētākē* every person  
*kāāfongāfong* each house, the whole group of houses  
*kāākēākēyū* each day of a certain period  
*kāādsēādsē* all the dogs, each dog of a pack  
*kālīfōlīfōō* a mass of clouds; G. das Gewölke

54. *Ka-* and numerals denote companionship:

*nan kādjāak* my companion  
*nan kāpātmi* our four companions (*īpāt*, four)  
*nan kānēmī* our six companions (*ēnēm*, *īnīm*, six)  
*nan kālmāmī* our five companions (*līmā*, five)

55. *Ka-* and root (and *-na*, which is the possessive suffix of the third person singular: his, her, its, and without which such substantives were rarely obtained) forms abstract substantives:

*nan kāāntjōnā* its height; *kād nān kaantjōn nan kādyē?* how much (is) the height of the tree? how high is the tree?  
*nan kātīt/īwāna* its truth  
*nan kāāsēdjīlnā* [*kāāsdjōnā*] its thickness  
*nan kāādsōwīnā* its distance  
*nan kāktēk* knowledge (from the verbal root *k't'k*: know)  
*nan kāfābfāyīānā* his sister, G. "das Weibliche."

56. *-An*, a locative suffix of most extensive use, denotes a place; frequently the prefix *ka-* is employed with the same root:

*kāpāyēān* place for ricefield  
*kākāyēān* place for wood  
*kāāpāyān* fireplace  
*kātjēnūmān* waterplace  
*fālōgnīdān* battleplace  
*ōpōōpān* forge (*ōpōōp*, bellows)  
*ōlēngān* place for charcoal

*kăpătătjĩmăn* place where iron is kept

*păbăfăngăn* a community house, where certain ceremonies are performed, and a sleeping place for old men and boys.

-*an* is the ending of many nouns denoting a vessel, receptacle; *tayđan* basket, *tăđnan* jar, *saktđan* water-vessel. With verbs denoting to fill, put into, these nouns have often prefix *ka-* and suffix *-an*.

57. -*An* is also the ending of many towns in Luzon; so we find in the Bontoc area: *Tūkăkăn*; *Săbăngăn*; *Dsăllkăn* [Delican]; *Săkăsăkăn*; *Fīgīkăn*; *Fūlăkăn*; *Tītīp/ăn*, etc. and some *Atō* (town sections) in Bontoc: *Fătđyăn*; *Lăowŋngăn*; *Sīgītjăn*; *Pőkīsăn*; *Lūwăkăn*; *Ungkăn*. And also some proper names of men end in *-an*, as *Lang/ăgăn*, *Olôshăn*, *Dăyăpăn*, *Otôtăn*.

58. -*An* is suffixed to verbals which are formed into nouns denoting locality; these abound in Igorot Language. Like verbs, such nouns have even temporal forms, for the present and preterite.

*măsŷyěpăn* sleeping place, *năsŷyěpăn* a former sleeping place

*tūktjăn* or *kătuktjăn* sitting place, seat, "chair"

*inōtđăn* cooking place, pret. *ninotđan*

*ănltjăn* warming place

*malpăn*, *nălpăn* place from which one comes, came

*mătăkăn*, *natăkăn* place where people live, lived

*tătălbnan* dancing place

*păltjau* place where knives can be sharpened, whetstone.

59. *Pang-* denotes that a person or a thing belongs to a place or object.

*pangătō* belonging to a section of a town, being a member thereof, an *ătō* companion

*pangăfong* a member of a household, members of the same family.

*pangôlô* front legs of animals, parts connected with the *ôlô*, head (*pangôlô* means in "old language:" the oldest brother, "head brother," now called *yăn/ă*)

*pămlīgăn* a section of the mountain range (*pang* + *fllig*; Sandhi rules [11])

*pangfignăn* a handle of a shield, etc. (*fignak* "I hold")

60. *Sñn-* is the prefix of union; it is usually combined with *pang*:

*sñnpáng-*, rarely with assimilation: *sñnpáng-*.

*sñnäg/í* brothers and sisters together, G. die Geschwister

*sñnpángăfóng* one family

*sñnpămíligan* one whole section of a mountain

*sñnpángíli* all inhabitants of a town or country

*sñnpángăpo* the parents and grandparents of one family

*sñnpángăndăk* the children and grandchildren of one family

*sñnpangălŭwăd* all friends together

*sñnkăsűd* the brothers-in-law [L. 71]

*sñnăsăwă* husband and wife; G. Ehepaar

Notice these terms in which only the parents are named:

*sñndămä* father with his child or children [M. 11]

*sñnlănă* mother with her child or children

61. *I-* placed before the name of a town or region denotes the inhabitants:

*nan íFěntok* the Bontocmen *íSămókí*; *íy.Antědăo*

*nan íTúkăkan* the man or men from T. *íMălĭkgkong* [imMălĭkgkong]

*nan íĂlăb* the Alabmen [*íy.Ăab*] See: [B. 6; L. 13-18]

Here belongs the etymology of the name Igórot. *Igólôt* [*Ikólôt*], Span. Igorrotes and Ygorrotes, is said by Dr. T. H. Pardo de Tavera in his "Etimología de los Nombres de Razas de Filipinas (cf. M. Lillo, Distrito de Lepanto, p. 17) to consist of *i-* and the root *gólôt*, which means in Tagalog, as Tavera says, a mountain chain; hence *Igólôt* (or: *íGólôt*) is equivalent to "mountaineer," in German "Bergsassen."—

If this be correct, the Igórot have adopted their name from a foreign tribe. They have no explanation to offer for their tribal appellative.

62. *Mñn-* and *nñn-* agglutinated to an object denotes its owner or possessor. *Min-* is the present, *nin-* the preterite prefix; the latter is in common use, without reference to time past. *Min-* expresses rather: attaining possession now, than: having possession.

*nínăfong* owner of a house *ninongóngă* person to whom a child belongs

*nínălfeg* owner of a spear *ninwănis* owner of a geestring, loincloth

*nínsăklong* owner of a cap, hat *ninnăang* owner of a buffalo

*nínăńang* owner of an ax *nintăpŭy* owner of rice wine

63. *In-* prefixed to words indicates their connection with verbs of the "personal" class; they are verbal adjectives, similar to participles in active, used substantively, as *infǝlɛ*, a watchman, *infǝɣan*, a sorcerer, *inshǝbǝk*, [*insǝbǝk*], a conjurer of disease.

64. Substantives with the infix *-in-* are connected with the idea of the product of an accomplished action, as:

*kǝnǝsil*, *fǝnǝli*, *kǝnǝsid*, *tǝnǝknǝ* kinds of plaited rattan

*kǝnǝɣɛ* gathered wood

*tǝnǝod* a married man's hat

(Also "equipped with:" *sinalawɛtan*, a spear with many barbs: *saldǝwit*.)

65. *In-* infixed into the reduplicated root denotes an accomplished imitation, as: *tinaktǝkɛ* (from *tǝkɛ*, person, man), a human figure carved in wood, such as on spoon handles, on the bowls of certain brass pipes, etc.

66. The names of toys show a reduplicated root, by which probably the stammering of children attempting to speak is imitated.

*fǝfǝlfɛg* a toy spear

*ǝbǝfɔng* a toy house

*ǝsǝsɛ* a dog made of clay

*kǝbkǝfǝɣo* a toy horse

*nǝnǝɔng* a toy buffalo

*pǝpǝɣǝ* a model of a rice plantation

No other Diminutives seem to exist, except the names for toys, models, imitations; if "little," "small" shall be expressed, the adjective *fǝnǝg* is used; *nan fǝnǝg ay tǝfɛn si kǝɣɛ*, the leaflet of a tree.

67. The animal or thing with which one walks, comes, goes, or which one carries is expressed by either *mang-* or *min-* prefixed to the reduplicated forms of substantives; the Sandhi rules for *mang-* are given in [11].

(These prefixes form also with verbal roots "participles of active" or Nomina agentis; the following examples are probably hybrids between nouns and verbal adjectives). They are connected with substantives or pronouns, like participles, by *ay*: *umǝlǝ nan laldǝki ay mamipɛnuang*, the man comes with an ax, carrying an ax ("axing").

Examples with *mang-*

*mānosōklong* with a hat  
*mānētāfay* with a spear  
*māmofōbāngā* with a pipe  
*māmafāto* with a coat  
*mangikīmāta* with the double basket called: *kimāta*

*mānatafāgo* with tobacco  
*mānitīnāpay* with bread  
*mangakālāsay* with a shield  
*mamabāngaet* with a glass

Examples with *mñn-*:

*minkīkīmāta* [*mingkikimāta*] with the "kimata"  
*mandlān sīyā'y minkikimāta* he walks carrying a "kimata"

*minkākāyē* with wood

*minādpuy* with fire

*minādsē* with a dog

*minkōkōkēd* with shoes

*minpāpākūy* with rice

*minōōlēng* with coal

*minkākāfāyo* with a horse

*minkākāpis* with cotton

*minkēkēlēn* with straw

*minpāpātājīm* with iron

*mintjājēnum* with water

*minmōmōnōk* with a chicken

*minfūfūtuk* with a pig

*minūsšlād* with a letter

*mintētāfay* with a spear

*mintōlōlfeg* with a key

Possessive suffixes are omitted in these combinations: he comes with his spear: *umālī sīyā'y mintētāfay*.

68. The part of the body which is wounded, hit, struck etc., is expressed by the infix *-in-* placed into the reduplication of substantives with initial consonants; to those with an initial vowel *in-* is prefixed and the initial vowel is doubled. Possessive suffixes which are otherwise commonly used with parts of the body must be omitted in these combinations.

Examples: I hit him with a spear in his arm. Arm: *līma*, redupl. *līlīma*, *li* with infix *-in-*: *lini-*; form: *līnīlīma* Translation: *kñnayāngkō sīyā is nan linīlīma*. Thus: wounded in the

thigh *dinidīpay*

head *inōōlō*

upper part of the thigh *inōēpo*

belly *binōbōdō* [*finōfōtō*]

leg *sinisīki*

foot *tjīnātjāpan*

shoulder *binobōkā*

eye *mināmātā*

ear *kinokōweng*

mouth *tinotōpek*

knee *kinokongkóngō*

heart *pinōpōsō*

69. Persons skilled in trade or profession are denoted by the particle *um-* inserted into the reduplication of a substantive (or verbal root) begin-

ning with a consonant; words with an initial vowel double this vowel and take *um-* as prefix. By the reduplication the customary, repeated occupation, the trade is indicated.

Root: *kaéb*; *kumăkăéb*, a maker;

Root: *shafad*, plane; *shumăsháfad*, a carpenter, builder;

*kumăkăéb* is *fángă*, potter, or: *fumafána*;

*fatek*, tattoo; *fumafăték*, a tattooer;

*falôgnîd*, battle; *fumabfalôgnîd*, warrior;

irreg.: *fûfûmsha*, smith;

*ăsîn*, salt; *umăăsîn*, salt vendor.

70. The most numerous class of Substantives consists of Verbals: Nomina agentis (concrete nouns) and Nomina actionis (abstract nouns). The extent of this class of nouns may be imagined, if we consider that—speaking here only in general terms—the English Transitive Verb (or what is named so) is not represented in Bontoc Igorot by a verb, but by a verbal noun, a Nomen actionis (with active, but not passive character!) with the suffixes *-en*, or *-an*, or the prefix *i-*, and, in addition, possessive endings. Thus e. g. does *kăpek* not say: I make, but: my making, G. mein Machen, Ital. il mio far; and *lcytjëntăko*: our desire or desiring, G. unser Sehnen. And *ayăkantjă* means “they call” in English, but it says: their calling; the aim reached by their calling, etc.

(For this reason transitive verbal phrases are marked by “ ” in their translation, as this is far from being literal).

Only this much here about these nouns which will be treated fully in the chapters on the Verb, where also the characteristics of the Nomen agentis (as: the bringer, the killer, the finder) will be discussed. Being nouns and having frequently the article they ought to be mentioned in this chapter on the substantives.

## CASE RELATIONS

71. Substantives and their articles are uninflected in Bontoc Igorot. There is absolutely no “Declension” to express cases; but in Bontoc Igorot

These Constructions:

Correspond to the English:

### I

The appellatives with the article *nan* or *sau*, and proper names and terms of kinship with the article *si* or *tja*.

Nominative and Accusative.

### II

The appellation with its article following a *Nomen regens* (or "governor");

Proper names and terms of kinship following a *Nomen regens*, without article *si*; the collective article *tja* is however, retained [L. 20; 37];

Possessive or Subjective Genitive.

The Substantive denoting the agent following the *Nomen actionis*.

### III

The locative Preposition *is* [*si*, 's*h*] before appellatives with (or without) article;

The Preposition *kĕn* before proper names and terms of kinship; the article *si* must be dropped, but *tja* is retained.

All other Case Relations, as, for instance: objective genitive, partitive genitive, dative, accusative after "personal" verbs, ablative, locative, instrumentalis, agent of passive verbs (i. e. verbal forms with prefix *ma-* or *na-*), etc. etc.

## REMARKS

ad I. and II. The position of our subject and object in constructions with verbs which we consider customarily transitive, but which are of a totally different nature in Bontoc Igorot (and are called in this book briefly "possessive verbs"), will be explained in later chapters of this Grammar.

ad II. The *Nomen regens*, be it a substantive or a *Nomen actionis*, obtains the ligature *-u*, if it ends in a vowel [42].

Examples. The Nomen regens with final consonant:

*nan áfong nan laláki* the house of the man

*nan tjápan nan ongóna* the foot of the child

*nan kalásay nan fumabfalógnid* the shield of the warrior

*nan okókæd Fánged* the story of Fanged

*nan kípan áma* the knife of father

*kánan nan Igólot* the saying of the Igórot; "the Igórot says" [*kandán*]

*abfólátèn nan fobfafáyi* the believing of the women; "the women believe"

The Nomen regens with final vowel:

*nan ásæn nan álŕwidko* the dog of my friend

*nan ílin nan íFéntok* the land (town) of the Bontocmen

*nan ólon nan nóang* the head of the buffalo

*si áman Táynan* Taynan's father

*ífton nan fobfállo* the boy's holding; "the boy holds"

*ísublin nan laláki* the man's changing; "the man changes"

*ngág nan ítjun Bægti?* what (is) the showing of Bugti? "what does Bugti show?"

*ngág nan íbfákan ína?* what (is) the asking of mother? "what does mother ask?"

ad. III. Dative, etc.: *ítsaotsáona nan fobána is nan álŕwidna* "he gives the pipe to his friend"

*ítjun nan íbit ken Mátyæ* "show the earring to Matyu!"

*ínyálína nan káyæ ken ínána* "he brought the wood to his mother"

*ínflámi angšan is nan álŕwidyæ* "we saw many of your friends"

*síya nan máníbe'sh nan káyæ* "he (is) the cutter of the tree"

*mángánkāmí's nan mákan* we are eating the food (Ex. of a "personal verb")

*uminámka's nan tjénum* drink the water! (Ex. of a "personal verb")

Other examples are given in the chapter on "Prepositional Terms" [377-397; 408].

72. Sometimes pleonastic constructions are found, as: *is nan ken Antéro*, to Antero; *is nan ken amátja*, to their father [L. 39], to or at their father's house.

73. Since terms of kinship may have the article *si* as well as *nan*, the phrase: "the house of father" is either: *nan áfong áma* here the article *si* must be omitted!), or: *nan áfong nan áma*.



74. Exceptions. If emphasized, place, cause, instrument, time, the indirect object or dative, etc., can be made the subject (i. e. in our, but not the Igorot's conception!) of peculiar verbal forms; in this case the rules of the use of *is* and *ken* do not hold, but different constructions are employed. [258-264].

75. The Nomen regens of a possessive genitive obtains sometimes the possessive suffixes *-na*, his, her, its; and *tja*, their; *nan fátuknā nan ām/āma*, lit. "his pig of the old man," *nan kalāsaytjā nan fēssæl*, lit. "their shields of the enemy." This pleonastic construction was, however, rejected by some Igorot.

76. If a substantive stands in attributive relation to an other substantive (in which case some languages form compound nouns), the preposition *is*, in its inverted form *si* is placed between them. The attributive substantive which is to be taken in a generalizing sense follows the other; the ligature *-n* is used with the preceding noun if it ends in a vowel:

*ōlon si ōgsā* deer's head, G. Hirschkopf

*nan ātēp si ālang* the granary roof

*fōbān si āsæ* dog's tooth

*tēngan si ōlō* "headbone," skull

*nan kālīn si Igólot* the Igorot language

*ānak si kāak* son of a monkey

*tōfæn si pākūy* rice leaf

*ānak si Lumātwig* "Lumātwig-son" [L. 1]

*tēngan si lāfi* midnight

*pālēk si pīnang* ax handle

*nan lablābon si kōkōok si mōnōk* the beginning of cock's crow [B. 24]

77. But if the attribute denotes material, origin, etc., the ligature *ay* is used: *āfong ay bātō*, stone house; *kīpan ay gūlllyā*, steel knife; *īstja'y fātuk*, pork.

78. A substantive in apposition with an other is connected with it by *ay*: *si Anaewāsal ay alkwidko ya immūy* Anauwasal, my friend, has gone;

*Afōw ay flin nan Ilōkō ad Fūntok* Afōu, the settlement of the Ilocanos  
in Bontoc;  
*nan lalāki ay nan āman nan mamāgkid ya nadōy* the man, the father  
of the girl, has died.

79. The substantives "town," "mountain," "section or *āto*," are connected with the following name by *is*, *id*, *ad*: *nan flī'd Fēntok*, the town of Bontoc; *nan flīg ad Pōkis*, the mountain Pokis; *nan āto'd Lōngfūy*, the town section called Longfuy.

## LOAN WORDS

80. Besides some words and phrases with which the Ilocanos living in a section of Bontoc have infected the Bontoc idiom, a number of words have been urged upon the Igorot by inevitable civilization; these words are nearly all Spanish, with the phonetic changes, if necessary. See [10, 18].

While probably most of these Loan Words are given here, others can be found in the Vocabulary.

|                 |   |                    |  |
|-----------------|---|--------------------|--|
| hammer          | <i>mantilyo</i> ( <i>martillo</i> )                             | Filipinos          | <i>Filipīnosh</i>                          |
| wagon           | <i>kalimāto</i> ( <i>carromato</i> )                            | town chief         | <i>plesidēnte</i> ( <i>presidente</i> )    |
| horse           | <i>kafāyo</i> ( <i>caballo</i> )                                | picture            | <i>talāto, litalāto</i> ( <i>retrato</i> ) |
| cow             | <i>fāka</i> ( <i>vaca</i> )                                     | dollar             | <i>pēsosh, pēshosh</i> ( <i>peso</i> )     |
| hour            | <i>ōla, ōlash, ōlas</i> ( <i>hora</i> )                         | Sunday, week       | <i>domingko</i> ( <i>Domingo</i> )         |
| book            | <i>liblo</i> ( <i>libro</i> )                                   | watch              | <i>līlāsh</i> ( <i>reloj</i> )             |
| flag            | <i>bandēla</i> ( <i>bandera</i> )                               | cross              | <i>kēlēsh, kālōsh</i> ( <i>cruz</i> )      |
| tramway         | <i>talābya, talānfya,</i><br><i>talabfya</i> ( <i>tranvía</i> ) | pound              | <i>lībla</i> ( <i>libra</i> )              |
| street, highway | <i>kālsa</i> ( <i>calzada</i> )                                 | coal               | <i>kalifōn</i> ( <i>carbón</i> )           |
| school          | <i>ēscuēla</i>  | room               | <i>kuāto</i> ( <i>cuarto</i> )             |
| hat             | <i>somblēlo</i> ( <i>sombrero</i> )                             | trousers           | <i>pantalōn</i>                            |
| socks           | <i>mēdiash</i> ( <i>medias</i> )                                | shoes              | <i>sabātosh</i> ( <i>zapatos</i> )         |
| soldier         | <i>soldādso, soldsādso</i>                                      | soap               | <i>safūn</i> ( <i>jabón</i> )              |
| canoe, staff    | <i>fāston, fāstōn</i> ( <i>bastón</i> )                         | Some Proper Names: |  |
| tobacco         | <i>tafāgo</i> ( <i>tabaco</i> )                                 | Ricardo            | <i>Likāldso</i>                            |
| steamship       | <i>bābūl, bābōll</i> ( <i>vapor</i> )                           | Antéro             | <i>Antēlo, Antēro</i>                      |
| American        | <i>Melikāno</i>   | Maria              | <i>Mālya</i>                               |

## PERSONAL PRONOUNS

81. The Personal Pronouns are:

|    | Singular  | Dual  | Plural  |
|----|---|---|---|
| 1. | <i>săkĕn</i> [ <i>săk/ĕn</i> ,<br><i>săk/ĕn</i> ], I (me) | I. incl. <i>tjăĭtă</i> we two,<br>i. e. you and I | I. incl. <i>tjăĭtăko</i> we (us)<br>I. excl. <i>tjăkămi</i> we (us) |
| 2. | <i>sĭkă</i> thou (thee),<br>you                           | (us two)  | II. <i>tjăkăyă</i> you<br>III. <i>tjăĭtjă</i> they (them)           |
| 3. | <i>sĭya</i> he (him),<br>she (her), it                    |   |   |

82. The Personal Pronouns are combinations of the article *si* in singular, and of *tja* in dual and plural, with other particles.

83. *Sak/ĕn* consists of *si*, the pronominal particle *ak* and the suffix *-en*, which is also employed with a group of "possessive verbs" (Engl. "transitives"). *-en* indicates that the action named by the verbal root affects an object (in an active sense, not after the erroneous traditional doctrine as one of the "three Passives!"); thus in Bontoc Igórot the individual "I" is represented not merely as a personality, but as a personality of energy, being not idle or indifferent, or even passive and suffering.

*Sĭkă*, consisting of *si* and the pronominal element *ka*, is the pronoun used exclusively in addressing any single person.

*Sĭyă*, consisting of *si* and probably a combination of *i* and *ya*, is used mostly for persons; for things, "it," sometimes the locative adverbs *na*, denoting an object near the speaker, or *sa*, an object near the person addressed, are employed.

In *tjakamĭ* and *tjakayă* there is, besides the article *tjă* and the pronominal suffixes *-mi* and *-yă*, an element *ka* which is probably collective, like the prefix *ka* [52 f.].

The *i* in *tjaĭta* and *tjaĭtja* is probably the contracted ligature *ay*: *tjaĭtja* for *tjă ay tjă* (?) - or a demonstrative element.

84. Bontoc Igórot has, besides the three persons in singular and plural, a pronoun for the first person dual; this pronoun must be used, if the speaker

includes one person whom he addresses. It expresses: we two, you and I; ego et tu. The other missing dual forms must be circumscribed. We two, my companion and I (but not the person addressed), is: *tjakāmī ay djǎǎ*; you two: *tjākǎyǎ ay djǎǎ*, etc.

The first person plural has two forms:

a. An inclusive form *tjātǎko*, including person or person addressed; all persons included in "we" must be more than two: we all, you included; *ego et vos; nos et tu; nos et vos*.

b. An exclusive form *tjākāmī*, excluding the person or persons addressed: we alone but not you.

85. Case Relations. The form of the Personal Pronoun nominative and accusative is alike in Igorot.

The possessive genitive of the Personal Pronoun is expressed by possessive suffixes agglutinated to the object possessed. [101 ff.].

All other or oblique case relations are indicated by *ken* (which is called in this book a preposition, and not an oblique case of the personal article!) Thus we may establish this paradigm (of the Singular):

|                                     |                      |                 |   |
|-------------------------------------|----------------------|-----------------|---|
| Nomin. and Accus.                   | <i>sāk/én</i>        | <i>síka</i>     | <i>síya</i>                             |
| Possessive Gen. Suffix              | <i>-ko, -k</i> [101] | <i>-mo, -m</i>  | <i>-na</i>                              |
| Object Gen. and other Oblique Cases | <i>kén sāk/én</i>    | <i>kén síka</i> | <i>ken síya</i><br>(not: <i>kenka</i> ) |

The paradigm of the Dual and Plural is formed analogically.

86. When it is considered necessary to distinguish sex, *lalǎki*, man, or *fafǎyi*, woman, is placed with the ligature *ay* after the pronom. (Used very rarely): *síya'y lalǎki*, he; *síya'y fǎfǎyi*, she.

87. The personal pronouns, as subjects of verbs, are only used to emphasize the agent. They are placed before or after a "personal" verb; but they must precede a "possessive" verb.

88. The personal pronouns are used as suffixes of a certain category of verbal combinations, but in these shortened forms:

| Singular       | Dual   | Plural                                  |
|----------------|--------|---|
| 1. -ak         | I. -ta | I. incl. -tǎkǎ, -tǎko<br>I. excl. -kǎmǎ |
| 2. -ka         |        | II. -kǎyǎ, -kǎyǎ                        |
| 3. (no suffix) |        | III. -tjǎ                               |

(Verbs with these suffixes are called in this book briefly: personal verbs; some of them correspond to our intransitives.)

89. The English accusatives him, her, it, them, referring to a substantive mentioned before are usually omitted. Likewise the datives of the pronouns are omitted after verbs of giving, showing, bringing, telling, if self-understood; the Igorot say: "give the iron," for: "give us the iron."

90. The locative particles *nǎ* and *sǎ*, standing for "it" or "them" (things only!), do not begin a sentence. They are used mostly, in this meaning, as accusatives. Their preposition for the oblique cases is: *is*, or by metathesis: *si* [*sh'*].

91. The modifiers of personal pronouns are connected by *ay*:

*sǎk/én ay iFǎntok* I, a Bontocman  
*tjǎkǎyǎ ay fobfǎyǎ!* ye women!  
*tjǎtǎko'y ǐpǎt umüytǎko* we four are going  
*sǎkǎ'y tjüy* you there  
*tjǎkǎmǎ ay nay* we here  
*sǎnǎ nan innǎlǐ?*—*sǎk/én. tjǎkǎmǎ.* who has come?—I. We.  
*sǎnǎ nan ayǎkam? sǎ kǎ ya sǎyǎ* "whom do you call?" you and him  
*tjǎtǎ admanǎlantǎ* we two, you and I, shall go  
*innǎy sǎyǎ* he (she) has gone  
*itsaotsǎomo sa ken tjǎkǎmǎ!* "give it to us!"  
*ǐtjum nan fǎngǎ ken sǎyǎ!* "show him the pot!"  
*tjǎtǎko kumaibǎtǎko is nan ǎfong* we are going to build the house  
*intǎsh' ǐna? ǎdǎk innǎ* where is mother? "I have not seen (her)"  
*ǎdǎk kekkǎn sǎ yǎ* "I do not know him (her)"  
*sǎyǎ'y fǎfǎyi kekkǎna sa* "she, she knows it"  
*sǎk/én tinnǎliak adǎgkǎ* I have returned yesterday

*tinnólikā sīkā'y alfwidkō* you my friend have returned  
*tjakāmī pākāānēmī nan fāsāl* we, "we expel the enemy"  
*kēkkēnyē tjátjtā* "you know them"  
*tjátjtā ya sāk/én adumālkwāmī* they and I shall come  
*kānēm sa!—māngangka sī sā!* "eat it!"  
*inākwāsh sā!* give it (to me)  
*iyāik sā kēn sīkā* "I bring it to you"  
*sāk/én ya sīkā intēdēčtā'snā* I and you stay here

### DEMONSTRATIVE PRONOUNS

92. The Demonstrative Pronouns are compounds of articles, demonstrative particles and locative adverbs.

The articles used in these combinations are *sī* and *tja* for persons, *nan* and (rarely) *san* for things.

93. The Demonstrative Pronouns are both, disjunctive and conjunctive; in the latter case the ligature *ay* is used; there are, however, a few examples where *nan* takes the place of *ay*.

94. The following pronouns are used in reference to persons:

| Singular                     | Plural                         |
|------------------------------|--------------------------------|
| <i>sītōnā</i> this           | <i>tjátōnā</i> these           |
| <i>sītōshā</i> that (near)   | <i>tjátōshā</i> those (near)   |
| <i>sītōdī</i> that (distant) | <i>tjátōdī</i> those (distant) |

*sī*: article; *to*: demonstrative particle; *na*, *sha* [for: *sa*], *dī* [for: *tjūy*]: locative adverbs.

If the preceding word ends in a vowel, *sītōdī*, etc., is often changed to the unaccented *s'tōdī* or *sh'tōdī*; as an enclitic it is pronounced with the preceding word, which is then accented on the ultima.

*intō s'tōdī?* where is this man? *intō s'tōnā?* where is that man?  
*sītōdī paymō sh'tōnā* this or that person

95. Also the personal pronoun *síyǎ* is used as a demonstrative pronoun; in fact, no distinct line can be drawn between these two classes of pronouns.

96. When *sítōna*, *sítōsha*, *sítōdi* are placed in possessive or subjective genitive, *sí* is dropped; in other case relations in singular *kén* precedes *tōnǎ*, *tōshǎ*, *tōdǐ*; *kén* is accented.

*nan olón tōdǐ* the head of that      *nan ǎnǎk tōnǎ* the child of this

As these examples show, *tōdi*, *tōshǎ*, *tōnǎ* draw the accent on the ultima of the preceding word.

Examples:

*alíwídkǒ s'tōdǐ* that (is) my friend

*sítōdǐ ay lalǎki* that man

*kěkkěm sítōnǎ?* "do you know this person?"

*ídjǎak nan tafǎgo kén tōdǐ* "I give the tobacco to that man"

*íläéntǎko tjǎtōnǎ* "we see these"

*kínwǎnǎ kén tjǎtōdǐ* "he told those people"

97. These pronouns are used in reference to things, but also sometimes to persons: Singular and Plural: *nǎntōnǎ*, *nǎntōshǎ*, *nǎntōdǐ* (*sǎntōdi*).

They remain unchanged in possessive and subjective genitive; in oblique cases they are governed by the preposition *is*.

If disjunctive, they point to a thing already mentioned.

*intjǎsǎnmi nǎntōdǐ* "we have found this one"

*adśibǒénǎ nǎntōdǐ ay kǎyǎ* "he will cut down that tree"

98. More frequently we find: *nannǎy*, this, these, and *nantjǎy* [*nantjǎy*] that, those; they refer, if disjunctive, to distinctive things. (*nannǎy* is probably: *nan na ay*.) Both are usually connected by *ay* with substantives; these substantives may denote persons and things. Instead of the form *nannay* we find often *nan.....ay nay* with the substantive interposed. (Also plural forms: *nannǎytja*, *nantjǎytja*, *nantōsǎtja*, *nantōdǐtja* occur.)

*nannǎy ay wǎnga*; *nan wǎnga'y nay* this river

*nantjǎy ay fobǎnga* that pipe

*nannáy ay mamamá gkid* these girls

*ílaēm nan djáa'y fálfcg; lěytjēm nannáy paymō nantjá'y?* "you see the two spears; do you want this or that?" *ídjáam nannáy!* "give me this!"

99. The locative adverbs *na*, but more commonly *sa* and *tji* or *tjá'y* [*tjǎ'y*] serve also as disjunctive pronouns, referring to indefinite objects, as Fr. *ceci* and *cela*. The oblique cases are: *is sa, si sa; is na, si na; is tjá'y; is tji*; they are identical with local adverbs: hither or here; thither or there.

(There is no possessive or subjective genitive of *na, sa* and *tji*).

*ngǎg sa?* what is that?

*iyáim sa kén tǒdǎ!* "bring that to him!"

*lǎnǎgǒantǎkē sa* "we have bought that"

*aykǎ larǎwǎ tji?* is that bad? *kǎwǎs sa!* this is good; all right.

100. *Nay* and *tjá'y* [*tjǎ'y*] placed at the beginning of a phrase mean: here is, there is, Fr. *voici, voilà*.

*nay si anǒtji!* there is the younger brother!

*tjá'y nan lámǎn!* there is the wild hog!

(The gesture of pointing is usually executed by protruding the jaw).

## POSSESSIVES

101. Possessive Suffixes — equivalent to the possessive genitive of the personal pronouns — are employed in Bontoc Igorot, instead of our possessive pronouns:

| Possessor, Owner:—In Singular                                 | In Dual                    | In Plural  |
|---|----------------------------|--|
| 1. <i>-ko</i> , but <i>-k</i> after pure vowels: my           | I. <i>-ta</i> , our, i. e. | I. incl. <i>-tǎkē, -tǎko</i>                           |
| 2. <i>-mo</i> , but <i>-m</i> after pure vowels:<br>thy, your | of us two,<br>or: your and | our<br>I. exclus. <i>-mi</i> , our                     |
| 3. <i>-na</i> his, her, its.                                  | mine.                      | II. <i>-yu, -yē</i> , your<br>III. <i>-tja</i> , their |

(For Dual and I. incl. and I. excl. Plural see [84])



102. Substantives with these suffixes are preceded by the article.

103. These suffixes, except *-k* and *-m*, have sometimes the tendency of drawing the accent of the substantive, or of any word combined with them, to its ultima. Sometimes the final vowel of a dissyllabic is lengthened.

104. The Possessives are used most extensively, not only with terms of kinship and parts of the body and in cases where they are indispensable, but also where they appear to be self-evident. Especially the frequent use of *-na* and *-tja* is in many instances strictly idiomatic. (For their pleonastic use with a consecutive possessive genitive see [75]).

Collectors of vocabularies will frequently obtain a concrete substantive with possessive suffixes, as: *ǒlok* or *ǒlom* or *ǒlǒnǎ*, my, your, his head, (instead of the form: *ǒlǒ*, head), if he points to another man's or his own head.

105. If the suffix *-k*, my, is used with "father" or "mother," it seems customary to employ the article *nan*; without this suffix to employ *si*:  
my father: *nan ámak*, or: *si ámǎ*; my mother: *nan ínǎk*, or: *si ínǎ*.

Examples:

*nan soklóngko* (*sóklong*, hat), *nan soklóngmo*, *nan soklóngna*, *nan soklóngta*,  
*nan soklóngtǎkǎ*, *nan soklóngmi*, *nan soklóngyǎ*, *nan soklóngtjá*:  
my, thy, his, etc., hat or hats.

*nan áfongko*, *nan áfongmo*, *nan áfongnǎ*, *nan áfongta*, *nan áfongtǎkǎ*,  
etc.: my, thy, his, etc., house or houses.

*nan kípǎngko*, *nan kípǎnmio*, *nan kípǎna* (for *kípǎn-na*): my, thy, etc.,  
knife.

*si* (or: *nan*) *yǎn/ak*, *si* (or: *nan*) *yǎn/am*, *si* (or: *nan*) *yǎn/ǎna*: my, thy,  
etc., older brother.

*nan áśǎk*, *nan áśǎm*, *nan áśǎna*: my, thy, his dog

*nan flik*, *nan flim*, *nan flǎnǎ*, *nan flǎmi*: my, thy, his, our country or town.

*nan ǎnǎkko*, *nan ǎnǎkmo*: my, your child.

*nan tǔfǎdyko*, *nan tǔfǎdymo*: my, your spear.

*nan inǎta*: our mother (Dual); the mother of us two, you and me.

*nan inǎtja'y djǎa*: the mother of the two.

*nan inǎmi*: our mother (the addressed person being not her child).

*nan inatáko*: our mother (if more than two children of her speak to one another).

*nan tjökáẽko*, *nan tjökáẽmo*, *nan tjökáẽna*: my, your, his bag "*tjókáẽ*."  
(Final diphthongs are consonantal [2]).

106. These possessive suffixes are combined with various Parts of Speech, not only substantives.

One of their most important functions consists in their denoting the pronominal subject of our "transitive" verbs; these are in Bontoc Igorot not verbs in our sense, but verbal nouns, Nomina actionis, as mentioned before [70], to which the possessive suffixes are agglutinated to distinguish the person of the agent. For this reason they are termed in this book "possessive" verbs, opposite to the "personal" verbs [153ff.].

Their use in these combinations will be treated in the chapters on the Verbs [195]; it shall be merely indicated here in a few examples:

Nom. act. *leytjèn*, loving, liking, wishing; *leytjèntákæ*, our liking, wishing, "we love, like, wish;" Ger. unser Wünschen.

Nom. act. *itjasan*, finding (place of finding); *itjásanyẽ*, your finding-place, "you find."

Nom. act. *ilabo*, beginning; *ilábõna*, his, her, its beginning, "he, she, it begins."

Nom. act. *isubli*, changing; *isublik*, my changing; Ger. mein Wechseln, "I change."

Nom. act. *ibfaka*, asking; *ibfákam*, thy asking, "thou askest, you ask."

107. Disjunctive possessives are expressed by combinations with the root *kõã*, which denotes ownership, possession, property, but only material ownership, not of persons, parts of one's body, qualities, etc.

*kõak* is used often without the article *nan*.

*nan kõak* or *kõak*: my property, or: mine; *nan kõam*, thine, yours; *nan kõãñä*, his, hers, its; *nan kõãta*, ours (of us two); *nan kõatákẽ*, ours; *nan kõãmĩ*, ours; *nan kõãyẽ*, yours; *nan kõãtjã*, theirs.

Examples:

*nan áfongko ya nan kõam* my house and yours

*nan nõãngtja ya nan kõãmĩ* their buffaloes (Sp. "carabáo") and ours

*nan kutlãẽmo ya nan kõãñä* your nightcap and hers

With the copula *ya*, is, are, was, were, etc. [43] (the article *nan* is omitted):

*nannǎy ay áfong ya kǒak* this house is mine, belongs to me  
*ángsǎn ay kǎfǎyo ya kǒǎnǎ* many horses are his  
*nan pátǎtǎm ay tǎy ya kǒǎtǎko* that iron is ours

Other phrases:

*aykǎ kǒam sa?* is that yours? does that belong to you? (*aykǎ*: interrogative particle)

*intǒ nan kǒǎtsa* [for: *kǒǎtja*]? where is theirs?

*nan kǒan nan alǎwidyu* the property of your friend, that of your friend  
 (*kǒa* with final *n*, see [42])

*nan áserk ya nan kǒan yǎn/ak* (or: *nan yǎn/ak*) my dog and that of my older brother

*nan bílǎkmo ya nan kǒan Abǎkǎd* your money and that of Abakíd

But with persons: *nan anǒtjik ya nan anǒtjim* my younger brother and yours; *si asǎerwak ya si asǎerwam* my wife and yours

And with parts of the body: *nan lǎmam ya nan lǎmǎna* your hand and his; *nan mǎtak paymǒ nan mǎtǎna* my eye or his

Observe these phrases:

*nay nan fǎfǎgko; intǒ nan kǒan Mǒlǎng?* here is my spear; where is Moleng's?

*ǎdík fǎnǎsa nan sǎlǎdmo; fǎnǎsak nan kǒan Antǎro* I did not read your letter; I read Antero's.

108. Rarely we find *kǒa* in attributive connection with nouns; if so, the possession is emphasized: *nan kǒak ay áfong*, my property, namely: a house; or: my own house; *nan kǒam ay fǎtuk*, your pig (not mine).

109. The sentence: "the house is mine" is also circumscribed by: I am the house-owner: *sak/én nan ninǎfong*; this construction is indeed preferred by the Igorot; cf. [62].

And so they say for: whose house is this? *sǎnǎ nan ninǎfong ay nay?* lit. who is the house-owner here (or: this).

It may be said here also that "owner" in general means: *minkǒǎ* or *ninkǒǎ*; these words are participles or Nom. agentis and require *is* or *si* before the following object. *Sak/én nan minkǒǎ is nan áfong*: I (am) the owner of the house; the house is mine. (And: *inkǒak is*.....I own, possess); *nan minkǒǎ is nan áśn*, *is nan fǎnga*, the owner of salt, of pottery [L. 20; 25].

110. Some substantives ending in *-en* or *-an* are akin to verbal nouns or really verbals. If the suffixes for "my" and "thy" shall be added to these, their final *n* is dropped, and as they end then in vowels, *-k* or *-m* is suffixed: as:

*nan masáyěpăn*, the sleeping place; *nan masáyěpak*, *nan mäsáyěpam*, my, thy sleeping place.

But others have the suffixes *-ko* and *-mo*: *nan kipángko*, *nan kipánmo*, my, thy knife.

## REFLEXIVE AND RECIPROCAL

111. Instead of Reflexive Pronouns Igorot Language uses the word *ăwak*, body, with possessive suffixes, unless a verb contains the reflexive idea within itself.

*kidfănă nan ăwăkna* "he bites himself"

*akăshak nan ăwăkko* "I heal myself"

*nan lalăki pínădđynă nan ăwăkna* the man killed himself

But, e. g., *ămăsak*, I wash myself, without object, as the verb is reflexive by its form as a "middle."

112. Reciprocity is not expressed by any pronoun, but by the verbal prefix *in* *-asi* [301].

## THE INTENSIVE PRONOUN

113. The Intensive Pronoun *-self-* is *tsădlo*.

*sak/ěn tsădlō* I myself      *sítōdī tsădlō* he himself

*nan alăwădko tsădlō* my friend himself

*nan fajafăyi tsădlō* the women themselves

*kinăwănăna tsădlō* "he said" (so) himself

Observe the idiomatic use of *tsădlō* in these passages from Texts:  
*intjănăna tsădlō nan mangăkôn* he found at last the thief [S. 2.]

*adtsǎdlo fumǎngǎnak* I shall indeed (or: finally) awake [S. 12] (*ad-* is the prefix of future tense)

*adtsǎdlo fumǎttjang* (To satisfy their mother complaining of the bad kindling wood, her two sons gather well-dried sticks, saying:) "this surely (or: at last) will burn!" [K. 3]

*ǐpéngko tsǎdlo* "I try it myself"

*adtsǎdlo tsǎnǎock* "I myself shall work"

*nan lalǎki tsǎdlo inmǎli'snǎ* the man himself came here

*sak/ǎn tsǎdlo inǎlak* "I myself saw" (it)

*sak/ǎn tsǎdlo nan nangǎla ken síya* "I myself saw him" (I myself 'am' the observer of him).

## THE ADJECTIVE

114. The number of primitive Adjectives is limited in Bontoc Igorot. Adjectives are not inflected to distinguish singular or plural or gender. They appear often in a reduplicated form, which serves to intensify the quality expressed by the Adjective. Not all Adjectives, however, admit reduplication, as e. g. *lǎtèng*, cold; and some are found only in the reduplicated form, as e. g. *tjaktjǎki*, big, large.

Examples:

| Simple Form    |                    | Reduplicated   |
|----------------|--------------------|--|
| good           | } <i>kǎwǎs</i>     | <i>kǎgǎwǎs</i>   |
| beautiful      |                    |  |
| honest, etc.   |                    |  |
| bad            | <i>angǎlǎd</i>     | <i>angangǎlǎd</i>  |
| thoroughly bad | <i>ngǎg</i>        |  |
| high           | } <i>ǎntjǎ</i>     | <i>anǎntjǎ</i><br>(or, by gemination: <i>antjǎántjǎ</i> )  |
| tall           |                    |  |
| long           |                    |  |
| small          | } <i>fǎnǎg</i>     | <i>fǎnfǎnǎg</i> (A doubtful plural form: <i>fǎndǎnǎg</i> is the only plural form obtained of an adjective.) In [L. 53, 54, 55] occurs: <i>fǎnabfǎnanǎg</i> ! |
| little         |                    |  |
| low            |                    |  |
| short          | <i>ǎsdǎk</i>       | <i>asasdǎk</i>   |
| big            | } <i>tjaktjǎki</i> | very big: <i>tjaktjagǎa</i> [ <i>tjaktagǎag</i> , <i>tjaktjagǎRa</i> : R is a sound between r and l in this word].   |
| large          |                    |  |
| cold           | <i>lǎtèng</i>      | (No redupl. form)  |

|            | Simple Form  | Reduplicated    |
|------------|--|-----------------|
| warm       | <i>átong</i>   | <i>atátong</i>  |
| hot        |  | <i>māmátong</i> |
| black      | } <i>ngítíd</i> ( <i>innɡítíd</i> : painted or dyed black) |                 |
| blue       |  |                 |
| dark brown |  |                 |
| red        | <i>kílad</i> ( <i>ingkílad</i> )                           |                 |
| white      | <i>pókao</i> ( <i>in-</i> or <i>impókao</i> )              |                 |
| yellow     | <i>fákíngí</i>   |                 |
| green      | <i>kăg fákýæ</i> (lit. like moss)                          |                 |
| brown      | <i>kăg tílín</i> (lit. like a "rice bird")                 |                 |

Some adjectives are identical with substantives, as *ămăma*, old (man), *ongóngă* young (child); for "old" and "new," of things, see the Vocabulary. Observe: an old house: *afôáfong adsángădum* (lit. a house "for a long time").

115. The attributive adjective either precedes or follows the substantive, apparently without distinction as to emphasis; good, bad, small, big usually precede. In either case the ligature *ay* is necessary.

*nan kăwêls ay lalăki* the good man  
*nan kăłđsay ay innɡítíd* the black shield  
*sí Tjümígyăy ay ămămă* old Tjumigyay  
*nan anántjô'y kăýæ* the very high tree  
*nan nŏang ay tjaktjagŏa* the very big buffalo  
*nan kăwêls ay alăwidko* my good friend

116. Verbal adjectives or participles follow the substantive:

*nan fánɡa'y nafăkash* the broken pot  
*nan kăýæ ay madăkad* the falling tree

117. The predicative adjective either precedes the subject without copula:

*kăwêls nan fălfcg* the spear is good

*fān'ig si anākko* my child is little  
*mamātong nan patatjīm* the iron is hot  
*pūsī nan lalalāki* the men are poor

Or it follows the subject, connected by the copula *ya*:

*nan fafāyi ya kāw'is ay flāén* The woman is beautiful ("good to see")  
*nan mamamāgkid ya fān'ig* the girls are little  
*nan kātjèng ya adsāméd* the brass is heavy  
*nan fobfafāllo ya abāfīkas* the young men are strong

118. If the subject of a predicative adjective is a personal pronoun, the adjective obtains the personal suffixes [88] and is thus verbalized:

- |          |                   |                     |
|----------|-------------------|---------------------|
| I.       | <i>antjōak</i>    | I am tall           |
| 2.       | <i>antjōka</i>    | you are tall        |
| 3.       | <i>antjō sīya</i> | he, she, it is tall |
| D.       | <i>antjōta</i>    | we two are tall     |
| I. incl. | <i>antjōtāko</i>  | we are tall         |
| I. excl. | <i>antjōkāmf</i>  | we are tall         |
| II.      | <i>antjōkāyē</i>  | you are tall        |
| III.     | <i>antjōtjā</i>   | they are tall       |

Also constructions like these occur: *sīka ya antjo*, *tjākāyē ya kāw'is*; but the first persons are always suffixed. After the third singular, which has no suffix, a pronoun (or other subject, if it does not precede) as *sīya*, *sītōdi*, *sa*, *na*, or *tji* must be placed: *kāw'is sīya*, he is good; *kāw'is sa*, that is good.

119. Progressive quality, or transition of a quality into a higher degree, is expressed by adding to these verbalized forms the particle *um* as prefix, before an initial vowel; but as infix, if the adjective begins with a consonant. As infix *um* is placed between the initial consonant and the first vowel.

*umantjōak* I am getting tall, or taller  
*umāsdikak* I am getting short, or shorter  
*kumāw'isak* I am getting good, or better  
*fumānīgak* I become small, or smaller  
*pumāsiak* I become poor, or poorer  
*gumadsángyēnak* I grow rich

To form the preterite the "augment" *in-* is combined with *um*, *u* being dropped: *inm-* (not: *imm-*); these forms designate a condition that has been attained: *inmantjōak*, I have become, grown tall; *finmānigak*, I have become small; *pinmūsiak*, I have become poor; *lumātəng*, it is turning cold; *linmātəng*, it has turned cold.

120. Certain adjectives with the prefix *in-* denote a quality or condition which has been attained; as *ngítid*, black, but *inngítid*, blackened; *ātong*, warm; *inātong*, having turned warm; *pōkao*, white; *inpōkao* (*impōkao*), dyed white.

Only with the prefix *in-* are: *inyāmīs*, soft; *inyāpəra*, light; *inlāmsit*, sweet; *inpākāshhəng*, sour; *inaklíd*, bitter, etc.

121. Some adjectives with the prefixes *ma-* and *na-* are really passive participles: *napálid*, sharp; *māfīkod*, lean, emaciated; *malāfosh*, naked; *nadīgdigkō*, crooked. *Ma-* represents in participles of passive the present, *na-* the preterite; in these verbal adjectives *ma-* and *na-* are generally used without distinction of tense; *na-* is preferred.

If with adjectives of this combination the Progressive Quality shall be indicated [119], *ma-* or *na-* must be dropped, before *um-* is added; e. g. *mafīkod* changes to *fumīkod*: getting lean.

Adjectives denoting material are lacking; they must be circumscribed as follows: a wooden house, *nan āfong ay kāyər*. [41]

122. Adjectives, in their simple form or reduplicated, may be modified by adverbs such as:

|           |                 |                           |                     |
|-----------|-----------------|---------------------------|---------------------|
| very, too | <i>tsātsāmā</i> | <i>tsātsāma ay lātəng</i> | very cold, too cold |
| a little  | <i>ākít</i>     | <i>ākít ay ātong</i>      | a little warm       |
| less      | <i>ākākít</i>   | <i>akakít ay napálid</i>  | less sharp          |

Observe the phrases:

*akakít nan lātəng adwánř mo adúgkă* lit. less the cold to-day than yesterday.

*nan táfay akakít nan pálidna mo nan pñang* lit. the spear, less its sharpness than (that of) the ax.



123. Comparative. For comparative the reduplicated (intensifying) forms are used.

"Than," and in comparisons of equality "as," is: *mo*. (*Mo* is also a conjunction meaning: if and; when; and an affirmative particle: verily [425])

*anántjō nan kāyē mo nan đfong* the tree is higher than the house

*nannđy ay patatjīm ya kāgāwēls mo nan gūllīya* this iron is better than steel

*amāmāāk mo tjāťtjā* I am older than they; *ongóngāāk mo...* I am younger than...

*nan kīpđngko ya napalđpālđ mo nan pīnángmo* my knife is sharper than your ax

*nan lśā ya asadfk mo nan lśā* the one is shorter than the other

If an adjective has no reduplicated form, *tsatsāmā* is employed: *tsatsāmā'y lāteng mo nan tjulđlu* colder than hail (ice)

124. Comparison may also be circumscribed by two antithetic phrases in juxtaposition; as: for "the tree is higher than the house" say: "the tree is high; the house is small;" *ántjō nan kāyē, fāntg nan đfong*  
Or more emphatically: *anántjō nan kāyē, fanfāntg nan đfong*

(This does, of course, not imply that the house is really small; it is only said to be small in comparison with the tree.)

125. The Superlative idea is expressed by adding to a Comparative phrase the words: *mo āmīn*, "than all;" *nan tjāy ay fobfđllo ya abafīkas mo nan āmīn ay fobfāfđllo*, this young man is the strongest; lit. "stronger than all young men."

126. There are no negative or privative prefixes in Bontoc Igorot (as in English: *unhappy*, *intemperate*, *disconsolate*); the negatives *ādī*, *mđ* or *māđ*, *igđ* etc. are used instead.

127. In some constructions the abstract noun derived from the adjective [55] is used:

*kād nan kāántjōn nan kāyē?* "how much is the height of the tree" ("how high" can not be expressed literally)

*kad nan kãädsöwēn nan wángǎ ya nan flī?* how far is the river from the town?

*kãáɡna nan kãántjōn nannay ay lólō ya nantjüy* "equal (is) the length of this stick and that"

*nan káyē ya kǎɡ nannay nan kãsdjōna* [16], the tree is equally as thick as that (pointing at another tree)

*kad nan tarwēna?* how old is he? ("how many his years")

*nannay ay ongōnga naēngǎn mo nan anǎkko* this boy is older ("more grown") than my son.

### INDEFINITE PRONOUNS

128. Somebody, Anybody is expressed sometimes by *tákē*, a person; *nay nan tákē*, here is somebody; *aykē way tákē 'sna?* is anybody here? *tákē inmǎli 'shna*, somebody has come.

Most frequently it is circumscribed by the idiomatic verb *wodǎ* [*wōdǎy*]: there is, there exists, Fr. il y a.

*wodǎ nan inmǎli ay tákē* "there is a person having come," somebody has come.

*wodǎ nan pinadōyko* "there is a killing-object of mine," I have killed someone.

*wodǎ nan mamǎkay ken sǐka* "there is a caller of you," somebody calls you.

In phrases with the interrogative particle *aykē* we find *way* for *wodǎ*: *aykē way kēkkēm ad Fǎlig?* "is there a knowing-object of yours at Barlig?" do you know anybody at Barlig?

*aykē way ilǎēm?* "is there an object of your seeing?" do you see anybody? *aykē way inǎlam is nan ásek?* "did you see any dog of mine?"

129. Something, Anything is expressed by a similar circumscription: *wodǎy nan idjǎak ken tjākāyē* "there is an object of my giving to you," I have something for you.

*wodǎ nan insǎkǐt ken sak/ēn* "there is a hurting to me," something hurts me.

130. A certain: *nan fśā'y*....

*nan fśā'y ongóngā adumāli ao/đonl* a certain child (whom you know—whom I shall not name) will come soon.

131. Nobody is expressed by the idiomatic *mā/íd*, the negative of *wodđ*; it signifies non-existence: "there is no...." *Maíd* [*míd*; *mayd*] requires special constructions which will be discussed in the chapters on Negatives.

*maíd tákkel* "there is no person," nobody.

*maíd inlāk is tákkel* "there is not my seeing of persons," I see nobody.

*ta maíd mangđkōu si sa* "that there be not any (stealer) thief of this," that nobody steals this.

132. Nothing: *maíd ilđek* "there is no seeing object of mine," I do not see anything

*maíd kođna* there is no property of his, he has nothing

*admaíd alđēm* "there will not be any taking-object of you," you will not receive anything.

133. No, Not any is also circumscribed by *maíd*:

*nan fātđewwa maíd flig* the world (had) no mountains [L.1]

*maíd kalđsayna* "there is no shield of his," he has no shield

*maíd kánek is tñđpay* "there is not my eating of bread," I do not eat any bread

*maíd iyáđna's patatjīm* "there is no bringing of his of any iron," he does not bring any iron.

*míd pay asđewwak* "there is not any wife of mine," I have no wife [L. 85.]

*maíd intđsanmī's sñgsing* we did not find any rings

*Fākēn* [*fakēn*] means "not this but something different;" observe the example: *fākēn patatjīm nannāy, kátjīng nannāy*, this is no iron, this is brass. [323]

134. All: *āmēn*; takes frequently the article; it is connected with nouns by *ay*, if *āmēn* is preceded by *nan*; in this case it means usually all, i. e. the whole.

135. Much, Many: *āṅsān*; *āyākā*; with the ligature *ay*.

Too much, too many: *tsatsǎma ay ángsǎn*.

Very much, great many: *angángsǎn*.

*angángsǎn nan táǎkē ay napéǎn is nan táǎkēín ay inmǎy* great many people were burnt to death last year.

More: { *angǎngsǎn; adǎdsǎ.*    *angǎngsǎn nǎn lalalǎki mo nǎn fǎfǎdǎyi*  
Most: { See also: [363]        there are more men than women

*otsādomo adādsā* give (me, us) more!

*kāā'gna* just as much; *twōdāy ken sak/ēn ay kāā'gna* I have just as much

136. Few: *ākīt ay.... akākīt ay....* Too few: *tsatsāmă'y ākīt ay....*

*ākīt ay alɬwidko* few friends of mine; *ākīt nan alɬwidko* my friends are few; *ākītkāmɪ* we are few; *ākītkăyě* you are few; *ākītjă nan tăkɛ* there are few people (here); *akākīt mo...* less than...

137. Some, Several, A Few is often expressed by the "personal" forms of the Verbs: *kumăibak* (instead of the "possessive" form *kăpɛk*) *is đfong*, I build some houses.—Or circumscribed: *ɬöddă nan nabaldăkan is nan inăăđpat*, *ɬöddă nan nabaldăkan is nan kitóngtja* some were shot in their hands, some in their foreheads. [B. 32]

*nan tăpěna umăytja's ɬlɪ*, *nan tăpěna umăytja's păgpăg* some go into the town, some into the forest. (*nan tăpěna*: a "part")

Also: *nan ākīt ay... ilăck nan ākīt ay lalalăki* "I see a few men" (or: *ɬöddă nan lalalăki ay ilăck*).

*kėkkɛk nan tăpɪn nan tăkɛ ad Alab* [not: *tăpěna*]; or: *ɬöddă nan kėkkɛk ay iAlab* "I know" several people at Alab.

And: *năkăjɪs ay.... nan nakajɪs ay đsɛ* some dogs

*pınadđytja nan năkăjɪs ay fěsɛl* "they killed several enemies"

*nan năkăjɪs ay ayđyam ya nătpăb* several birds were caught

*nay nan lăbɬăn. inăka's năkăjɪs!* here are oranges. give me some !

138. An Other, a different one: *tėkkən*; an other of the same kind: *ib/ă*.

*nan tėkkən ay tăkɛ* the other people; *nan tėkkən ay ayđyam* different birds; *făkən sɬya, tėkkən* not he, but another

*nan tėkkən ay kalăsay*: a different shield; *nan ɪb/ăn nan kalăsay*: an other shield of the same kind, as a model. (*ɪb/ă* is also "a companion")

*tėkkən nan adumăli* an other one will come

If "an other" means "one more," it is expressed by *ăkɪs*, or *kăśɪn*, again. *inăka's sin bângax* is *tjénɛm ákis*, or: *kăśɪngka umďa's sin bângax...* give me an other (one more) glass of water.

*is kăśɪn* an other time, the next time

139. Every, Each: *washtjín*.—Also expressed by the prefix *ka-* and gemination (or reduplication) of the first two syllables [53].

*washtjín mäsúyep!* let every one sleep!

*ámín ay laláláki washtjín úmis!* let each of the men wash himself!

*washtjínkámi éntsáno* every one of us is working (*washtjín* takes the suffixes, either personal or possessive, from the verbal form!)

*washtjintáké makifálgnid!* let us all fight! let every one fight!

*washtjín ken tjádké* every one of us

*washtjín tjúmpab si kōána* every one catches his [L. 60]

*washtjína yōōy is abáfongna nan wadwádna* every one takes to his home his portion of meat [L. 66]

*washtjinmi* every one of us *washtjintáko* every one of us (you included)

*washtjínnyé iláén sa* every one of you sees that; *washtjínkáyyé umfleng* every one of you is resting

*washtjínutja inmángmang* every one of them performs a ceremony (sacrifices)

*washtjínkámi humáyao* every one of us is running

*Sin ísa* (numerals signifying "one") occurs sometimes designating "each:"

*nay nan tōlō'y laláki; sin ísā ken tjáftja wōddā nan kalásayna ya nan djáa'y faljégna* here are three men, each has a shield and two spears

And: *ámín; amín ay táké* (or: *katákkéttáké*) everybody

Each single one: *djáa'y pēsosh nan itsaotsáoko is nan ísa'y táké* "I give" two pesos to each single man

*nan amín ay kánguén* everything

140. Any, whatever: *éläy* [*óläy, éläi*] (which is also the equivalent for our "never mind") is used in combination with other pronouns thus:

*éläy síné* any person whatever; *ayákam éläy síné ken tjáftjā* call anyone of them you please; *fukáwānyé nan éläy síné* call anyone.

*éläy ngāg* anything at all, any whatever. *ángnēnyé éläy ngāg*, "do anything you please." For "*éläy ngāg*" we hear often: "*élēngāg*."

That thing: *nan sána; iyáim nan sána*, bring that thing!

141. The one—the other: *nan ísā—nan ísā; nan ísang—nan ísang*.

142. The generalizing "one," Ger. *man*, Fr. *on*, is usually expressed by the third person plural. *mo nǎngantja, ūmistja* if one has eaten, one washes himself.

143. The same: *nan kǎǎgnǎ*; (*kǎg*, like). *kǎg tǒsǎ*, the same as this; *kǎg kǎn sǎya* the same as he; *kǎg kǎn tǒdǐ* the same as that (person); *nan kǎǎgko* my equal, Ger. *meinesgleichen*; *nan kǎǎgmo ay lalǎki* the same man as you, one like you.

"The very same" is sometimes rendered by *ǎkis*, also; and by the "emphatic" construction: (*nan*) *kǎyɛ nan inɬlak ǎkɬs* "the tree I saw also," I saw the same tree.

144. Strictly idiomatic seem to be *ǎnǒka* and *ǎnǎn*. Like "deina" in Greek, *ǎnǒka* denotes sometimes a person (or thing) which the speaker cannot or will not name, as in the exclamation: *daɛ, ǎnǒkǎ nǎ, ǎlǎkǎ!* ho! some one! come! Sometimes, however, it precedes a proper name, as: *daɛ! ǎnǒkǎ na, Antǎro, pangǎlǎkǎ'snǎ!* he! Antero come quickly here!

And with the character of a demonstrative: *sǐ ǎnǒkǎ Mǎtyɛ nan ninokǒkud* this man, Matyu, is the narrator.

Observe the similar use of *ǎnǎn*: *ǎnǎn na!* you here! (Thus the potters from Samoki announce their coming with their ware: *ǎnǎntjǎ! nay sǐ fǎngǎ ma!* Ye people, here are pots!)

## INTERROGATIVE PRONOUNS

145. The Interrogatives require peculiar constructions which will be explained in later chapters. Here they are merely enumerated and illustrated by a few examples. As these show, the Interrogatives obtain in certain phrases the personal suffixes.

146. Who? Whom? *sǎnǎ?* consists of the article *sǐ* and the interrogative element *nɛ*. No copula is used after *sǎnǎ*.

*sǎnǎ tjǐ?* who is there, who is that?

*síně nan wōddá'shna?* who is here?  
*síně nan wōddá'sh áfong?* who is in the house?  
*síněká?* who are you? *sínětja?* who are they?

147. What? *ngǎg?*

*ngǎg sá?* what is this? *ngǎg tji* what is that? (but: *ngāg* means: bad)  
*ngǎgká mǎn kěn Bēmégtsá?* lit. what are you to Bumegtsa? i. e. how are  
 you related to him?

"What did you say?", "what?" is expressed by the interjection: *nān?*  
 pronounced with rising intonation.

148. How much? How many? *kǎd?*

*kǎd nan fěsřel?* how many are the enemies? *kad ay fěsřel?* how many  
 enemies?

*kadtáko?* how many are we? *kadkáyě?* how many are you?  
*kad ay táfay?* how many spears?

149. Which?  $\left\{ \begin{array}{l} \text{What kind of?} \\ \text{What kind of?} \end{array} \right\}$  *síně...*(persons); *ngǎg ay...*(things)

*síně ay fáfǎyi?* which woman? *síně ay fobǎfǎyi?* which women?

*ngǎg ay kǎyě?* which tree, or trees?

*ngǎg ay éłéng nannǎy?* what kind of coal is this?

*ngǎg ay kǎpǎn nan kōam?* which knife is yours?

*ngǎg ay kǎnřyab nan kǎyě'sna?* which of these shields are yours?

Observe the two constructions:  $\left. \begin{array}{l} \text{ngǎg ay fǎnga nan nafǎkash?} \\ \text{ngǎg nan fǎnga ay nafǎkash?} \end{array} \right\}$  which pot  
 is broken?

*ngǎg ay fǎlfeg nan lěytjém?* which spear "do you want?" or: *ngǎg nan*  
*fǎlfeg ay lěytjém?*

*ngǎg ay fobǎnga nan lěytjén nan laláki?* which pipe "does the man want?"



## THE VERB

## INTRODUCTORY REMARKS

150. "Verbs" of the Bontoc Igorot Language consist of Roots with Prefixes, Infixes or Suffixes. The root is employed either as verbal adjective (participle), or as verbal noun. (In certain constructions, the participles and verbal nouns approach the character of our Infinitives.)

151. The Roots are mostly dissyllabic. They are either primitive verbal roots, or substantives, adjectives, adverbs, numerals, pronouns; in short, nearly every Part of Speech may serve as Root and is verbalized in various ways.

Primitive Verbal Root: *anab* "find"      *and̃pek* "I find" (my finding)  
 Substantive: *fálfěg* spear      *falfěkck* "I hit with a spear"  
 Adjective: *asd̃k* short      *păăsd̃kck* "I shorten"  
 Negative: *ăd̃f*      *ad̃k* I "refuse;" I do not; I deny, etc.  
 Numeral: *ĩsa* one      *păăsd̃ck* "I leave alone"  
 Adverb: *ĩsna* here      *isñak* I stay here  
 Pronoun: *s̃fũ* who?      *siñũka?* who are you?

152. By combination with certain particles the roots can be verbalized into:

1). Verbs with the prefixes (infixes) *in-*, *um-*, *mang-*, *ma-*, etc.; these verbs obtain the personal suffixes ("endings") *-ak*, *-ka* etc. [88]. Without endings, the verbs of this category are most similar to our participles or verbal adjectives (especially of intransitives): going, having gone, sleeping, lost etc.

They emphasize the condition or state in which the subject is, or the action performed by the subject; the action is considered of greater importance than the object.

2). Verbs with the character of verbal nouns, Nomina actionis; the action named by these verbs affects a definite object of considerable importance. Such verbal formations correspond, in most instances, to our



In certain constructions, discussed later at length, the verbs of one category are transplanted into the other category; when this takes place, their particles must be changed accordingly. (Some of these constructions are: Strong emphasis of the direct, the indirect object, the agent, place, time, instrument, cause, person for whom an action is performed; the Passive; Constructions corresponding, as it were, to our relative clauses; some interrogative sentences etc.)

VOICES TENSES MOODS

156. The Voices are the Active and the Passive.

The Personal Verbs are only found in the Active Voice.

The Possessive Verbs occur either in the Active or Passive Voice; the Active construction is much preferred to the Passive.

(The term "las tres pasivas" unfortunately invented some centuries ago by Spanish Grammarians for the three active conjugations in other Philippine languages (but not Bontoc Igorot!) must be rejected as erroneous. But since practically all Philippinists and Copyists of more or less obsolete Philippine Grammars are clinging to the wrong designation, it seems proper to give a few verbs here in their

|                 | Active  | and | Passive   |
|-----------------|---|-----|---|
| Present         |   |     |   |
| 1. and 2. Sing. | <i>lěytjek, lěytjēm</i> ; my, thy liking  |     | <i>malěyadak, maleyǎdka</i><br>I am, thou art liked                     |
|                 | <i>fukǎwawak, fukǎwawam</i> ;<br>my, thy calling;   |     | <i>mafukǎwawanak,</i><br><i>mafukǎwawangka</i><br>I am, thou art called |
|                 | <i>ítafongko, ítafonmo</i> ; my, thy<br>hiding; (but <i>not</i> : being hid-<br>den by me, thee!) |     | <i>mǎitǎfonak, maitafóngka</i><br>I am, thou art hidden                 |

157. The Tenses are: Present, Preterite, Future.

158. The Moods are: Indicative and Imperative.

159. Verbals are: Nomen actionis, Nomen agentis.

160. By reduplication, prefixes, auxiliaries, adverbs, particles many temporal and modal variations are expressed, as the immediate past, pluperfect, conjunctive, optative, conditional, causative, authoritative, frequentative, intensive, coöperative, potential, reciprocal, emphasis of the several elements of a sentence, etc.

## PERSONAL VERBS

161. "Personal Verbs" is an abbreviated term for: Verbs with endings derived from the Personal Pronouns [88]. These verbs include both, intransitives and certain transitives; they have no Passive.

162. Personal verbs express:

The state or condition of a person or a thing; "to be."

*lalákiak* I am a man; *aláwídak* I am a friend; *kāwíśak* I am good;  
*tólókāmí* we are three; *náyak* I am here, Fr. me voici;  
*intókāmí?* where are we? *sinúka?* who are you?  
*kádkáyí?* how many are you? *sí Mólèngak* I am Moleng  
*Igólótkāmí* we are Igorot; *fákéngka* it is not you, but another person;  
*iSamókítkāmí* we are Samokimen, from Samoki.

The change from one condition into another (with the particle *um*);  
 "to become, get, grow."

*umaláwídak* I am becoming a friend; *fumánigak* I am getting small;  
*umáttongak* I am getting warm; *fumulínget* it grows dark.

Intransitive action.

*umáliak* I come; *úmüyak* I go; *intáktakak* I run;  
*tumáktjikak* I am sitting; *masáyepak* I sleep;  
*matatáktakak* I am alive; *intedéčak* I remain at a place;  
*wódđak* [*wódđyak*] I exist, am present.

Transitive action with more stress on the verb than on a definite object, the object being indefinite or general or taken in a partitive sense, as: I eat meat; I build houses; I smoke tobacco; I get some wood. Personal verbs

with transitive force, as these examples contain, are formed from the same root as their cognate, the possessive verbs; the latter, however, govern a definite object which is of no less importance than the verb, as: I build the mayor's house, I smoke this cigar, I eat the meat.

Thus in Bontoc Igórot the question "what are you doing?" would be answered by a personal verb in the sentence: "I am reading letters" (*infásaak is sálad*); but by a cognate possessive verb in the sentence: "I am reading my son's letter" (*fásáek nan sálad nan andáko*).

*mángănak is nan tinápáy* I eat bread; *kánck nan tinápáy* I eat the bread; (both *manganak* and *kanck* have the root *kan*).

Sometimes the personal verb is intransitive or medial, while the cognate possessive verb is transitive: *fangónck* I wake somebody up; *fumángônak* I wake up from my sleep.

## THE PRESENT

## 163. Paradigms of the Personal Verb

|             |                       |                    |                     |                   |
|-------------|-----------------------|--------------------|---------------------|-------------------|
| S. 1        | <i>masúyěpak</i>      | I sleep            | <i>entsúnoak</i>    | I work            |
| 2           | <i>masúyěpka</i>      | thou sleepest      | <i>entsunóka</i>    | thou workest      |
| 3           | <i>masúyep (síya)</i> | he, she, it sleeps | <i>entsánō</i>      | he, she, it works |
| D.          | <i>masuyěptā</i>      | we both sleep      | <i>entsūnōta</i>    | we both work      |
| P. I. incl. | <i>masuyepťāko</i>    | we sleep           | <i>entsūnōťāko</i>  | we work           |
| I. excl.    | <i>masuyěpkāmí</i>    | we sleep           | <i>entsunóčkāmí</i> | we work           |
| II.         | <i>masuyěpkāyē</i>    | you sleep          | <i>entsunóčkāyē</i> | you work          |
| III.        | <i>masuyěptja</i>     | they sleep         | <i>entsunótja</i>   | they work         |

164. The third person singular has no suffix; it represents the simplest verbal form of the personal verbs and is identical with the verbal adjective or participle; it corresponds also to our infinitive in certain constructions.

*nan ongóngă ay masúyep* the sleeping child

*lěytjek ay masúyep adwăní* I like to sleep now.

165. The personal pronouns he, she, it are placed after this third person form, while the other persons do not require any additional personal pronouns, unless the subject shall be emphasized:

*umđli síya* he comes, or: she comes; *umđli síya ay fáfđyi* she comes

*síka éntsunoŕka* you, you work; *tjatáko éntsunoŕáko* it is you and we who are working; *sak/én úmüyak* I for my part, I go.

As the examples show, the personal endings are also suffixed, if the personal pronouns precede the verb. But if the substantive to which "he, she, it" refers has been mentioned immediately before, *síya* is omitted: *intŕ si Kalángad? masúyep*. where is Kalangad? he sleeps.

166. A singular substantive is sometimes connected by the copula *ya* with the following verbal form:

*nan mamáŕgid masúyep*, or: *nan mamáŕgid ya masúyep*, the girl sleeps.

(But if the subject is in plural and if *ya* is employed, the verb has the ending *-tjá*: *nan lalaláki ya éntsunoŕtjá*. This construction was used by the Igorot in but few examples.)

#### PRE- AND INFIXES OF PERSONAL VERBS

167. Personal Verbs from primitive verbal roots require, without any exception, the prefix *in-* or the prefix or infix *um-*, *-um-*.

Personal Verbs from other roots are sometimes combined with these particles.

#### The Prefix *In-*

168. The Prefix *in-* [*én-*, *en-*, *ön-*] indicates simply that a root is transformed into a verb. In this function, *in-* is never infix; it precedes both, vowels and consonants.

In some instances *in-* signifies rather a state or condition than an action, an action going on without climax, sometimes an action in a quiescent state, as it were: *infésserlak*: I am hostile, continue to be hostile.

Personal verbs derived from substantives appear in two forms occasionally, with this prefix, or without it, while the meaning of the verb remains the same. The *n* of *in-* is very rarely assimilated to a subsequent consonant; but before *k* we find usually *ng* for *n*. Before *k* and *tj* or *ts* the prefix *in-* appears often as *eng-* or *én-*.

Verbs with *in-*:

*inlfpayak* I play      *inögiáddak* I am afraid      *inákāak* I weep  
*inanitjéak* I keep warm      *infásaak* I read      *inlagfōak* I work for wages

|                     |           |                          |               |                     |            |
|---------------------|-----------|--------------------------|---------------|---------------------|------------|
| <i>inlaláyădak</i>  | I rejoice | <i>inďföyak</i>          | I weave       | <i>insosóngċtak</i> | I am angry |
| <i>infalognċdak</i> | I fight   | <i>intedċċak</i>         | I remain      | <i>inkċtċbak</i>    | I bite     |
| <i>ċntsċnőak</i>    | I work    | <i>ċngkċliak</i>         | I speak       | <i>ċngkőtsongak</i> | I crawl    |
| <i>ċngkċċtjenak</i> | I flinch  | <i>fċċċlak, infċċlak</i> | I am an enemy |                     |            |

169. The prefix *in-* [*ċn-*, *ċn-*, *őn-*] occurs only with personal verbs; in very few exceptions it is found with possessive verbs, as:

*ċndjuadjċak* I doubt    *ċngkaslċngċk* I mix    *ċngkakaowċċk* I place in the centre.

If other possessive verbs begin with *in*, this is no prefix, but belongs to the root, as: *ċnumek* I drink, *inċtek* I boil, *ċnfak* I close.

The prefix *in-* shall not be confounded with the "augment" *in-* which is pre- or infixed to verbs, as a temporal particle, indicating the preterite.

#### The Pre- or Infix *Um-*

170. *Um-* [*um-*, *om-*] is used exclusively with Personal Verbs. *Um* is prefixed to initial vowels; if there is an initial consonant, *um* enters the root and takes its place between the initial consonant and the vowel of the first syllable.

Root *ali*: *umċliak* I come; Root *fango*: *fumċngőnak* I awake.

171. *Um* is employed to express various ideas in connection with personal verbs; in many cases it is used strictly idiomatically and indefinitely. It indicates sometimes that the action is performed by the subject upon himself or concerning himself (similar to a Greek Middle and certain German reflexive verbs).

|                     |               |                   |                         |
|---------------------|---------------|-------------------|-------------------------|
| <i>umilċngak</i>    | I rest        | <i>tumuktċċak</i> | I sit down              |
| <i>sċmidak</i>      | I wait        | <i>bumċdongak</i> | I sit in Igórot fashion |
| <i>ċmisak</i>       | I wash myself | <i>omődoak</i>    | I vomit                 |
| <i>umċnumak</i>     | I drink       | <i>kumċnċkak</i>  | I am silent             |
| <i>tċmċktċjikak</i> | I stand       | <i>tċmőfoak</i>   | I spit                  |
| <i>tumgőyak</i>     | I stop        |                   |                         |

172. Since motion concerns preëminently the subject ("I move myself"), *um-* is found with the verbs of coming, going, etc. Such are:

|                   |             |                   |            |                    |               |
|-------------------|-------------|-------------------|------------|--------------------|---------------|
| <i>āmüyak</i>     | I go        | <i>lumāyaoak</i>  | I run away | <i>sumdāak</i>     | I come home   |
| <i>umāliak</i>    | I come      | <i>tumāyaoak</i>  | I fly      | <i>sūmkēpak</i>    | I enter       |
| <i>kumdānak</i>   | I go away   | <i>fumālāak</i>   | I go out   | <i>sumdākōnak</i>  | I approach    |
| <i>bumdānadak</i> | I come down | <i>tēmōliak</i>   | I return   | <i>fumōknagak</i>  | I go to work  |
| <i>kumdlabak</i>  | I climb     | <i>kumtjāngak</i> | I cross    | <i>umadsōwiyak</i> | I go far away |

173. *Um* denotes also, especially with substantives and adjectives, to become, to be transformed, to pass from a condition into a more intense or higher phase of the condition (as: I am getting stronger):

|                       |                       |                    |                            |
|-----------------------|-----------------------|--------------------|----------------------------|
| <i>umalēwidak</i>     | I become a friend     | <i>fumīkasak</i>   | I am getting stronger      |
| <i>fumēseylak</i>     | I become an enemy     | <i>umāmāak</i>     | I am growing old           |
| <i>djumadjālāak</i>   | I get bloody          | <i>pumōkaoak</i>   | I am turning white         |
| <i>pumāsiaak</i>      | I become poor, poorer | <i>ngumītidad</i>  | I am getting dark          |
| <i>gumadsángyenak</i> | I get richer          | <i>kumfladak</i>   | I am getting red           |
| <i>tēmōfoak</i>       | I grow                | <i>ngumātjānak</i> | I transform myself, change |
| <i>kumāyērak</i>      | I become wood, a tree | <i>bumdātoak</i>   | I am changed into stone    |
|                       | <i>kumōllingak</i>    |                    | I become an eagle          |

174. *Um* indicates in certain compositions that an action will be performed in the near future; sometimes it makes a verb an inchoative. Its effect is seen by comparing the meaning of verbs of the *in-* category with those having *um*.

|                          |                                     |
|--------------------------|-------------------------------------|
| <i>kumāibak is āfong</i> | I am going to build houses          |
| <i>inkāibak is āfong</i> | I am building houses                |
| <i>umōgiāddak</i>        | I shall fear, I begin to be afraid  |
| <i>inōgiāddak</i>        | I am afraid                         |
| <i>umasāēwāak</i>        | I shall soon marry                  |
| <i>inasāēwāak</i>        | I celebrate my wedding              |
| <i>umōtoak</i>           | I shall cook, I am starting to cook |
| <i>inōtoak</i>           | I cook                              |
| <i>tumēngaoak</i>        | I shall have a holiday              |
| <i>intēngaoak</i>        | I celebrate a holiday               |

(Thus the Bontocmen announce a holiday set down by certain men acting as priests by the call: *tumēngaotāko*—! or: *intēngaotāko*—!)  
*umētjān* it is going to rain; *inētjān* it is raining



The Prefix *Ma-*

175. The Prefix *ma-*, which is the Passive Prefix of possessive verbs, denotes that the subject is being put or has been put into the condition named by the root. Frequently such verbs convey a passive idea, as: "I fall" conveys the idea of an outward cause of my falling, "I am thrown down;" or: "I sink," the idea "I am being drowned." Often the conception of a middle prevails in these verbs with *ma*. (*Mä-* before *i* becomes sometimes *mī* and *mī̃*.)

|                    |              |                   |  |
|--------------------|--------------|-------------------|--|
| <i>masū̃ycpak</i>  | I sleep      | <i>măđōyak</i>    | I am dying   |
| <i>malitjóngak</i> | I forget     | <i>mī̃fū̃cgak</i> | I go with, accompany   |
| <i>masisiêngak</i> | I take leave | <i>ma/ū̃yădak</i> | I prosper  |
| <i>maē̃ngănak</i>  | I grow       | {                 | <i>mayăgyagak</i> I fall down (without former contact with the ground) Synonyms: |
| <i>matăkərak</i>   | I live       |                   | <i>misăkərak</i> ; <i>mađktsagak</i> [ <i>meăktsagak</i> ]                       |
|                    |              |                   | <i>madugăngak</i> I fall over (from standing on the ground) Synonym:             |
|                    |              |                   | <i>madukădak</i>   |
|                    |              |                   | <i>misī̃ptjagak</i> I stumble and fall   |

The Prefix *Mang-*

176. The Prefix *Mang-* (*mam*, *man-*, see [11]) combined with substantives denotes an action connected with the thing mentioned, as these examples show:

|                                     |                          |                       |  |
|-------------------------------------|--------------------------|-----------------------|--|
| <i>djălẵn</i>                      | road                     | <i>manăłlanak</i>     | I walk on a road, travel                   |
| <i>kăpia</i>                        | prayer                   | <i>mangapiđak</i>     | I pray                                     |
| <i>ẵsə̃</i>                        | dog                      | <i>mangẵsə̃rak</i>   | I go hunting with dogs                     |
| <i>kẵyə̃</i>                       | wood                     | <i>mangẵyə̃rak</i>   | I gather wood                              |
| <i>saktjẵan</i>                    | water vessel             | <i>manaktjẵak</i>    | I get water (suffix <i>-an</i> is dropped) |
| <i>kỗyə̃g</i>                      | fish basket              | <i>mangỗyə̃gak</i>   | I catch fish with the <i>kỗyə̃g</i>       |
| <i>ẵyeng</i>                       | war song                 | <i>mangẵyengak</i>   | I sing a war song                          |
| <i>ayẵweng</i>                     | industrial song          | <i>mangayẵwengak</i> | I sing while working                       |
| <i>tỗki</i>                        | a kind of sweet potatoes | <i>manỗkiak</i>      | I dig <i>tỗki</i>                         |
| <i>bẵldə̃k</i> [ <i>pẵltə̃g</i> ] | gun                      | <i>mamẵltə̃gak</i>   | I shoot                                    |
| <i>tẵlfeng</i>                     | dance                    | <i>manẵlfengak</i>   | I dance                                    |
| <i>sẵgni</i>                       | woman's dance            | <i>manẵgniak</i>     | I dance                                    |
| <i>tẵdjek</i>                      | a man's dance            | <i>manẵdjekak</i>    | I dance a <i>tẵdjek</i>                   |
| <i>tjẵlao</i>                      | a pantomimic solodance   | <i>manẵlaoak</i>     | I dance (with ax, shield, spear)           |

|                 |                   |                     |                                     |
|-----------------|-------------------|---------------------|-------------------------------------|
| <i>gǎngsa</i>   | gong              | <i>mangǎngsǎak</i>  | I dance striking the <i>gangs</i> a |
| <i>falǎdong</i> | bean              | <i>mamalǎdongak</i> | I gather beans                      |
| <i>kǎtjǝu</i>   | a species of fish | <i>mangǎtjǝuak</i>  | I catch fish                        |

177. *Mang-* forms, in combination with possessive verbs, Nomina agentis (the "helper, giver, finder," etc.); these do not take the personal endings, as: the helper, *mamǎdjang*; I am the helper: *sak/ǎn (nan) mamǎdjang*. But the following Nomina agentis are treated as personal verbs, i. e. the personal endings are suffixed to them:

|                 |                 |                  |                        |                           |                  |
|-----------------|-----------------|------------------|------------------------|---------------------------|------------------|
| <i>kǎnck</i>    | I eat           | <i>mǎngǎnak</i>  | I eat                  | <i>mangǎngka, mǎngǎn</i>  | etc.             |
| <i>tsǔblǎck</i> | I smoke         | <i>mǎnǔblǎak</i> | I smoke                | <i>manublǎka, manǔbla</i> | etc.             |
| <i>fakǎckek</i> | I cut off heads | <i>mamǎkǎak</i>  | (one <i>k</i> dropped) |                           | I go headhunting |

178. Other Prefixes with personal verbal forms will be treated in [298ff.].

#### THE PRETERITE

179. The Preterite is formed by using the particle *in-*, which shall be called here "augment" to distinguish it, by a brief term, from the prefix *in-* of some personal verbs.

180. Augment *in-* is combined with the particle *um-* to: *inm-*. (*u* is elided; *n* is not assimilated).

The *i* of the augment *in* is dropped, if a verb has the prefix *in-*; we find in the Preterite: *in-* + *in* = *nin-*.

Verbs with the prefixes *ma-* or *mang-*, *mam-*, *man-* change these into *na-* or *nang-*, *nam-*, *nan-* in the Preterite.

|                  |         |                   |            |                 |          |                 |  |
|------------------|---------|-------------------|------------|-----------------|----------|-----------------|--|
| <i>umǎnumak</i>  | I drink | <i>inmǎnumak</i>  | I drank;   | <i>umǎliak</i>  | I come   | <i>inmǎliak</i> |  |
|                  |         |                   |            |                 | I came   |                 |  |
| <i>kumǎlabak</i> | I climb | <i>kinmǎlabak</i> | I climbed; | <i>tumǎliak</i> | I return |                 |  |
|                  |         | <i>tinmǎliak</i>  | I returned |                 |          |                 |  |

But *u* of *um-* is not dropped, if *um-* is followed by a consonant:

*súmkepák* I enter      *sinúmkepák* I entered  
*úmdjának* I arrive      *inúmdjának* I arrived (the position of *um-* in  
*umdjanak* is irregular)

*ingkyá'tak* I swim      *ningkyá'tak* I swam  
*iněťtjăn* it rains      *niněťtjăn* it rained  
*inokokú'dak* I narrate      *ninokokú'dak* I narrated  
*inká'ebak* I make      *ninká'ebak* I made  
*insákítak* I am sick      *nínsákítak* I was sick  
*ěntsánōak* I work      *něntsánōak* I worked  
*ěngká'liak* I speak      *něngká'liak* I spoke  
*mángānak* I eat      *nángānak* I ate  
*masűycpak* I sleep      *nasűycpak* I slept  
*maná'lanak* I walk      *naná'lanak* I walked  
*matá'kəkək* I live      *natá'kəkək* I lived

181. Personal verbs derived from substantives, adjectives, adverbs, etc., have the preterite augment only, if they have the particles *in-* or *um-*. Otherwise the past is expressed by adding adverbs of time, as *adsángădum* "some time ago," to the present forms.

*lumă'teng* it turns cold      *linmă'teng* it turned cold  
*infałǝgnŋ'dak* I fight      *ninfałǝgnŋ'dak* I fought  
*inongǝngăak* I am young, a child;      *ninongǝngăak* I was young, a child  
*umă'tongak* I am getting warm      *inmă'tongak* I was getting warm  
*alŋ'widak* I am a friend      *alŋ'widak adsángădum* I was a friend formerly

182. The verbal endings of the preterite are the same as those of the present:

|   |                              |                                     |
|---|------------------------------|-------------------------------------|
| <i>inmă'liak</i> I came                 | <i>inmă'lita</i> we two came | <i>inmălită'ko</i> we came (incl.)  |
| <i>inmă'lika</i> thou camest            |                              | <i>inmălŋ'kămlŋ</i> we came (excl.) |
| <i>inmă'li (sŋ'ya)</i> he, she, it came |                              | <i>inmălŋ'kăyŋ</i> you came         |
|   |                              | <i>inmălitjă</i> they came          |

#### THE FUTURE

183. In the Future Tense the prefix *ad-* [*at-*] precedes the forms of the Present without any phonetic or other changes; the endings are the same as in the Present.

*adumǎliak* I shall come; *adtɛrmǒliak* I shall return; *adɛntsǎnoak* I shall work  
*adalǎɔidak* I shall be a friend; *adjumǎnigak* I shall become small  
*adinsǎkitak* I shall be sick; *admángǎnak* I shall eat  
*adjumǎsiak* I shall become poor  
*adlumǎteng* it will be cold; *nan fútuk adlumǎmshɛtja* the pigs will be fat;  
*adkumǎɔlskǎyɛ* you will be good; *adumǎykǎmɛ* is *ǎfong* we shall go home.

## THE IMPERATIVE

184. The Imperative employs the same forms as the Present Indicative; they are shown in this example:

*umǎyka!* go!  
*ǎmüy!* he may go! cf. [189]  
*umǎyɛtǎ!* let us two go! "go with me" (if but one person is addressed)  
*umüyɛtǎko!* let us (all) go!  
*umüykǎyɛ!* go ye!  
*umǎyɛtǎ!* they may go! let them go! cf. [189]

185. The particle *um* is sometimes dropped in the Imperative:

*ǎlǎka!* (and: *umǎlǎkǎ*) come!  
*sǎǎta!* (and: *sumǎǎta*) let us two go home! [M. II.]  
*banǎtkǎ!* (and: *bumanǎtkǎ*) come down!  
*kaángkǎyɛ!* (and: *kumaangkayɛ*) go away!

186. Certain urging or entreating Particles, as: *mǎn*, *kǎyǎ*, *mǎ ǎdǎjɛ* are often placed after an imperative:

*ǎlǎkǎyɛ mǎn!* come then! *manublakǎ kǎyǎ!* come, smoke! Ger. rauche nur einmal!  
*mangayǎɛwengka ma ǎdǎjɛ!* sing, do please! Ger. so singe doch! Fr. chante done!

(In conversation these particles are closely connected with the preceding verb, as enclitics; unaccented *kǎyǎ* draws the accent of the verb to the ultima.)

187. In narration and songs the conjunction *tă*, that, in order that, (always expressing volition) is placed occasionally before imperatives, especially before the first persons: *ta lumalaytăko...* let us call hither...

*ta umüytăko ăna istjĭ* let us first go there! [L. 69]

*ta mangăyĕta* let us two get wood!

188. The particle *ed* [*et*, 'd, 't], used to express a "conjunctive" mood, follows sometimes an imperative; the command is thus softened to a request:

*ălikă'd!* you ought to come! [L. 75.]

*umăfóngkăyĕ man ed!* you ought to get married! [L. 47.]

*săđta'd id fobfăy* we two ought to go home; come, let us go home! [M. 11.]

*săđka'd man!* go, pray! *săđta'd ma ădjĭ ay sinăma!* let us, pray, go together as father and son! [M. 11.]

189. The third persons of the imperative are usually circumscribed by sentences like: I want, tell, order him to come; *kănak ta umăli sĭya*, etc.

190. Observe the isolated imperative (no indicative form could be ascertained): *inăka, inăkăyĕ!* give! *inăka is kăyĕ!* give (me) some wood! [*inăka's* or *inăka'sh* are the usual forms.]

And these forms are used in agitated conversation for *ălĭkă!* come!: *ăyka! ĭka! ikă kăyă! 'kă kăyă!* and in plural: *ĭkăyĕ măn! ăkăyo măn!*

#### THE CONJUNCTIVE

191. The conjunctive is used very rarely; it is indicated by placing *ed* [*et*, 'd] after the verb: *umăliăk ed* I ought to come, I may come, *umălika'd, umăli'd* etc. Other modal forms of the verb or phrases with the force of conjunctive are given in the chapters on particles and auxiliary verbs (*ugin, nget, ek, tek, tsak* etc.) and adverbs.

#### THE NOMEN AGENTIS, PARTICIPLE, INFINITIVE OF THE PERSONAL VERB

192. The simple verbal form, without endings, as found in the third person singular of the present and preterite, serves in most constructions

where English employs participles or infinitives, as: *nan [tēsɛl ay ūmüy* the enemy "who is" [41] going, the going enemy; *si yŋn/ak ay inmāli* my brother who has arrived; *nan kāyɛɛ ay madākad* the falling tree; *nan kāyɛɛ ay nadākad* the fallen tree.

*umögiáddak ay tēmōli* I am afraid to return; *mabfālinak ay mandālan* I am able to walk; *ilodlódko'y éngkālŋ* I must speak.  
*sŋnɛɛ nan umāli?* who "is the comer?" who comes? *sŋnɛɛ nan nángan?* who is the one having eaten? who has eaten?

193. The Nomen agentis has sometimes the prefix *min-*, pret. *nin-*, which is employed with verbs that have the prefix *in-*, *en-*.

*sŋnɛɛ nan mēngkālŋ?* who is the speaker? *sinɛɛ nan ninsūlad?* who is the one having written (from *insūladak*).

#### THE VERBAL NOUN (NOMEN ACTIONIS) OF THE PERSONAL VERB

194. The Verbal Noun, expressing an action as a thing, i. e. by a substantive with or without article (the coming, das Kommen, τὸ εἶθῆν, il venir, el venir etc.), is extensively employed in various constructions, when, for instance, place, time, cause etc. shall be emphasized. It is preceded by the article *nan*.

The Nomen actionis of Personal Verbs is formed by suffixing *-an* to the "Infinitive;" possessive endings are furthermore suffixed to *-an-*, in order to indicate the agent, as in: my coming, her singing, our fighting.

If the agent is expressed by a substantive, the possessive ending is dropped in singular, and the Nomen actionis ends in *-an*; in plural the possessive ending *-tja* is rarely dropped. The substantive follows, as a Subjective Genitive, in our conception.

195. In the first and second singular the *n* of *-an* is dropped and the endings are, because added to a vowel, *-k*, (for *-ko*) and *-m* (for *-mo*). [101]  
 The third singular ends in *-ana* (for *an-na*).

196. *An-* refers to several adverbial relations: local, temporal, causal etc.; because it occurs mostly in locative phrases, and since it is the formative of substantives denoting place [56 f], it may be called a locative suffix.

197. Examples. The Nomen actionis of *umāli* is *umālān*, of *əngkālŋ*: *əngkālān*.

With possessive suffixes:

- S. 1. *umāli + an + k(o)*: *umāliak, nan umāliak* my coming,  
mein Kommen (to be distinguished grammatically from  
the same form in the Indicative)
2. *umāli + an + m(o)*: *umāliam, nan umāliam* thy coming,  
dein Kommen
3. *umāli + an + na*: *umālāna, nan umālāna* his, her, its coming
- D. 1. *umālānta*: *nan umālānta* the coming of us two
- P. I. incl. *umālāntāko*: *nan umālāntāko* our coming
- I. excl. *umālānmi*: *nan umālānmi* our coming
- II. *umālānyē*: *nan umālānyē* your coming
- III. *umālāntja*: *nan umālāntja* their coming

(The following examples are anticipated from later chapters!)

*pāgpāg nan masuyepantāko* the (public, communal) forest is our sleeping  
place; in the forest we sleep

*intō nan manganānyē?* where is your eating place? where do you eat?

*intō nan nangandānyē?* where is your "past" eating place? where did you  
eat?

*kad nan adumāliam?* at what time will you come?

(*nan*) *twānga nan əntsānōan nan lalāki* the river is the man's working  
place; at the river the man is working

(*nan*) *jalōgnid nan umaliantāko* "the battle is the reason, cause of our  
coming; on account of the battle we come"

*ilŋ nan intedēcāntja nan lalalāki* the town is the men's dwelling place; in  
the town the men are dwelling

*nan taewēn ay innmāy nan nēntsundānmŋ* last year "was our working  
time," last year we worked

*intō nan umāyantja nan Igōlot* where is the going aim of the Igorot?  
where do the Igorot go?

#### CONSTRUCTIONS

198. The subject of Personal Verbs (but not the agent of Nomina  
actionis) is in the nominative.

199. The object of personal verbs requires the preposition *is*, or (if  
a proper name, a personal pronoun, a term of kinship, a demonstrative pro-

noun with *si-*) the preposition *ken* [71ff. 85]: *umñnumak is nan tjénun* I drink the water; *mangántja is nan mákan* they eat the food; *pumadóytja's fáttug* they slaughter pigs; *kumálbkāmī si sa* we are going to make this; *sāmīdak ken .lɔpáttwān* I wait for Agpauwan; *umáyakak ken síka* I call you; *pumadóytja kén tōdī* they kill this one; *umáyaktja ken ámanáktja* they call their children.

200. Place of the subject in affirmative declarative sentences. The personal pronouns, used only if the subject shall be emphasized, precede the verb; only the pronoun of the third singular, *síya*, usually follows the verb:

*sak/én umáliak* I come; *tjakāmī ningkyátkāmī* we were swimming; *tjaftja intaktáktja* they run; *inmáli síya* he came; *síka kumálábka* you climb; *ináka sítōdī* this one cries; *sak/én ya síka ya síya manublátáko* I, you and he are smoking; *sak/én ya síya adumiléngkāmī* I and he will rest.

201. The Substantives, demonstrative and indefinite Pronouns. Numerals, as subjects, either precede or follow the verb.

If these subjects precede, the copula *ya* (for singular and plural and all tenses) is often placed between subject and verb; but never if the subject follows.

*nan ongóngá masáyep; nan ongóngá ya masáyep* the child sleeps  
*nan aléwid éngkálitja; nan aléwid ya éngkálitja* (rarely: *ya éngkáli*, which is declared to be incorrect) the friends speak

Or: *masáyep nan ongóngá; éngkálitja nan aléwid.*

*si Běgti tinmóli*; or: *si Běgti ya tinmóli*; or: *tinmóli si Běgti* Bugti has returned.

*sítōdī sumáa*; or: *sumáa sítōdī* this one comes home, into the house.

*éntsánótja amñ* all are working; more idiomatic than: *amñ éntsánótja.*

*malitjóngtja nan aléwid ken tjakáyē* the friends forget you

*kāláláláláki ya linnáyáótja* all the men, each, have fled.

*nan amáma ya umiléngtja* the old men are resting

*nan djáa'y fobfajállo sámīdtja is nan págpäg; nan ísa ya masáyep ya nan ísa ya kinnálab is nan káyē* two young men are waiting in the forest; one sleeps and the other has climbed on a tree

*nalítjong nan mamágkid ken sak/én* the girl has forgotten me

*adumálí s' áma* the father will come; *umóto s' fna is tōki* the mother is going to cook sweet potatoes.



202. The substantive subject in the first and second person follows the verb connected by *ay*:

*manalīfēngkāmī ay Igólot* we Igórot are dancing

*ēngkálika'y alḱvidmī* you speak as our friend

*ēntsūnōkáyē ay lalaldāki* you, men, work.

In this position the substantive is evidently (as the ligature indicates) considered as being in apposition with a pronominal subject: we, as Igórot; as has been expressed in the second example. So also in the imperative:

*alḱkāyē ay alḱvidko!* come ye, my friends (*ay*: you "who are" my friends)

*īnfalōgnīdtāko ay Igólot!* let us fight as Igórot!

*Ay* does not connect *āmīn*; *tumūktjutāko amīn* let us all sit down!

## POSSESSIVE VERBS

203. "Possessive Verbs" is an abbreviated term for: Verbalized Roots with Possessive Suffixes.

204. By verbalizing a root, i. e. attaching to it the particles *-an*, or: *-ēn*, or: *-i-*, we obtain verbal nouns, Nomina actionis. If we translate these freely, we may use transitive verbs, which are their equivalent in English.

205. The subject of our transitive verbs is expressed, if it is a personal pronoun in English, by the possessive suffixes in Bontoc Igórot. [106]

*anapéntāko* our seeking; "we seek"

*fayādjantja* their paying; "they pay"

*īgtok* my holding; "I hold"

*tjīpāpēna* his (her, its) catching; "he (she, it) catches"

Without possessive endings: *anāpēn* or: *nan anāpēn*, seeking, Ger. das Suchen; *fayāddjan*, paying (as verbal noun, not participle, in English).

206. If the English subject of a transitive verb is a substantive, demonstrative or indefinite pronoun, it may precede the Igorot Nom. actionis, or follow it.

207. If the subject precedes the Nom. actionis, it is in the Nominative (Cas. rectus), i. e. a Nominative pendens; the Nom. actionis receives the suffix *-na* in singular, *-tja* in plural.

*nan laláki sibéčēna nan kāyē* the man, his cutting: the tree; "the man cuts the tree"

*nan fobfajáyi agtōčēntja nan saktjāan* the women, their carrying: the jars  
*nan ánānak kanēntja nan mākan* the children, their eating: the rice.

208. If the "subject" follows the Nom. actionis (a construction employed often, particularly after subordinate conjunctions, or in sentences introduced by "then, thereupon" [436; 438]), it may be thought to be in the genitive. The Nomen actionis has usually no possessive ending; but see [280]. If the Nom. actionis ends in a vowel, the "genitive-indicator" *-n* [42] is attached to it.

*kánēn nan ongōnga nan mōting* the child's eating: the pounded rice (rice-meal)

*isāed kanán nan fobfajálla* then the saying of the young men: "then the young men say." Or:

*isātja'd kanán ay fobfajálla* [280] then their saying (of them, namely:) the young men.

*īldēn nan āsē nan ógsa* the dog's seeing: the deer

*jekáshēntja nan fobfajálla nan fáljēg* their throwing, the young men's: the spears (better: *jekáshēn*)

*ibjakan tōdī* the asking of this (man); "he asks." (Or: *sītōdi ibjakāna*, with suffix, because the subject precedes the verb)

*ibjakan:* the Nom. act. *ibfaka* and ligat. *-n*

*īsublin nan fajáyi nan bílak* the woman's changing: the money

*īsublin:* the Nom. act. *īsubli* and ligat. *-n*

*īfģton nan laláki nan kanfıyab* the man's holding: the shield

*īfģton:* the Nom. act. *īfģto* and ligat. *-n*

209. The substantive subject following the Nomen actionis is evidently in a genitive relation to the verbal noun.

As proof thereof we must consider these facts:

1) The possessive endings of the Nom. act. represent the genitive of the personal pronouns; there the agent of our transitives is in the genitive, hence also the substantive following the Nom. act. is in genitive.

2) The ligature or "genitive indicator" *-n* points unmistakably to the following genitive.

3) The personal article *si* is omitted, if a proper name or term of kinship follows the Nom. act. cf. [71 II]

*kětjéng kanān Palpalāma* thereupon the saying of Palpalama; or: thereupon Palpalama says.

*itōlin Antēro nan kipángko* Antero's returning: my knife

*itōlin*: the Nom. act. *itōli* and ligat. *-n*

*palťtjēn tōdđ nan pñang* the sharpening of this man; the ax

*tōdđ*: subjective gen. of *sťtōdđ*.

210. What appears to our conception as a subjective genitive, is presumably a possessive genitive to the mind of the Igorot; to him an action is little different from a thing, "because it has a name;" the agent is then the "possessor" of this "thing." However, nouns in juxtaposition, as a Nomen regens and the following noun, may be conceived as a compound noun by the Igorot — and others.

211. If the agent is expressed in English by a personal pronoun and shall be emphasized, it precedes the Nom. act., as a nominative pendens [207], and the Nom. act. has the possessive ending:

*tjākāmť lěytjēnmť nan istjá* We, our liking: the meat

*sak/én isāđđko nan kalđsayko* I, my laying down: my shield

Before discussing the relation of our direct object to the Nomen actionis, it is necessary to explain the formation of the Nomen actionis of the Possessive Verbs.

212. If roots shall be formed into Nomina actionis, they receive (after certain phonetic changes [220]) one of these verbalizing particles:

- I. the suffix *én* (but no prefix)
- II. the suffix *-an* (but no prefix)
- III. the prefix *i-* (but no suffix)

213. By combination with one of these particles the root is transformed into an Active Verbal Noun. The particles indicate that the action named by the root passes from the agent to an object. They give the Active Verbal Noun transitive force.

214. The direct object, if not emphasized, follows the verb; if the subject is placed after the verb, the direct object comes usually third.

215. It is impossible in Bontoc Igórot Language to determine — for common use! — by the meaning of the root, which of the three verbalizing particles must be employed in transforming a root into a Nomen actionis. ("Common use" means: a verb used in a simple affirmative declarative main sentence, in which no element is emphasized, and which is in the active voice.)

The Latin versus memoriales invented by Spanish grammarians for *Tagalog* — a rather scholastic than scholarly attempt of classifying verbs according to their meaning and form — prove to be a complete failure, if applied to Bontoc Igórot Language. — It will be necessary to memorize each verb as it occurs in common use with its proper suffixes *-én*, *-an*, or prefix *i-*, as given here and in the Vocabulary.

216. Since the Nomen actionis possesses active force — as has become evident through many various experiments with the spoken language — the relations of the direct object or accusative, in our conception, to the Nomen actionis with *-én* is:

a) Either the object of the Nom. act. is in the accusative; it is governed by the Nom. act. which has its transitive force in the suffix *-én*. If we represent this transitive force of *-én* by our verbs "to affect," or "to concern" or "to influence," we obtain this translation:

*áptek nan alíwidko* my meeting affects my friend; Ger. mein Begegnen betrifft meinen Freund

*leytjènmí tjáttja:* our liking concerns them

*tokónèna nan ongónga:* his advising influences the child

b) Or the object is in the predicative nominative; the transitive force of *-èn* may be indicated by words like "aim," "object:"

*pitàngènyèl nan káyèl* your splitting-aim (is): the wood

*aldèntáko nan tólfcg* our taking-object (is): the key

*kápèn Antéro nan káyang* Antero's making-aim (is): the spear

or: *si Antero kapèna nan káyang* Antero, his making-aim: the spear

*anfèntja nan páküy* their reaping-aim (is): the rice

217. The relation of the object to the Nomen actionis with suffix *-an* is analogous to the construction mentioned in [216], if we assume the possibility that *-an* is probably identical with *-aèn*, or merely a variation of *-èn*, in this combination with Nom. actionis. The following theory seems to be more plausible:

*-An* is the locative particle, as affixed to substantives in [56-58]. The object is the place where the action named by the Active Nom. act. "takes place," to which it tends; it is the end of the action. We can translate:

*ayákantáko nan alfwidatáko* our calling-end (is): the man

*fadjángantja nan fěsæl* their helping-place (is): the enemies

*nan fobfafáyí labfántja nan láfid* the women, their washing-place (is): the skirts.

(The enumeration of analogous instances, where we find a fusion of place with the direct object, in many languages, is beyond the scope of this book.)

218. The relation of the object to Nomina actionis with the prefix *i-* appears to be the same as that to Nom. act. with *-èn*; *i-* performs here a similar function as *-èn* does there; *i-* directs the action towards the aim, the object.

(*I-* may be compared with our prefix *be-* in bespeak, bstride, befall; or it may represent the preposition *is*; and may then be compared with: invade, offend, persuade, provide, and other prepositional compounds.)\*

\* However convenient for minds trained, to some extent, in Latin the Doctrine of the Three Passives has appeared, centuries ago, to its inventor, and however credulously his disciples clung to this perverse interpretation of the Active Verbal Noun (Nom. actionis) in Tagalog and in the dialects of several other tribes — in the Bontoc Igorot Language the Verbal Noun is certainly not passive, but active in its character.

If a Passive is wanted, there is one on hand, in all tenses and moods of Igorot [265-276]: prefix *ma-* + root + personal endings. Experiments with the Igorot by means of their own vernacular (but

In certain cases *i-* points to a person in whose behalf another acts, and to the tool which a person uses in performing or executing that which the Nom. act. names.

*Itafóngko nan soklóngna* my hiding affects his hat, my hiding-object: his hat.

*itōliyeē nan sālād ken Olōshan* your giving back (is) the letter, to Olōshan.

*itsaotsāoko nan ístja is nan ársē* my giving-aim: the meat, to the dog

*isibóna nan pñang is nan káyē* his cutting-tool: the ax, for the wood.

*íkabak sfka is nan tñjay* my providing-aim (with the spear): you.

not through interpreters) proved indisputably their correct consciousness of an active and a passive idea.

The fact that the Three Passives Fallacy has been propagated in good faith for about two centuries and is still indefatigably copied and republished and taught, shows (as also other factors do) how necessary it is to revise and to compare the "Artes" of time-honored "authorities" and the entire material of sacred books, catechisms, confessionals, prayer books, with the living dialects spoken by the natives. The result of such future careful investigations into the people's vernacular, the collection of tales and songs in the unbiased dialects of the different tribes ought to be most welcome to Comparative Philologists who seem to rely only on the unreliable material at hand, faute de mieux, material collected by unphilological compilers, with a few admirable exceptions, such as Totanes, Minguella.

The unelicitous term of the Three Passives (which may have sprung from its originator's inability to distinguish between the Gerundium and the Gerundivum) was employed unscrupulously in many grammars and learned articles and papers on various Philippine dialects; Bontoc Igorot excepted. The Three Passives and their alleged application occur, for instance, in:

Fr. Francisco Lopez, Gram. Ilocana (1628), corregida y aumentada por el P. Carro, 3. edic. Malabon 1896; p. 151. [aramiden: ser hecho, o lo que es hecho].

Fray Sebastian de Totanes, Arte de la Lengua Tagala, Sampaloc 1796, p. 31, reimpresso Manila 1850, p. 29, 30, 31 ff. Binondo 1865, p. 28, 29, 30 ff.

Toribio Minguella de las Mercedes, Ensayo de Gramatica Hisp.-Tagala, Manila 1878, p. 37-41. Const. Lendoyro, The Tagalog Language, etc. Manila 1902, p. 83 ff.

P. Fr. Raymundo Lozano, Cursos de L. Panayana, Manila 1876, p. 36, 37, 41, 42.

P. Fr. José Naves, Gram. Hisp.-Ilocana (1876), 2. edic. Tambobong 1892, p. 217, 337.

Alonso Mentrída, Arte de la L. Bisaya-Hiligayna, de la Isla de Panay) Manila 1818, p. 45, 52, 66, 72. Corregido por el P. Jose Aparicio, Tambobong 1894, pp. 60-81.

Fr. Felix Guillén, Gram. Bisaya, Malabon 1898, p. 54 ff.

Fr. Ramon Zueco, Metodo del Dr. Ollendorff . . . adaptado al Visaya, Manila 1884, p. 18 ff.

Fr. Joaquin de Coria, Nueva Gram. Tagalog, Madrid 1872, p. 165, 169, 171-177 ff.

P. Jacinto Juamartí, Gr. de la L. de Maguindanao, Manila 1892, p. 41-47.

P. Fr. Francisco de S. Josef, Arte y Reglas de la L. Tagala, 1832 (imprensa nueva de Don Jose Maria Dayot, por Tomas Oliva), p. 129 ff.

Fr. José Hevia Campanones, Lecciones de Gram. Hispano-Tagala, Manila 1872, p. 70 ff. 3 ed. 1883, p. 70-91; 4 ed. 1888, p. 76 ff.

Fr. Diego Bergaño, Arte de la L. Pampanga, nuevam. añad. 1736, p. 44-65.

Fr. José Maria Fausto de Cuevas, Arte nuevo de la L. Ybanag, Manila 1854, 2 ed. p. 143 ff. (de los verbos pasivos de simple significacion).

R. P. Fr. Francisco Encina, Arte . . . L. Cebuana, 2 ed. Tambobong 1895, p. 77.

Mariano Cuartero, Arte del Idioma Bisaya-Hiligayno, Guadalupe 1890, p. 42.

Julius Miles, Metodo teorico-practico . . . L. Tagalog, Barcelona 1887, p. 45.

Prof. Dr. Renward Brandstetter: Tagalen und Madagassen, Luzern 1902, p. 66; but cf. Brandstetter, Beziehungen des Malagasy zum Malaiischen, p. 35, Sect. 66.

Aristide Marre, Grammaire Tagalog, s'Gravenhage 1902, p. 35-37.

(Sentences like the last cannot be translated literally, not even by the most barbarous distortion of our idiom. They will be treated in other chapters, where it will be shown, how even the indirect object, the instrument and other elements can be made the subject, or the direct object of special forms of the *Nomen actionis*.)

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The discussion of the constructions in the examples of *-en*, *-an*, *i*- Verbs given in [216-218] was attempted for the purpose of facilitating translation and retranslation and with the assumption that there were in Bontoc Igórot cases of the substantive, distinctions between nominative and accusative, which do, in fact, not exist; the Bontoc Igórot does not distinguish between *Casus rectus* and *obliquus*.

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Prof. Dr. H. Kern, *Over de Taal der Philippijnsche Negrito's*. In: *Bijdragen tot de Taal-Land-en Volkenkunde van Neerlandsch Indie*, 1882, VI Deel. 2, p. 246.

Sprachvergl. *Bemerk. z. Negrito Vocabular*, IX. Bd. d. Publicat. aus d. Kgl. Ethnographischen Museum zu Dresden, fol. 49.

Georg von der Gabelentz, *Sprachwissenschaft*, 2 Aufl., p. 363.

Friedrich Müller, *Grundriss der Sprachwissenschaft*, II. Bd. II. Abth., p. 137. (The Passive in the Tagala). Müller adds to "this was eaten by you": "this be your eating; dies sei dein Essen" as being "more exact"!

James Byrne, in his excellent work, full of deep thoughts, *General Principles of the Structure of Language*, Vol. I, p. 272, on Tagala, shows better intuition when quoting sect. 58 of the Grammar by Francisco de S. Josef, where he distinguishes between "more" and "less" passive elements: p. 274, "the passive element prevails most in the *i*- conjugation" . . . ; p. 275, 1.3 "the *-in* and *-an* conjugations are less passive."

## THE ACTIVE

## PRESENT

THE *-EN* CONJUGATION

219. The root receives the suffix *-en* and the possessive endings which designate the agent.

In singular the *n* of *-en* is dropped (absorbed), when the endings are added. As the Nom. act. ends, after dropping *n*, in the vowel *e*, the singular endings are:

*-k* (for: *ko*), *-m* (for: *-mo*); the combinations are therefore: *-ck*, *-em* [*-im*], *-ena* [*-öna*].

Root: *fekash* Nom. act. *fěkáshen* "to throw;" *fěkáshck*, *fěkáshem*, *fěkáshena*.

220. Before taking the verbalizing affix *-en*, the root undergoes certain phonetic changes. If the last syllable of the root contains a short *e* (and in some cases an *ä*), it is syncopated.

The final media is changed to tenuis; final *b* preceded by *a*, *o*, *æ*, *u* changes into *f*. Final *d* changes in Bontoc Igorot into *dj* or *tj*; other towns retain *d*; but if final *d* is preceded by a consonant, after *e* has been syncopated, it changes to *t*. Between the final diphthong *ao* [*aæ*] and *-ck* the consonant *w* is often inserted.

| Root:                         |                 |                              | Root:          |                   |                              |
|-------------------------------|-----------------|------------------------------|----------------|-------------------|------------------------------|
| <i>kaeb</i>                   | <i>kápek</i>    | I make<br>(lit. "my making") | <i>sibo</i>    | <i>siböck</i>     | I cut<br>(lit. "my cutting") |
| <i>afed</i>                   | <i>áptek</i>    | I meet                       | <i>tjatag</i>  | <i>tjatákek</i>   | I divide                     |
| <i>kālab</i>                  | <i>kālāfek</i>  | I climb                      | <i>angén</i>   | <i>ángnek</i>     | I make                       |
| <i>leyäd</i>                  | <i>léytjek</i>  | I want, like                 | <i>kan</i>     | <i>kánek</i>      | I eat                        |
| <i>falæd</i>                  | <i>falótjek</i> | I bind                       | <i>inum</i>    | <i>ínunek</i>     | I drink                      |
| <i>faég</i>                   | <i>fayékek</i>  | I wipe                       | <i>anap</i>    | <i>anápek</i>     | I seek                       |
| <i>singéd</i>                 | <i>singtek</i>  | I sting                      | <i>tjongao</i> | <i>tjongáowek</i> | I lose                       |
| <i>oto</i>                    | <i>ótóek</i>    | I cook                       | <i>telcg</i>   | <i>téllek</i>     | I pierce                     |
| <i>k'tk</i> [ <i>kétkek</i> ] | <i>kékkck</i>   | I know                       | <i>kuyud</i>   | <i>kuyáttjek</i>  | I pull                       |
| <i>fasa</i>                   | <i>fasáck</i>   | I read                       | <i>apayao</i>  | <i>apayáowek</i>  | I pursue                     |



|              |               |              |               |                  |         |
|--------------|---------------|--------------|---------------|------------------|---------|
| <i>sikēb</i> | <i>sīkpēk</i> | I enter      | <i>biski</i>  | <i>biskīēk</i>   | I tear  |
| <i>fayū</i>  | <i>fāyāēk</i> | I pound rice | <i>ḡekash</i> | <i>ḡekāēshēk</i> | I throw |

## 221.

## Paradigms

|          | Root <i>kan</i> eat                 | Root <i>ila</i> see           | Root <i>ḡekash</i> throw              |
|----------|-------------------------------------|-------------------------------|---------------------------------------|
|          | Nom. act. <i>kānēn</i>              | Nom. act. <i>īlāēn</i>        | Nom. act. <i>ḡekāēshēn</i>            |
| I.       | <i>kānēk</i>                        | <i>ilāēk</i>                  | <i>ḡekāēshēk</i>                      |
| 2.       | <i>kānēm</i> [ <i>kānim</i> ]       | <i>īlāēm</i> [ <i>īlaim</i> ] | <i>ḡekāēshēm</i> [ <i>ḡekāēshim</i> ] |
| 3.       | <i>kānēna</i> [ <i>kanēna</i> ]     | <i>ilāēna</i>                 | <i>ḡekāēshēna</i>                     |
| D.       | <i>kanēnta</i>                      | <i>ilāēnta</i>                | <i>ḡekāēshēnta</i>                    |
| I. incl. | <i>kanēntāko</i>                    | <i>ilāēntāko</i>              | <i>ḡekāēshēntāko</i>                  |
| I. excl. | <i>kānēnmī</i>                      | <i>ilāēnmī</i>                | <i>ḡekāēshēnmī</i>                    |
| II.      | <i>kānēnyēē</i>                     | <i>ilāēnyēē</i>               | <i>ḡekāēshēnyēē</i>                   |
| III.     | <i>kanēntja</i> [ <i>kanēntsa</i> ] | <i>ilāēntja</i>               | <i>ḡekāēshēntja</i>                   |

222. The accent is in 1. singular always on the paenultima. The accent of the 3. singular is on the antipaenultima, if the 1. singular has more than two syllables; but on the paenultima, if the 1. singular has only two syllables. The same rule holds for the dual and 3. plural. Lengthening occurs only in the 3. singular, if it is accented.

In the 1. excl. and 2. plural the ultima is short and accented; also the anti-paenultima is slightly accented.

The ending of the 1. incl. plural has a sharp accent: *-tākō*; the second vowel before this ending has a slight accent.

THE *-AN* CONJUGATION

223. The root, changed as with the *-ēn* verbs [220], receives the (locative) suffix *-an* and the possessive endings; the *n* of the suffix *-an* is dropped (or absorbed) in the singular.

Root: *tangēb* Nom. act. *tāngfan* to close *tāngfak*, *tāngfam*, *tāngfāna* etc. I close

Root:

Root:

|                |                                   |        |                          |                             |          |
|----------------|-----------------------------------|--------|--------------------------|-----------------------------|----------|
| <i>fayad</i>   | <i>fayāētjak</i>                  | I pay  | <i>fuka<del>er</del></i> | <i>fūka<del>er</del>wak</i> | I call   |
| <i>fadjang</i> | <i>fadjāngak</i>                  | I help | <i>uash</i>              | <i>uāshak</i>               | I wash   |
| <i>ka/er</i>   | <i>ka/ēfak</i> [ <i>ka/ēpak</i> ] | I dig  | <i>p<del>er</del></i>    | <i>pēak</i>                 | I burn   |
| <i>lago</i>    | <i>lagōak</i>                     | I buy  | <i>fatck</i>             | <i>fātkek</i>               | I tattoo |

224.

## Paradigms

|           |                     |           |                   |           |                     |
|-----------|---------------------|-----------|-------------------|-----------|---------------------|
| Root:     | <i>tangēb</i> close | Root:     | <i>ayag</i> call  | Root:     | <i>tekuab</i> open  |
| Nom. act. | <i>tangfan</i>      | Nom. act. | <i>ayākan</i>     | Nom. act. | <i>tekuāfan</i>     |
| 1.        | <i>tángjak</i>      |           | <i>ayākak</i>     |           | <i>tekuājak</i>     |
| 2.        | <i>tángjam</i>      |           | <i>ayākam</i>     |           | <i>tekuājam</i>     |
| 3.        | <i>tangfāna</i>     |           | <i>ayākāna</i>    |           | <i>tekuāfāna</i>    |
| D.        | <i>tangfānta</i>    |           | <i>ayākanta</i>   |           | <i>tekuāfanta</i>   |
| I. incl.  | <i>tángfantāko</i>  |           | <i>ayākantāko</i> |           | <i>tekuāfantāko</i> |
| I. excl.  | <i>tángfanmī</i>    |           | <i>ayākanmī</i>   |           | <i>tekuāfanmī</i>   |
| II.       | <i>tángfanyē</i>    |           | <i>ayākanyē</i>   |           | <i>tekuāfanyē</i>   |
| III.      | <i>tangfāntja</i>   |           | <i>ayākantja</i>  |           | <i>tekuāfantja</i>  |

For the accents see [222].

THE *I*- CONJUGATION

225. The unchanged root receives the prefix *i*-, which is sometimes contracted with an initial *i* of the root. *I*- before an initial vowel (except *i*) is often pronounced *iy*- or *y*.

*īgtok* and *igtok* I hold. *iyāik* or *yāik* I bring

The possessive endings of the 1. and 2. singular are *-ko*, *-mo*, if the root terminates in a consonant or diphthong; but *-k*, *-m*, if in a vowel. The final media is sometimes changed into the tenuis.

226.

## Paradigms

|           |                  |           |                       |           |                   |
|-----------|------------------|-----------|-----------------------|-----------|-------------------|
| Root:     | <i>djua</i> give | Root:     | <i>toli</i> give back | Root:     | <i>labo</i> begin |
| Nom. act. | <i>idjūa</i>     | Nom. act. | <i>itōli</i>          | Nom. act. | <i>ilābo</i>      |
| 1.        | <i>idjūak</i>    |           | <i>itōlik</i>         |           | <i>ilābok</i>     |
| 2.        | <i>idjūam</i>    |           | <i>itōlim</i>         |           | <i>ilābom</i>     |
| 3.        | <i>idjūāna</i>   |           | <i>itōlina</i>        |           | <i>ilābona</i>    |
| D.        | <i>idjūata</i>   |           | <i>itōlita</i>        |           | <i>ilābota</i>    |
| I. incl.  | <i>idjūatāko</i> |           | <i>itōlitāko</i>      |           | <i>ilābotāko</i>  |
| I. excl.  | <i>idjūamī</i>   |           | <i>itōlimī</i>        |           | <i>ilābomī</i>    |
| II.       | <i>idjūayē</i>   |           | <i>itōliyē</i>        |           | <i>ilāboyē</i>    |
| III.      | <i>idjūatja</i>  |           | <i>itōlitja</i>       |           | <i>ilābotja</i>   |

|           |                 |           |                    |               |  |
|-----------|-----------------|-----------|--------------------|---------------|--|
| Root:     | <i>dju</i> show | Root:     | <i>tonid</i> plant | Redupl. Root: | <i>tsaotsao</i><br>( <i>ao</i> : diphthong) give |
| Nom. act. | <i>ǎdju</i>     | Nom. act. | <i>itǎnid</i>      | Nom. act.     | <i>itsǎotsao</i>                                 |
| I.        | <i>ǎdjuk</i>    |           | <i>itonǎtko</i>    |               | <i>itsaotsǎoko</i>                               |
| 2.        | <i>ǎdjum</i>    |           | <i>itonǎtmo</i>    |               | <i>itsaotsǎomo</i>                               |
| 3.        | <i>ǎdjǎna</i>   |           | <i>itonǎtna</i>    |               | <i>itsaotsǎona</i>                               |
| D.        | <i>idjǎta</i>   |           | <i>itonǎdta</i>    |               | <i>itsaotsǎota</i>                               |
| I. incl.  | <i>ǎdjutǎko</i> |           | <i>itǎnidtǎko</i>  |               | <i>itsǎotsaotǎko</i>                             |
| I. excl.  | <i>ǎdjumǎ</i>   |           | <i>itǎnitmǎ</i>    |               | <i>itsǎotsaomǎ</i>                               |
| II.       | <i>ǎdjuyǎ</i>   |           | <i>itǎnityǎ</i>    |               | <i>itsǎotsaoyǎ</i>                               |
| III.      | <i>ǎdjǎtja</i>  |           | <i>itonǎdtja</i>   |               | <i>itsaotsǎotja</i>                              |

For the accents see [222].

227. It must be distinguished whether an initial *i* is the prefix of the *i*-conjugation, or whether initial *i* belongs to the root; in the latter case the verb belongs to the *-en* or to the *-an* conjugation, as for instance:

*iyǎpck* I count; *ǎnumck* I drink; *ǎtjāsak* I find; *ǎkak* I do;  
*ǎgnak* I hold.

228. Observation.—Verbs ending in the I. singular in *-ak* belong to one of the three different conjugations:

a) to the personal verbs: *tumuktjǎak* I sit; 2. sing. *tumuktjǎka*; I. incl. *tumuktjǎtǎko*

b) to the *-an* verbs: *ǎtjasak* I find; I. incl. *itjǎsantǎko* (with *n!*)

c) to the *i*-verbs: *ǎbfǎkak* I ask; I. incl. *ǎbfǎkatǎko* (without *n!*)

Personal verbs can be recognized in many cases by the particles *um* and *in*, or by their intransitive meaning. In order to distinguish between the *-an* and the *i*-verbs, the *i*-verbs in common use are given here:

|                 |          |                 |                              |                  |               |
|-----------------|----------|-----------------|------------------------------|------------------|---------------|
| <i>ǎbfǎkak</i>  | I ask    | <i>ǎstjak</i>   | I eat meat [ <i>ǎstjak</i> ] | <i>isapatǎak</i> | I swear       |
| <i>idjǎak</i>   | I give   | <i>ǎsǎak</i>    | I take home                  |                  | an oath (Ilo- |
| <i>ǎpaǎwvak</i> | I forbid | <i>ǎsǎkǎnak</i> | I prepare                    |                  | cano?)        |
| <i>ǎpǎllak</i>  | I show   | <i>ikǎsuak</i>  | I stir with a spoon          | <i>iyǎyak</i>    | I let         |

229. The Nomina actionis of *i*-verbs which end in a vowel, receive the ligature ("genitive indicator") *n*, if a singular subject follows them [42, 208 f.].

*ketjəng idjāan ũna nan tināpay ken anākna* and then the mother gives some bread to her child; (*idjāa* + lig. -n)  
*ngāg nan isāan Fanged?* "what (is) the bringing home of Fanged?" what does Fanged bring home? (*isāa* + lig. n)  
*ilābon nan fafāyi ay ɛntsāno* "the woman's beginning to work," the woman begins to work (*ilābo* + lig. n)  
*ngāg nan iyāin nan alāwidna?* what (is) the bringing of his friend? what does his friend bring? (*iyāi* [yāi] + lig. n)

(This lig. -n should not be mistaken for a final consonant of the Nom. act.)

## THE ACTIVE

## PRETERITE

230. The "Augment." The characteristic of the Preterite of the Possessive Verbs is the Particle *in*, the "Augment." [179]

231. *In-* is prefixed to verbs of the *-ən* and *-an* class beginning with a vowel or diphthong; but *-in-* is infixed, or placed between the initial consonant and the following vowel of verbs beginning with a consonant.

|                |                  |          |   |                    |           |
|----------------|------------------|----------|---|--------------------|-----------|
| <i>alāek</i>   | <i>inālak</i>    | I took   | <i>fadjāngak</i>                                      | <i>finadjāngak</i> | I helped  |
| <i>inftek</i>  | <i>infnitko</i>  | I boiled | <i>tsublāek</i>                                       | <i>tsināblak</i>   | I smoked  |
| <i>otōek</i>   | <i>inōtok</i>    | I cooked | [ <i>tju-</i> ; <i>tj</i> is taken as one consonant!] |                    |           |
| <i>ayākak</i>  | <i>inayākak</i>  | I called | <i>sibōek</i>   | <i>sinībok</i>     | I cut     |
| <i>īkak</i>    | <i>inīkak</i>    | I did    | <i>īgnak</i>  | <i>inīgnak</i>     | I held    |
| <i>ikātjak</i> | <i>inikātjak</i> | I rubbed | <i>īnjak</i>  | <i>inīnjak</i>     | I covered |

232. Verbs of the *i-* conjugation take *in-* as a prefix, but drop their *i-*:

|                    |                     |            |
|--------------------|---------------------|------------|
| <i>idjāak</i>      | <i>indjāak</i>      | I gave     |
| <i>itsaotsāoko</i> | <i>intsaotsāoko</i> | I gave     |
| <i>ībfākak</i>     | <i>īnfākak</i>      | I asked    |
| <i>itōlik</i>      | <i>īntolik</i>      | I returned |

But if the augment, when prefixed, would cause the accumulation of consonants, *i-* is retained:

*īgtok* *inīgtok* I held

*ftnok inftnok* I used as tool  
*fstjak infstjak* I ate meat

233. Verbs with the causative prefix *pa-* [295] take regularly *in-* as a prefix:

*papūsŕek* I make poor, *inpapūsik*  
*pāūtóngek, inpaūtongko* I made warm  
*paögüddek, inpaögüddko* I caused to fear, I frightened

Likewise those with the authoritative prefix *pa-*:

*patckuāŕek, inpatckuābbko* I ordered to open  
*paūlŕek, inpaūllik* I made go  
*pasŕkpek, inpasŕŕeko* I ordered to go into

234. Verbs with prefixes with initial *m* change this into *n* in the preterite. (Such prefixes are: *ma-*, *mang-*, *min-*, *maka-*, *miki-* etc., the force of which will be treated later.)

235. Notice the changes of the Preterite forms of these Verbs:

| The Verbs:                           | have in the Preterite: |
|--------------------------------------|------------------------|
| <i>nŕmnimck</i> I think              | <i>ninimnŕmko</i>      |
| <i>ēndjuadjuāck</i> I doubt          | <i>nēndjuadjuāck</i>   |
| <i>ēngkaslāngck</i> I mix            | <i>nēnkaslāngck</i>    |
| <i>ēnkakaozwāck</i> I place in midst | <i>nēnkakaozwāck</i>   |
| <i>sesēmkeek</i> I remember          | <i>sesimēckko</i>      |
| <i>pŕtuck</i> I break                | <i>pintēngko</i>       |
| <i>pūnek</i> I fill                  | <i>pŕnok</i>           |
| <i>tjēng/ngck</i> I hear             | <i>tjŕng/ngck</i>      |
| <i>sŕkpek</i> I enter                | <i>sinkŕeko</i>        |
| <i>kēkkck</i> I know                 | <i>kintŕckko</i>       |
| <i>lēytjek</i> I like                | <i>lincyādko</i>       |
| <i>yāāngckek</i> I do with energy    | <i>inyāāngckek</i>     |
| <i>tŕlck</i> I pierce                | <i>tinlŕckko</i>       |
| <i>tŕpungek</i> I measure            | <i>tinpēngko</i>       |
| <i>kānak</i> I say                   | <i>kinwānik</i>        |
| <i>sŕngtek</i> I sting               | <i>siningŕtko</i>      |

|                 |          |                  |
|-----------------|----------|------------------|
| <i>fëkáshëk</i> | I throw  | <i>fínkáshko</i> |
| <i>sáðëk</i>    | I expect | <i>sínétko</i>   |
| <i>ímseck</i>   | I wash   | <i>ímímsko</i>   |
| <i>tsunóck</i>  | I work   | <i>tsímok</i>    |

Other more or less anomalous preterite forms are given in the Vocabulary.

### The Suffixes and Endings in the Preterite

236. Verbs of the *-an* conjugation keep *-an* in the preterite. [223]  
 Verbs of the *-én* conjugation drop the suffix *-én*.  
 Verbs of the *i-* conjugation drop the prefix *i-*. [232]

237. Since the Nomen actionis of the *-an* and *i-* verbs is not changed in its final sound, the preterite of the *-an* and *i-* conjugations has the same endings as the present: in the 1. singular *k* after final vowel, *ko* after final consonant. But *-én* verbs take the possessive endings directly to their roots. Hence they end, in 1. and 2. singular in *-ko*, *-mo*, if the root terminates in a consonant, but in *-k*, *-m*, if the root has a final vowel. (A few exceptions are given below.)

### Paradigms

|              | <i>-An</i>                | <i>I-</i>              | <i>I-</i>                    |
|--------------|---------------------------|------------------------|------------------------------|
| Root:        | <i>fayad</i> pay          | <i>-faka</i> ask       | <i>-fueg</i> take along      |
| Nom. act.    | <i>fayáttjan</i>          | <i>ibfaka</i>          | <i>ifúég</i>                 |
| Present      | <i>fayáttjak</i>          | <i>ibfákak</i>         | <i>ifúégko</i>               |
| Preterite 1. | <i>finayáttjak</i> I paid | <i>ínfákak</i> I asked | <i>infúégko</i> I took along |
| 2.           | <i>finayáttjam</i>        | <i>ínfákam</i>         | <i>infúégmo</i>              |
| 3.           | <i>finayáttjána</i>       | <i>ínfákána</i>        | <i>infúégna</i>              |
| D.           | <i>finayáttjanta</i>      | <i>ínfákáta</i>        | <i>infúégta</i>              |
| 1. incl.     | <i>finayáttjantáko</i>    | <i>ínfakatáko</i>      | <i>infúégtáko</i>            |
| 1. excl.     | <i>finayáttjanmí</i>      | <i>ínfákámí</i>        | <i>infúégmí</i>              |
| II.          | <i>finayáttjanyé</i>      | <i>ínfákáyé</i>        | <i>infúégyé</i>              |
| III.         | <i>finayáttjantja</i>     | <i>ínfákáttja</i>      | <i>infúégtja</i>             |

## -En

|              |                  |                    |                    |                  |
|--------------|------------------|--------------------|--------------------|------------------|
| Root:        | <i>ala</i> take  | <i>kiwæ</i> move   | <i>kalab</i> climb | <i>kan</i> eat   |
| Nom. act.    | <i>alǎèn</i>     | <i>kiwǎèn</i>      | <i>kalǎfèn</i>     | <i>kǎnèn</i>     |
| Present      | <i>alǎck</i>     | <i>kiwǎck</i>      | <i>kalǎfck</i>     | <i>kǎnck</i>     |
| Preterite I. | <i>inǎlak</i>    | <i>kinǎwæck</i>    | <i>kinalǎbko</i>   | <i>kinǎngko</i>  |
|              | I took           | I moved            | I climbed          | I ate            |
| 2.           | <i>inǎlam</i>    | <i>kinǎwæm</i>     | <i>kinalǎbmo</i>   | <i>kinǎnmo</i>   |
| 3.           | <i>inalǎna</i>   | <i>kinǎwæna</i>    | <i>kinalǎbna</i>   | <i>kinǎna</i>    |
| D.           | <i>inǎlata</i>   | <i>kinǎwæta</i>    | <i>kinalǎbta</i>   | <i>kinǎnta</i>   |
| I. incl.     | <i>inǎlatǎko</i> | <i>kinǎwættǎko</i> | <i>kinalǎbtǎko</i> | <i>kinǎntǎko</i> |
| I. excl.     | <i>inǎlamǎ</i>   | <i>kinǎwæmǎ</i>    | <i>kinǎlabmǎ</i>   | <i>kinǎnmǎ</i>   |
| II.          | <i>inǎlǎyǎ</i>   | <i>kinǎwæyǎ</i>    | <i>kinǎlabyǎ</i>   | <i>kinǎnyǎ</i>   |
| III.         | <i>inǎlatja</i>  | <i>kinǎwættja</i>  | <i>kinalǎbtja</i>  | <i>kinǎntja</i>  |

So: *otǎck* I cook; *inǎtok*

*fayǎck* I pound; *finǎyuk*

*anǎck* I reap; *inǎnik*

*inǎtek* I boil; *inǎnitko*

*anǎpck* I seek; *inǎnapko*

*ǎptck* I meet; *inǎfetko*

*ǎktsǎck* I drop; *inǎktsǎkko*

*iǎpck* [*yǎpck*] I count; *inyǎpko*

*fǎlǎtjck* I bind; *finalǎtko*

*tjǎtǎck* I divide; *tjinǎtǎkko*

*ilǎck* I see; *inǎlak*

*sibǎck* I cut; *sinǎbok*

*kapiǎck* I pray; *kinǎpiak*

*fǎrǎshck* I finish; *finǎrǎshko*

*fǎlǎnck* I turn over; *finalǎngko*

*ukǎyck* I let alone; *inukǎyko*

*kǎpck* I make; *kinǎpko*

*ipǎtek* I press; *inǎpǎtko*

*atǎnck* I remove; *inǎtongko*

*lonlǎnck* I roll; *linonlǎngko*

See also [235], where some anomalous preterite forms are given.

238. A few verbs end in preterite in *-ck*; as the dual and plural show, they do not drop the suffix *-en*. Their preterite endings are the same as their endings in the present. Those found are:

*ǎngnck* I make; *inǎngnck*

*tjǎng/ngck* I hear; *tjǎng/ngck*

*ǎndjuadjuǎck* I doubt; *nǎndjuadjuǎck* [235]

*ǎngkaslǎngck* I mix; *nǎngkaslǎngck* [235]

*ǎnkakaowǎck* I put in midst; *nǎnkakaowǎck* [235]

*kǎowck* [*kaowök*] I caress; *kinǎowck* [*kinaowök*]

*yaǎngckek* I do with energy; *inyǎngckek*

*ipǎngck* [*ipǎngök*] I insult; *inǎpǎngck* [*inǎpǎngök*], (probably an *i*-verb?)

*itjǎck* I tell, warn; *intjǎck*, (probably an *i*-verb: *itjǎkök*)

239. The preterite of verbs with inserted *æ* is:

*tekkö'ævek* I borrow; *tènkö'äko*  
*pitsiö'vek* I cross; *pinitisiö'ko*  
*tjong'dö'vek* I lose; *tjinong'döko*  
*paayë'ek* I insult; *inpaayë'ko*  
*lushk'dö'vek* I pierce; *linushk'döko*  
*apay'dö'vek* I pursue; *inapay'döko*  
*palakdiö'vek* I ward off (a stroke); *inpalakdiöko* [233]  
*akö'ævek* [*akö'ëk*] I steal; *inakö'äko*

240. Intervocalic *l* in the present is dropped in the preterite of:

*patkël'ek* [*patköl'ek*] I stop; *inpät'kèk* [*inpät'kök*]  
*fädël'ek* I send out; *finä'ak*

Thus *y* before the ending of *tapayä'yek* [*tapayä'ek*] I carry in my hand is dropped in the preterite: *tinapä'yak*.

*totö'yek* I speak to; I address, has in the preterite: *tinötö'yak*.  
*fayë'ek* [*fä'ëk*] I whip; *finä'yko*

(See [235] and the Vocabulary.)

#### THE ACTIVE

#### FUTURE

241. In the Future the particle *ad-* [*at-*] is prefixed to the forms of the present; *ad-* is not assimilated.

*adkän'ek* I shall eat; *adfadjängak* I shall help; *adilä'bok* I shall begin;  
*adalä'ëna* he will take; *adpë'tnënyë* you will break;  
*adkäpëntja* they will make.

#### THE CONJUNCTIVE

242. The particle *ed* [*et*], *'d* [*'t*] indicates in some cases a "conjunctive" [191]; it follows the verb. (Various modal ideas, expressed by auxiliaries, adverbs etc., will be discussed in later chapters.)

*kän'em ed* you ought to, you should eat, you would eat.  
*sagfät'ek ed* I should carry, I would carry.  
*ibfakatä'ko'd* we ought to ask, we should ask.



## THE IMPERATIVE

243. The Imperative has the same forms as the Present Indicative; the conjunction *ta*, that, (expressing the volitive or purpose) precedes sometimes the 1. person dual and plural, rarely singular. Also forms with following *ed* [242] serve to express a less exacting command or a request.

*kamûëm! kamûënyæ!* hasten! *îgtom! îgtöyæ* hold fast!

*ta padðyéntäko nan fëisæl!* let us kill the enemies!

*iläck ed nan pâyö* I ought to see the rice plantation, let me see...

## THE NOMEN ACTIONIS (AND INFINITIVE)

244. The Nomen actionis corresponds to our "Infinitive." Its character and formation have been treated in [204, 212, 213 ff.] for the Present tense.

In the Preterite the possessive endings of the Indicative are dropped:  
*kinaëpko* I made: *kinäëb*; *inótok* I cooked: *inóto*; *inayákak* I called: *inayákan*; *lincyádko* I wanted, liked: *linéyad*; *înfákak* I asked: *înfäka*; *intonítko* I planted: *intónid*.

(As *-an* verbs retain *-an* in the indicative of the preterite [236], *-an* is also kept in the Nom. act. of the preterite: *iníkan*, "the having made" (to have made).

*finayáddjan* "the having paid," *linagóan* "having bought."

245. Observe the Nom. act. in the preterite of these verbs:

*inángnck* I made: *inángnèn*

*tjìng/ngck* I heard: *tjìng/ngö* [*tjìng/ngöy*]

*kindowck* I caressed, embraced: *kindowö*

*inyaángckck* I did with energy: *inyaángckö*

*inpádnck* I insulted: *inpádnö* [*inpádnöy*]

*inpádkck* I stopped: *inpádkö*

246. The Nom. act. in the future is formed by prefixing *ad-* to the Nom. act. of the present: *adkáppén*, "to be about to make," *adíbfäka* "to be about to ask." It is used rarely; regularly the present takes its place.

## THE NOMEN AGENTIS (ACTIVE PARTICIPLE)

247. The Nomen agentis is formed by adding to the root the prefixes: *mang-* for the present; *nang-* for the preterite; *admang-* for the future. After the Sandhi rules given in [11] *mang-* changes to *mam-* or *man-*. The prefix of verbs with initial *l* is *min-*, *nin-*, *admiu-*; the only possessive verb, which was found to begin with *n*, takes *min-*: *nfmnimck*, I think; Nom. ag.: *minnfmnim*, thinking or thinker. See [176; 192].

248. The Nomen agentis denotes the agent of the action indicated by the root; it corresponds frequently to our Nom. ag. as: writer, singer, reader, orator. If used attributively with a substantive, connected by *ay*, it can be translated by our participles in active.

*nan fafáyí ay mangitóuid* the woman as planter, the planting woman, the woman who plants.

249. The Nomen agentis is a concrete noun and takes as such regularly the article *nan*.

250. The Nomen agentis governs an object; this is invariably preceded by the preposition *is* [*'s*, *'sh*, *si*]. Before nouns which take the personal article, *ken* is employed. — (Here the construction with *is*, respectively *ken*, represents, in our conception, an objective genitive.)

*nan mangáéb is nannáy ay táfay* the maker of this spear; he who makes this spear.

*nan mangáyag ken Agpááwan* the caller of Agpauwan; the one calling Agpauwan.

*nan nángan si sa* the one having eaten this

*nan mamálæd kén tódí* the one who fetters him

*nan nangfla ken sfka* the one who saw you

251. If a verb has the causative or authoritative prefix [295] *pa-*, this is changed to *ipa-* when *mang-* is prefixed.

*pāātōngck* I make warm; *nan mangipāātōng*

*pāāléc* I cause to come; *nan mangipāāli*

252. *Mang-* changes sometimes to *ming-*, if the verb has an initial *i*.  
*ʔsublik* I change; *nan mangisʔbli* or *nan mingisʔbli*

253. *i-* Verbs retain *i* after *mang-*; *-an* verbs drop *-an* in the Nom. ag. form.

*itsaʔtsaʔko* I give; *nan mangitsaʔsaʔ* the giver, giving

*ʔgtok* I hold; *nan mangʔgto* the holder

*fukʔʔwak* I call; *nan mamʔkaʔ* the caller

*fadsangak* I help; *nan mamʔdsang* the helper

But *an-* is retained in: *ʔkak*, I do; *mangʔkan*. *ʔktak*, I give;  
*mangʔktan*; and in some others which are dissyllabic in 1. sing. present.

254. The Nomen agentis does not take the personal endings in phrases like: I am the writer, you are the helper, we are the makers. In such constructions the personal pronouns (or substantives) precede the unchanged Nom. ag.

*sak/ʔn nan mangʔʔb is nan kalʔsay* I am the maker of the shield.

*sʔka nan mangyʔi's nan kaʔyʔ* you are the bringer of the wood.

*sʔya nan nanʔgan is nan maʔkan* he is the one who ate the food (rice).

*tjʔtʔko nan mamʔdsang ken tjʔʔtja* we are the helpers of them; it is we who help them.

255. Only a limited number of Nomina agentis formed thus from verbal roots are treated as personal verbs; such are:

*ʔsublʔck* I smoke; N. ag. *manʔbla*; Pers. verb: *manublʔak*, *manublʔka*, *manʔbla* etc.

*kaʔnck* I eat; N. ag. *maʔgan*; Pers. verb: *maʔgʔnak*, *maʔgʔngka*, *maʔgan*, *mangantʔko* etc.

Thus *mamʔkaak* I go head-hunting, from *fakʔkck*; *mamʔknakak* I go to work, from *foknʔkck*. See [176; 177].

256. Examples of Nomina agentis derived from the present indicative:

Verbs with initial vowel:

*anʔpek* I seek *mangʔnab(p)* *ʔtafʔngko* I hide *mangitʔfʔn*

|                  |           |                                    |                |                     |                     |
|------------------|-----------|------------------------------------|----------------|---------------------|---------------------|
| <i>aláck</i>     | I take    | <i>mangála</i>                     | <i>ígtok</i>   | I hold              | <i>mangígtó</i>     |
| <i>iyáik</i>     | I bring   | <i>mangiyái</i> [ <i>mangyai</i> ] | <i>ogpátek</i> | I pull away         | <i>mangógpad(t)</i> |
| <i>inítck</i>    | I boil    | <i>mangínid(t)</i>                 | <i>otóck</i>   | I boil              | <i>mangóto</i>      |
| <i>áföik</i>     | I weave   | <i>mangáföy</i>                    | <i>uáshak</i>  | I wash              | <i>mangásh</i>      |
| <i>abfolátek</i> | I believe | <i>mangabfólæd</i>                 | <i>ukátjak</i> | I cut the neck      | <i>mangákat(d)</i>  |
| <i>angangóck</i> | I love    | <i>mangangángo</i>                 | <i>ukáyck</i>  | I let alone         | <i>mangákay</i>     |
| <i>egwátek</i>   | I lift    | <i>mangégwæd(t)</i>                | <i>ipáilak</i> | I show ("make see") |                     |
| <i>idjáak</i>    | I give    | <i>mangidjáa</i>                   |                |                     | <i>mangipálla</i>   |

Verbs with initial *b, f, p*, (but not causative *pa-*):

|                 |               |                   |                  |              |                   |
|-----------------|---------------|-------------------|------------------|--------------|-------------------|
| <i>biskéck</i>  | I tear        | <i>mamíski</i>    | <i>padóyck</i>   | I slay, kill | <i>mamáðöy</i>    |
| <i>fangónck</i> | I awake       | <i>mamángön</i>   | <i>pikótek</i>   | I curve      | <i>mamíkot[d]</i> |
| <i>fakáshck</i> | I dash, break | <i>mamáakash</i>  | <i>potlóngck</i> | I cut off    | <i>mamótlong</i>  |
| <i>fæáshck</i>  | I finish      | <i>mamæash</i>    | <i>piléck</i>    | I choose     | <i>mamíli</i>     |
| <i>fayátjak</i> | I pay         | <i>mamáyat(d)</i> |                  |              |                   |

Verbs with the causative prefix *pa-*:

|                    |             |                       |                   |               |                       |
|--------------------|-------------|-----------------------|-------------------|---------------|-----------------------|
| <i>papuséck</i>    | I make poor | <i>mangipapási</i>    | <i>padjaláck</i>  | I make bloody |                       |
| <i>pañitjángck</i> | I make burn |                       |                   |               | <i>mangipadjála</i>   |
|                    |             | <i>mangipañitjang</i> | <i>patuktjáck</i> | I set         | <i>mangipatáktju</i>  |
| <i>paleáckck</i>   | I make boil | <i>mangipalæag</i>    |                   |               |                       |
|                    |             | <i>pangoyáshck</i>    |                   |               | <i>mangipangóyush</i> |

Verbs with initial *d, t, s, ds, dj, ts, tj, sh*:

|                   |         |                   |                    |                 |                    |
|-------------------|---------|-------------------|--------------------|-----------------|--------------------|
| <i>dasióck</i>    | I roast | <i>manási</i>     | <i>tokónck</i>     | I advise, teach | <i>manókon</i>     |
| <i>digkóck</i>    | I bend  | <i>manígko</i>    | <i>sagfátek</i>    | I carry         | <i>manágfat[d]</i> |
| <i>tekuáfak</i>   | I open  | <i>manékuab</i>   | <i>sibóck</i>      | I cut           | <i>maníbo</i>      |
| <i>sunéck</i>     | I turn  | <i>manáni</i>     | <i>tjatáckck</i>   | I divide        | <i>manátak</i>     |
| <i>sis/íak</i>    | I sweep | <i>manís/i</i>    | <i>tjongáowéck</i> | I lose          | <i>manóngæa</i>    |
| <i>suláck</i>     | I learn | <i>manílu</i>     | <i>tsiádeck</i>    | I open my eye   | <i>maníad</i>      |
| <i>songsóngck</i> | I smell | <i>manóngsong</i> | <i>tjénæmak</i>    | I irrigate      | <i>manénæm</i>     |
| <i>subóckak</i>   | I blow  | <i>manábok</i>    |                    |                 | [ <i>manánæm</i> ] |

Verbs with initial *g, k*:

|                                   |                           |                                     |
|-----------------------------------|---------------------------|-------------------------------------|
| <i>gatlóck</i> [ <i>katlóck</i> ] | I divide into three parts | <i>mangátlo</i>                     |
| <i>kiláyak</i>                    | I peal                    | <i>mangílay</i>                     |
| <i>káneck</i>                     | I eat                     | <i>mángan</i>                       |
|                                   |                           | <i>kagáck</i> I chew <i>mangága</i> |

Verbs with initial *l*:

|                 |                    |                  |                |                   |
|-----------------|--------------------|------------------|----------------|-------------------|
| <i>lafáckck</i> | I cut up (animals) | <i>langóck</i>   | I dry          | <i>minlángo</i>   |
|                 | <i>minláfak</i>    | <i>lafóshak</i>  | I undress      | <i>minláfosh</i>  |
| <i>labfáak</i>  | I wash (cloth)     | <i>minlábfak</i> |                |                   |
| <i>lagóak</i>   | I buy              | <i>minlágo</i>   | <i>lidóeck</i> | I hurt by bending |
|                 |                    |                  |                | <i>minlfdod</i>   |

*lakatjʃek* I saw *lonlɔ̃nek* I roll *minlɔ̃nlon*  
*minlākātʃi* (Ilocano) *likáʃshek* I turn *minlʃkush*

Verbs with *n*, *ng*:

*nʃm̃nʃmek* I think *minnʃm̃nʃin* *ngotngɔ̃tak* I gnaw *minngɔ̃tngot*

The following list (to be supplemented from the Vocabulary) contains some verbs with more or less anomalous Nomina agentis. In many of these forms we recognize the root which has been transformed to make the present and which appears again in the Nom. agentis:

*áktak* I give *mangáktan* [253]  
*ángnek* I make *mangángnèn*  
*áptek* I meet *mangáʃed*  
*ʃáálek* I send out *mamáá*  
*ʃayékek* I whip *mamáig*  
*ʃekáʃshek* I throw *mámkas* [*mámkash*]  
*ʃeléyek* I tire *mámley*  
*ʃgnak* I hold *mangʃgnan*  
*ʃkak* I do *mangʃkan*  
*kának* I speak *mangʃváni*  
*káʃpek* I make *mangáéʃb*[ʃ]  
*kédfak* I bite *mangédfan*  
*kékkkek* I know *mángtek*  
*liáʃshek* I surround *minlʃwish* [*minlʃush*]  
*ʃítnek* I break *mámten* [*mámèten*]  
*ʃóak* [*ʃáak*] I destroy by fire *mámmæ*  
*ʃánek* I fill *mámmæ*  
*sádek* I expect *manéʃ*  
*seséʃmek* I remember *mánmek* [*mamáʃmek*]  
*sibʃátek* I answer *mánʃad*[t]  
*sʃkpek* I enter *mánkep* [*mángkep*]  
*sʃngtek* I sting *manʃnged*[t]  
*sulúok* [*sulúak*] I teach *sumúʃæ* (the partic. of the personal verb, not the N. ag., probably to distinguish from *manúʃæ*, of: *sulúek* learn)  
*tángʃak* I close *manáʃgeb*  
*télkek* I pierce (ears) *máʃlek*  
*témnek* I press *máʃmöy*  
*téʃngæk* I measure *máʃpeng*  
*tjéʃng/ngæk* I hear *máʃn/ngö* [*máʃn/ngöy*]  
*tjipápek* I catch *máʃpab*[ʃ]  
*totóyek* I address, speak to *manotóya*

*tsūnōck* I work *mán/nə*

*yǎángěkek* I do with energy *minyǎángěkǒ[ǒy]*

257. The Nomen agentis does not admit the personal endings, as has been stated [254]; but in certain constructions (such as "relative clauses" with our "relative" in dative; or in interrogative sentences with "to whom?" where? when? etc.) it takes the locative suffix *-an*, and, in addition, the possessive endings; the result are these untranslatable forms:

|          |                              |                          |                           |
|----------|------------------------------|--------------------------|---------------------------|
|          | <i>mangitsǎotsao</i> "giver" | <i>mangidjǎa</i> "giver" | <i>mangǎéb[p]</i> "maker" |
| 1.       | <i>mangitsaotsǎoak</i>       | <i>mangidjǎaak</i>       | <i>mangǎépak</i>          |
| 2.       | <i>mangitsaotsǎoam</i>       | <i>mangidjǎaam</i>       | <i>mangǎépam</i>          |
| 3.       | <i>mangitsaotsǎoǎna</i>      | <i>mangidjǎǎna</i>       | <i>mangǎépǎna</i>         |
| D.       | <i>mangitsaotsǎoanta</i>     | <i>mangidjǎǎanta</i>     | <i>mangǎépanta</i>        |
| I. incl. | <i>mangitsaotsaoantǎko</i>   | <i>mangidjǎǎantǎko</i>   | <i>mangǎépantǎko</i>      |
| I. excl. | <i>mangitsaotsǎoǎnmí</i>     | <i>mangidjǎǎnmí</i>      | <i>mangǎépǎnmí</i>        |
| II.      | <i>mangitsaotsǎoanyǎ</i>     | <i>mangidjǎǎanyǎ</i>     | <i>mangǎépǎnyǎ</i>        |
| III.     | <i>mangitsaotsǎoantja</i>    | <i>mangidjǎǎantja</i>    | <i>mangǎépǎntja</i>       |

A few examples anticipated from a later chapter will show the use of these forms:

*nan lalǎki ay nangitsaotsǎoantǎko is nan kanfayab* "the man to whom we have given the shield."

*intǒ nan nan/ngǎlam is nan ayǎyam?* "where did you hear the bird?"  
(the *l* in *nan/ngǎlam* is euphonic; [16])

*sǎnu nan mangitsaotsǎoan nan fajǎyi is nan bilǎkna?* "to whom does the woman give her money?" (since the subject follows, the ending *-na* is dropped.)

*intǒ nan mangitǎfǎǎna is nan tǎfay?* "where does he hide the spear?"

*intǒ nan admangǎépān nan alǎwidmo is nan ǎfongna?* "where will your friend build his house?"

*kad nan mangǎépanyǎ is nan fǎbǎngak?* "when do you make my pipe?"

*intǒ nan mangipǎyak si sa?* "where shall I put this?"

(These examples are given here merely to show the forms of the Nom. ag., but not to illustrate the construction of these sentences!)

It becomes evident, from these examples, that the Nom. agentis has been transformed into a Nom. actionis.

It is necessary to use, in Active, the Nomen agentis (but not the verbal stem) of a possessive verb, when the locative suffix *-an* shall be added; e. g. if *-an* shall be suffixed to *anǎpck*, I seek, it cannot be suffixed directly to the stem *anap*, but must be suffixed to the Nomen agentis: *mangǎnapan*. See examples: [331, 333, 335].

## SPECIAL VERBAL FORMS

258. The Verbal Forms treated in [205 to 257] are those commonly used. They are perfectly sufficient to connect in declarative main sentences the usual elements of a sentence: subject, predicate, direct and indirect object, place, instrument, time, manner, etc., with each other. We find, however, in this Language rarely more than two adverbial phrases (besides subject, predicate and object) in one sentence.

But by employing special verbal forms the person in whose behalf, for whom an action is performed, or the instrument used in the action, or the place, time, cause, where, when, why the action takes place, took, will take place, can be made the "subject" or "object," as we should say. If this construction is chosen by the Bontoc Igorot, the other elements are governed by the prepositions *is* and *ken*, as the examples will show.

(But these prepositions are omitted after Passive Verbal Nouns with the locative suffix *-an*; see the first four examples on page 105).

259. Thus for instance the equivalent for: "we kill the wild buffalo with the spears in the forest" is in common conversation:

*padđyentăko nan äyăwan is nan păđpag is nan tăfay* (our killing-aim: the buffalo, in the forest, with the spears)

But we shall find forms of the verb which enable us to say:

Our killing-place: the forest, for the buffalo, with spears; or

Our killing-tool: spears, for the buffalo, in the forest; or, if we kill the animal for a friend, for his wedding feast:

Our killing "benefits": the friend, (killing of) the buffalo in the forest.

All these sentences are constructed by means of certain verbal forms made from one and the same root. But not all roots seem to be capable of being thus transformed; while some can not be used thus on account of their meaning, others are not used thus for idiomatic reasons.

260. The rules for the special verbal forms, for their use and their corresponding combination with prefixes, suffixes and endings are firmly established; while no definite rules can be stated for the forms of the *-en*,

-*an* and *i-* verbs in their common use [215], i. e. no reason can be found, why a possessive verb made from a verbal root belongs, in its common use, to the -*an*, or to the -*en*, or to the *i-* Conjugation respectively.

261. The combination: *i* + Root + *an* + possessive endings is used, if the person for whom an action takes place shall be made the "object" of a transitive verb.

*kápek* I make; Root *kaéb*: *i* + *kab* + *an* + *ko* becomes, after dropping *n* and adding *k* to the final *a*: *íkábak* "I provide a man by making" [*íkapak*]

*íkabak sítödí is táfay* I make a spear for him

(In common discourse: *kápek nan táfay kén tódí*.)

*tótóak nan lalaláki is mákan* I cook food for the men; or also: *tótóak is mákan nan lalaláki*; (In c. d.: *otóek nan mákan is nan lalaláki*)

*ípādđyak nan táker is fátug* I kill pigs for the people

*iyáiak is síngsing nan aléwidko* I bring a ring to my friend

*totoantáko nan ongánga's mákan* we cook food for the children

*isibóak si ina is káyo* I cut down a tree for the mother (In c. d.: *sibóek nan káyo kén ina*)

*ídigkóak síka is nan lólo* I bend the stick for you

*ítápapak tjáftja is nan ayáyam* I catch the birds for them (*tjipápek*: I catch)

*ialdánmi nan fobfajáyí is nan kátjə* we catch the fish for the women (In c. d.: *aldénmí nan kátjə is nan fobfajáyí*)

*ilabfáantja nan fobfajállo nan wánis* they wash the breech-cloth for the boys

*íptátángāna sak/ón is nan káyo* he splits the wood for me

*ínpítangāna*: he split... *adipítángāna*: he will split...

*nan amáma íkápána síka is nan kánfyab* the old man makes for you a shield

*nan mamamágkid íkláyantja tjáftja'sh tóki* the girls peal "toki" for them  
*inlagóam si Antéro is kápan* you bought a knife for Antero

*adisagfátanmi síka is nan kángnəmmo* we shall carry your baggage ("things") for you

*itekuáfam nan ápo is nan pángnan!* open the door for the master!

262. The combination: *i* + Root + possessive suffixes is used, if the instrument or tool used in making something shall be treated as the



"object" of a transitive verb. (In 1. and 2. singular *-ko* or *-mo* is added to roots ending in a consonant or diphthong, otherwise the endings are: *-k* or *-m*) *potlóngck* I cut off; Root *potlong*; *ipotlóngko* "I use as tool" or: my tool is....

*ipotlóngko nan pñang is nan ôlo* I cut off the head with the ax  
*isñbom nan pñang is nan kǎyo* you cut down the tree with the ax  
*ikökôtmí nan kñpan is nan istjǎ* we cut the meat with the knife  
*iôtoyɛ nan ãpuy is nan mǎkan* you cook the rice with the fire  
*idǐgkok nan lñmak is nan lôlo* I bend the stick with my hand  
*itpǎpna nan lñgɛn is nan ayǎyam* he catches the birds with the snare  
*iǎlǎtǎko nan ôkad is nan kǎtjɛɛ* we catch the fish with the net  
*ilǎfǎtja nan sǎfǎn is nan fǎdson* they wash the coat with soap  
*infǎlǎgna nan lôlo'sh nan ǎsɛɛ* he struck the dog with the stick  
*ipitángyɛ nan ɔǎsay is nan kǎyo!* split the wood with the ax!  
*adikaǎpko nan kǎyo is nan ǎfong* I shall make the house of wood (material, not instrument!)

*iklǎytja nan kñpan is nan tóki* they peal the "toki" with the knives,  
 (kilayak)

*ilǎgomi nan fǎlǎdog si nǎang* we buy the cattle with (for) gold  
*isǎǎfatmi nan pǎkǎmi nan ǎǎɛɛb* we carry the boxes on our shoulders  
*itangǎpko nan tǎlfeg is nan pǎnguan* I close the door with the key  
*itjatakǎtǎko nan kñpan is nan dinǎpay* we divide the bread with the knife  
 (tjatǎkek)

*inteknuǎpko nan tǎlog is nan ǎǎɛɛb* I opened the box with a chisel  
*ftmck nan lñmak is nan mǎnok* I press the chicken with my hand  
 (temnek)

*isñs/ik nan sñs/i's nan tjíla* I sweep the yard with the broom  
*ftnok nan kǎykay is nan pǎyɛɛ* I work, I till the rice field with the pole  
 "kaykay" (itnok from: *tsūnǎck*, I work)

*ftnom nan lñmam is nan toǎnan* you fill the jar with your hand (*ftnok*:  
 pǎnnck)

*intangǎpmi nan lǐg/o'sh nan tayǎǎn* we covered the basket with the cover

Thus also: *ikǎlik nan fǎlǎgnid ken sñya* I speak of the war to him  
*ingkǎlitǎko nan ǎnanaktǎko* we spoke about our children.

263. The Place can be made the subject by using verbal forms with the locative suffix: *-an*. This suffix is attached to verbal forms in the Active with the prefix *mang-*, if the verb belongs to the category of the "pos-

sessive verbs;" the sentence is always introduced by the substantive (or locative adverb) denoting the place:

*nan págpag nan manibóak is nan káyo* "the forest is my cutting-place"  
for wood (for: *sibóck nan káyo is nan págpag* I cut the wood  
in the forest)

*nan tjíla nan mangotóanmi is nan mákan* the yard is our cooking-place  
for rice (for: *otóenmi nan mákan is nan tjíla*)

*áfong nan manigkáanmi is nan lólo* in the house we bend the stick (for:  
*digkáenmi nan lólo is nan áfong*)

*líli nan mamálotjak is nan fáseul* in the town I bind the enemy (for:  
*falótjek nan fáseul is nan líli*)

*wánga nan mangaláantáko is nan lílèng* in the river we caught the fish  
(for: *inalatáko nan lílèng is nan wánga*)

*nan wánga nan mènlabfádan nan mamamágkid is nan wánis* in the river  
the girls are washing the breech cloth (for: *nan mamamágkid  
labfáantja nan wánis is nan wánga*)

*nan áfong nan mamitángana is nan káyo* he splits the wood in the house  
(for: *pitángena nan káyo is nan áfong*)

*ístji nan manglayánmi is nan tóki* yonder we peal the "toki" (for:  
*kiláyanni nan toki ístji; manglayanmi, syncop. from:  
mangiláyanni;*)

*líli nan mangaptántáko ken Mólèng* in the town we meet Moleng, the  
town is our meeting-place for Moleng (for: *apténtáko si Mólèng  
is nan líli*)

*áfong nan mangaépányá is nan fobánga* in the house you make the pipes  
*tjíla nan inkaéptántáko is nan tájay* in the yard we make spears (for:  
*inkaéptáko is nan tájay is nan tjíla; inkáébak:* the personal vb.  
instead of the possessive: *kápék*)

*ágréb nan mangitafónanmi is nan bilákmi* in the box we hide our money  
*ísna nan nasuyéptántáko* here was our sleeping-place (for: *nasuyéptáko  
ísna*)

The same verbal forms with suffix *-an* are employed, if time or cause shall be expressed. See [288], first example.

264. While thus some stress is laid upon the elements treated as "subjects" or "objects," stronger emphasis is expressed by placing the important substantive or pronoun etc. at the beginning of a sentence, followed by *nan* and the Nomen actionis. This construction will be treated later.

## THE PASSIVE

265. The Passive in Bontoc Igórot is formed by prefixing:

*ma-*, in present; *na-*, in preterite; *adma-* [*atma-*], in future; to the root of verbs. The endings are Personal.

266. *-én* Verbs drop *-én*; *-an* Verbs retain *-an*; *i-* Verbs retain *i-*.

In the Passive of *-an* Verbs the personal endings *-ak*, *-ka*, *-ta*, *-tǎko*, *-kǎmǐ*, *kǎyǎ*, *-tja* are added to *-an*, but the final *n* of *-an* is not dropped.

267. The prefixes *ma-*, *na-*, *adma-*, denote the passive state or condition, named by the root; these passive forms are to be considered verbal adjectives. They are often used as adjectives and connected with substantives by *ay*; they follow the substantive, with which they are connected attributively.

268. The verbal root undergoes the same phonetic changes as treated in preceding chapters.

269. The agent of the passive verb is governed by the preposition *is* or *kén*.

270. *Ma-* prefixed to *i-* Verbs is frequently contracted with *i-* into *mĩ-*.

Likewise *nĩ-* and *admĩ-*. Also *may-*, *nay-* and *admay-* is heard sometimes.

271. The causative prefix *pa-* is retained, if stress is laid upon the action; but *pa-* is dropped after *ma-*, if more stress is laid upon the state

or condition. Cf. Ger.: das Haus wird (*mapa-*) gebaut; das Haus ist (*ma*) gebaut. Sometimes *i* is inserted between *ma-* and *-pa-*: *māipā-*).

272. The Passive has also a Nom. actionis, with possessive suffixes, preceded by the locative suffix *-an*. Ex. *nan malipāsantja* their being finished.

273. Examples of Passive forms ("present participles in passive" or "passive verbal adjectives": being held; being sent; being called etc.).

*aláck* I take *māāla*  
*piléck* I choose *mapīli*  
*padōyck* I kill *mapāddōy* (but  
*māddōy*: dead)  
*agtōck* I carry *māāgto*  
*otōck* I cook *māōto*  
*tokōnck* I advise *māōkran*  
*inltek* I boil *māñnit[d]* [*māyñnit*]  
*ferášck* I finish *māfāsh*  
*fakášck* I break *māfākash*  
*jekášck* I throw *mābkash*  
*[māpkash]*

*kānck* I eat *mākan* ("food")  
*fālōtjek* I bind *māfālēd*  
*lēytjek* I want *malēyad*  
*tjongāozek* I lose *matjongao*  
*āptek* I meet *māāfed*  
*kāpck* I make *mākdēb*  
*sibfātek* I answer *māsfad*  
*pītnck* I break *māpten*  
*kēkkeck* I know *māktek*  
*tjipāpck* I catch *mātpab*  
*ītafóngko* I hide *māītāfon*  
*[mītāfon]*

*īgtok* I hold, keep *māīgto*  
*[mīgto]*  
*īsabfutko* I suspend *māīsābfud*  
*ilābok* I begin *māilābo*

*sādeck* I expect *māsdēd*  
*sīkpck* I enter *māskēp*  
*tēlck* I pierce *mātlck*  
*pānnck* I fill *māpno*  
*tsunōck* I work *mātno*  
*kāozek* I embrace, caress  
*mākdōzōv* [ōy]  
*tjēng/ngck* I hear *māngō* [ōy]  
*patkēlck* I stop *māipātkō* [ōy]  
*scsēmck* I remember *māsmck*  
*tēmck* I press *mātmō* [*mātmōy*]  
*īfōk* I make wet *māīfōy* (*nābōy*:  
 wet)

*kēdfak* I bite *mākdēdjan*  
*pāak* I burn *māpāan*  
*ayākak* I call *māayākan*  
*ukāttjak* I cut the neck *māukāttjan*  
*īkak* I do *māīkan*  
*īgnak* I hold *māīgnan*  
*ītjāsak* I find *māītjasan*  
*āktak* I give *māāktan*  
*īāyāttjak* I pay *māayāttjan*  
*kīlayak* I peal *māklāyan*  
*(i dropped)*

*īsublik* I change *māīsubli*  
*[mīsubli]*  
*īyāik* I bring *māīyāi* [*māīyāli*]  
*īpāflak* I show *māīpāfla*

*isháñok* I burn *māisháño*  
*ídjuk* I show *mídjú*  
*ángnek* I do *māáñgñèn*

*idjáak* I give *māidjáa* [*mídjáa*]  
*isáak* I take home *māisáa*  
*íbfákak* I ask *maíbfáka*

Other passive forms are given in the Vocabulary.

274.

### Paradigms

#### PRESENT PASSIVE

|          |                        |                      |                         |
|----------|------------------------|----------------------|-------------------------|
|          | <i>falótjèk</i> I bind | <i>ayákak</i> I call | <i>ísáblik</i> I change |
|          | <i>mafálerd</i>        | <i>maayákan</i>      | <i>maísubli</i>         |
|          | being bound            | being called         | being changed           |
| I.       | <i>mafálerdak</i>      | <i>maayákanak</i>    | <i>maisébliak</i>       |
|          | I am bound             | I am called          | I am changed            |
| 2.       | <i>mafálerdka</i>      | <i>maayákangka</i>   | <i>maisublíka</i>       |
| 3.       | <i>mafálerd (sáya)</i> | <i>maayákan</i>      | <i>maisébli (sáya)</i>  |
| D.       | <i>mafálerdta</i>      | <i>maayákanta</i>    | <i>maisublíta</i>       |
| I. incl. | <i>mafálerdtáko</i>    | <i>maayákantáko</i>  | <i>maisublítáko</i>     |
| I. excl. | <i>mafálerdkámí</i>    | <i>maayákángkámí</i> | <i>maisublítákámí</i>   |
| II.      | <i>mafálerdkáyě</i>    | <i>maayákángkáyě</i> | <i>maisublítáyě</i>     |
| III.     | <i>mafálerdtja</i>     | <i>maayákantja</i>   | <i>maisublítja</i>      |

#### PRETERITE PASSIVE

*nafálerdak* I was bound    *naayákanak* I was called    *naisébliak*  
 I was changed (with Personal Suffixes).

#### FUTURE PASSIVE

*admafálerdak* I shall be bound    *admaayákanak* I shall be called  
*admasébliak* I shall be changed (with Personal Suffixes).

The "Infinitive" has the same form as the "Participle:" *mafálerd*;  
*nafálerd*; *admafálerd*.

The Imperative does not exist; any theoretical forms and any experimentative use of them in sentences were unexceptionally denied, "because you can not tell a man what shall be done to him"....(But the misnamed "Three Passives" (the "Genus Relativum," my Active "Possessive Verbs") were put in the Imperative without hesitation; this shows also that the *-én*, *-an* and *i-* verbs are conceived to be Active Nomina agentis.)—

The Nomen actionis of the Passive has (as is the case with all personal verbs [194]) the locative suffix *-an* and possessive endings: *nan mapadðyan* the condition of being killed.

*nan mapadðyak* my being killed; *nan mapadðyam* thy being killed;  
*nan mapadðyana* his being killed; *nan mapadðyanmi* our being killed;  
*nan mapadðyanyẽ* your being killed etc.

These forms are employed in certain constructions, as "relative clauses" (as we say), interrogative sentences etc.

Although Passive constructions occur now and then, the Active is much preferred in common conversation.

#### 275. Examples.

*nan fãlfeg ya makãeb is nan alẽwidko* the spear is made by my friend  
*nan ãfong ya nakãeb kẽn tõdĩ* the house has been built by him  
*nãtpab nan ayãyam is nan lalãki* the bird has been caught by the man  
*nafukãrwanak ken ãma* I was called by the father  
*nan isa'y lalãki ya napadðy is nan fẽsrel* one man was slain by the enemy  
*sika maayakangka'sh nan fafãyi* you are called by the woman  
*nan ongóngã ya naikðykõy ken inãna* the child was rocked to sleep by its mother  
*nan nõang ya nayõgyog ken sak/ẽn* the buffalo has been stabbed by me  
*admafalognĩdkãmĩ's nan fẽsrel* we shall be attacked by the enemy  
*nafka/rp nan ãwãk* the body has been buried  
*nan pãngwan ya natãngfan is nan fũdi* the door has been locked with a lock  
*naãlatja nan sulãdmo* your letters have been received  
*sũnẽ nan napadðy is nan fẽsrel?* who is the one killed by the enemy?  
 who was killed  
*nafãkash nan fãnga* the pot is broken; *nan fãnga ay nafãkash* the broken pot  
*nan fãnga ya nafãkash* the pot is broken  
*nan fãtug ya napadðytja is nan lalalãki* the pigs have been killed by the men  
*mafadsangan nan ongóngã kẽn tjakãmĩ* the boy is being helped by us  
*mafgo nan ãsrel is nan fafãyi* the dog is kept by the woman  
*nan bilãktja ya naitãfon is nan tãkrẽ* their money was hidden by the people  
*is ãfong ya natãngfan nan pãngwan* in the house the doors were closed  
*nan pãdsog ya maitõnid* the rice is planted

276. Sometimes the context shows that the participle present of the passive expresses necessity, like a Latin gerundivum, or a participium necessitatis:

*nan lalǎki ay mafǎlǎd* can mean: the man who is being bound; or: the man who is to be bound. Thus: *naunǎy ay ǎfong ya mǎilǎgo* this house is to be sold.

*nan kafǎyo ya mafǎig ay mafǎig* the horse must be whipped (repetition of the participle; explained later!)

It expresses also ability in a passive sense: *mafnum*: drinkable; *mǎkau*: eatable; hence: "food, boiled rice."

## EXPRESSION OF EMPHASIS

277. The construction of affirmative declarative sentences has been treated in several previous sections: [41; 43; 71; 89; 118; 165; 198-202; 205-211; 214-219; 254]; in only few of these constructions a certain element of a sentence was emphasized, as in [200; 211; 254]. The constructions explained in [258-263] express a moderate stress on the words denoting the indirect object, instrument, place, time etc.

But if strong emphasis shall be laid upon a certain element, special constructions are employed. Usually the word considered of preëminent importance is placed at the beginning of a sentence; verbal nouns of various forms and force follow it. These forms have been given in foregoing sections; occasionally allusions were made to their practical use. This latter shall now be discussed.

278. A P r o n o m i n a l S u b j e c t is emphasized by placing the personal pronouns to both, personal and possessive verbs. The verb retains its endings; the personal pronoun precedes or follows the personal verb; but it always precedes the possessive verb. (In the latter case it is a nominative pendens, as: We —, our finding the chain.)

*sǎk/ǎn umǎliak* I come; *sǎka umǎyka* you go; *tinmǎlitja tjǎltja* they returned; *tjǎkǎmǎ kǎmǎdugkǎmǎ* we go away; *tjǎtǎko umǎlǎvidtǎko* we shall become friends; *tjǎkǎyǎ admafǎlǎdkǎyǎ* you will be bound (imprisoned).

*sāk/én fēkāshek nan fālŋeg* I throw the spear; *tjakāmŋ intōlimi nan tayān* we returned the basket; *sīka iāpim nan bīlak* you count the money; *sītōdī atōnēna nan kāyo* he (that one) removes the wood; *tjātāko otōentāko nan īstja* we cook the meat; *tjākāyē sagfātēnyē nan fūgshong* you carry the bundle; *tjaftja padōyēntja nan āsæ* they slaughter the dog; *sītodi iyāina nan fānga* he brings the pot.

279. The Substantive Subject either precedes or follows the predicate without being emphasized by its various position; yet it appears that the preceding substantive subject is slightly emphasizes sometimes.

*nan lalāki inmālī'sna* the man has come here; *nan mamamāgkid inmāytja* (or: *ya inmāytja*) the girls have gone; *si Antēro fasāēna nan sūlad* Antero reads the letter; *nan fēssæl pinēiantja āngsan ay āfong* the enemies burnt many houses; *si Tjumīgyai palītjēna nan pīnang* Tjumigyai sharpens the axe; *si Anaawāsāl īnpaēftna ken sāk/én nan kāwēls ay kālāsay* Anaawasal has sent me a fine shield.

280. If the Subject follows a possessive verb in the singular, it has been said above [208] that the verb is without ending, and the following subject may be thought to be in the "genitive:"

*ketjēng tjipāpēn Bēgti nan sāfag* then Bugti catches the wild chicken (or: *si Bēgti tjipāpēna....*)

But sometimes, mostly in narrative, the verb retains its possessive ending and the substantive, thus emphasized, is connected with the preceding verb by *ay*; this construction is always employed if the possessive verb is in the singular with its full endings, and frequently if it is in the plural. The substantive is, as the ligature *ay* indicates, in apposition with the subject represented by the ending of the verb.

Thus we may say, instead of: *Ketjēng anāpēn nan fobfāllo nan tjokārēna* then the young man seeks his pocket (bag) -- : *Ketjēng anāpēna ay fobfāllo nan tjokārēna*, lit.: then the seeking-object of him (-*na*), as a youth, his pocket.—Here the subject is emphasized by being placed in apposition with the verbal ending -*na*. We may translate freely: then he, the young man, seeks his pocket.

As the example shows, the article *nan* is omitted after *ay* in this construction.



281. The Subject is much stronger emphasized, if it is followed by the Nom. agentis which takes the article *nan*; with personal verbs the "participle" is used. [192, 193; 247-257]

*sāk/én nan mangáéb is nan áfong* I am the maker of the house; it is I who made the house

*síka nan inmáli* you are the "comer;" it is you who came  
*nan ongóngá nan nasáyep isná* the child is the one who slept here  
*tjakamf nan nángan is nan mótíng* We, we have eaten the pounded rice  
*tjakáyě nan mafála* you are those who are sent out (passive verbal forms belong to the personal verb category; hence the "participle" is used)

*tjakáyě nan namáa [namála] ken tjaftja* you, you sent them out!  
*sítóná nan nangyáí is nan pákúy* this is the one who brought the rice  
*sak/én nan mánu'sna* I, I am working here  
*sítóná'y fáfáyí nan nángtek kén tódí* this woman, she knew him  
*nan fěsəl nan naméan is nan amín ay álang* it was the enemy who burnt down all the granaries

*si Angay nan nangáéb is nan tjokáəko* Angay, she made my pocket  
*si Táynan nan nangwáni si sa* Taynan, he has said so ("he was the teller of it")

*síka nan mán/ngö ken sak/én* you, you hear me  
*nan mamamágkid nan mangflay is nan tóki* the girls, they are peeling the "toki"

*nan alfwidna nan nánfad ken síya* his friend it was who answered him  
*nan amáma nan ninláfak is nan fítug* it was the old man who cut up the pig

*nan lalaláki nan minlónlon is nan báto* the men, they roll the stones  
*nan ápo nan admamáyad is nan lalaláki* the master, he will pay the men  
*si áma nan namíli* Father, he has chosen  
*sak/én nan mamángon ken ináta* I, I awake our mother.

(As in questions beginning with *who?* or *what?* as subject of the sentence, the subject is emphasized, the Nom. ag. is employed in such cases; see [345]; only two examples shall be given here:

*sínə nan mangwáni si sa* who is "the sayer" of this? who says so?  
*ngág nan ínmad?* what is it that happened?)

282. The Nom. agentis employed in the foregoing sentences which emphasizes the subject, lays also some stress on the verb; the verb, as Nom. ag., is certainly of greater importance in this construction than its object.

A verb may also be emphasized, i. e. the action may be represented of greater importance than the object, by employing the personal verbal forms instead of the possessive verbal forms.

*kápek nan áfong*, means: I build the house; the house is of similar importance as my building it;

*inkáébak is áfong*, means: I am busy building, "houses" being of less importance than my occupation. See [162].

(The intensive forms of verbs by which their importance is raised will be treated later in the chapters on Reduplication, Modal Auxiliaries, Adverbs etc.)

283. The "Accusative Object," as we should say, is strongly emphasized by being placed at the beginning of a sentence, followed by the Nomen actionis with its endings; this Nom. act. must take the article. (The Copula *ya* is used sometimes. (In this construction the article of the substantive, at the beginning of the sentence is usually omitted; as these examples show:

*áfong nan kápek* a house I make (lit. house is my making)

*ásæ ya nan padðyéntáko* the dog we kill

*síka nan léytjek* "you are my liking," it is you whom I like

*laláki nan ináyákan nan ongóna* it was a man that the child called

*ógsa ya nan inílami 's nan págpag* a deer we saw in the forest

*fátug nan adpadðyéntja* the pig they will slaughter

(*nan*) *áfong nan kápen nan laláki* a house it is the man builds

(*nan*) *ongóna nan fadsángan nan laláki* it is a child that the man helps

*kalásay nan ígtok* a shield I keep

*kalásay ya nan ígton nan fěsæl* a shield the enemy keeps (*ígton, -n:* genit. indicator)

*anandktja nan itáfon nan fobfáfáyí mo umálitja nan fěsæl* their children the women hide, if the enemies come

*fobfállo nan findlérdyě is nan íli* a young man it was you fettered in the town

*bílak nan itólina* the money he returns

*bílak nan itólin nan laláki* it is money that the man returns (*itólin, -n:* ligature, "genitive indicator")

(Since in questions with the accusatives whom? what? which? the direct object of transitive verbs is emphasized, the same construction is employed there [346])

*sínxæ nan ílěnyě?* whom do you see?

*ngăg nan angnénťja?* what are they doing?

*ngăg ay túfay nan lěytjén nan alíwídmó?* which spear does your friend like? (lit. which spear is "the liking of your friend?")

284. If the person for whom, the instrument with which, the place where, the time when, the reason why an action is performed shall be still more emphasized than by the special verbal forms given in [258-264], these elements are placed at the beginning of a sentence; verbal combinations (with *nan*) follow, that are derived from the special verbal forms.

285. Emphasis of the Person for whom an action takes place.

*sťtona ay laláki nan fťkabak is nan sóklong* for this man I make the hat  
*sťtodi ay fobfállo nan ikaěpányě is nan sókod [ikabányě]* for that boy  
you make the spear

*tákkə nan iotóantákkə is nan mákan* for the people it is that we cook the food

*si fńa nan isiběam is nan káyo* for the mother you cut the wood

Frequently the Nom. agentis form with *mang-*, *mam-*, *man-*, with the suffix *-an* and possessive endings is used:

*ăpomi nan mamalěťjanmi [mamalěđsanmí] is nan mangákkəu* for our master we bind the thief; or: *ăpomi nan ifalěđsanmi is nan mangákkəu*. The construction with the Nom. ag. is preferred. (It is used exclusively in questions beginning with: to whom? for whom? [347, 348])

*sfnə nan nangitsaotsđoam is nan sđlad?* to whom did you give the letter?)

286. Emphasis of the Instrument with which an action is accomplished.

*mantľlyo nan itiktíkna is nan patatjím* with the hammer he strikes the iron  
*katjńna nan ifaləđtáko is nan laláki* with the chain we bind the man

*lőlo nan ifalǵko ken sťya* with a stick I strike him

*fálǵeg nan ipadđyko is nan fěsəł* with the spear I kill the enemy

*pńnang nan ifakágmí is nan őlő* with the axes we cut off the heads

*fűti nan intangěbko is nan pánguan* with the lock I fastened the door

*mantľlyo nan inkáėb nan fufűmshak is nan túfay* with a hammer the smith made the spear

*nannáy nan itekwápmo is nan ágræb!* with this open the box!  
*nannáy nan ingkibóŋgna is nan lólo* with this he broke the stick  
*nannáy nan ifatǵmo is nan ástæ* with this you strike the dog

(Questions beginning with "with what?" "with which tool?" have the same construction: *ngǵag nan ikókǵtmo is nan ístja?* with what do you cut the meat?)

287. Emphasis of the P l a c e where an action is performed. Cf. [263].

(The locative Nom. verbale has invariably the prefixes of the Nomen agentis.) With possessive verbs:

*nan áma nan mangis/ögána is nan káyo* the garden is his "planting-place" for the tree; in the garden he plants the tree  
*kǎ/ǒpǒ/ǒpan nan maníktikána is nan patatǵm* the forge is the place where he hammers the iron

*lákam nan mingitáfonam is nan shúka* in the grass you conceal the "shuka" i. e. a pointed wooden stick placed in the ground and directed against the enemy.

*sítjog nan ningipayántja is nan ólo* into the "sitjog" (a basket used also as fish net) they placed the head

*pǎgpag nan manibáak is nan káyæ* in the forest I cut the wood; or also: *is nan pǎgpag nan manibáak is nan káyæ:* in the forest is my cutting-place for wood; or: *sibáek nan káyæ is nan pǎgpag*

*áfong nan manigkǵanmi is nan lólo* in the house we bend the stick

*íli nan namalótjantja is nan fǎsæ* in the town they imprisoned (bound) the enemy

*wána nan mǝnlabfáanyæ is nan wánis* you wash the breech cloth in the river

*tǵla nan mangaǒbantáko* [or: *inkapantáko*] *is nan túfay* we make the spears in the yard

With personal verbs:

*pǎgpag nan éntsánoak, éntsánoam, éntsánoána, éntsánoánta* In the forest I work, you work, he works, we two work etc.

*nannáy ay áfong nan nadǵyana* this house is the place where he died

*nannáy ay íli nan nadǵyan nan amána* this town is the place where his father died

*pǎgpag nan intedécan táko* the forest is our abode, (the "place where we stay")

*káyo nan intedécan nan ayáyam* the tree is the home of the bird

(Questions with where? whither? whence? [353] have the same construction:

*intô nan mangitafôñana is nan apóngua?* where does he hide his necklace?)

288. The same Constructions are employed to emphasize adverbial phrases or terms referring to Time, Manner, Degree, etc. These terms are placed at the beginning of a sentence, followed by verbal nouns.

Time: *nákship nan inumtsáñnanmi ad Fěñtok* it was afternoon, when we arrived at Bontoc. [B. 56.]

Degree: *tsátsáma nan umipaáslam ken sak/én* very much you reproach me. [L. 51.]

Material: *nannáy ay káyra nan kápck is sókod* from this wood I make a spear shaft. Constr. [283]

*nántôña'y patatjfm nan kapéntáko is táfay* of this iron we make spear blades. Constr. [283]

Quantity: *ángsan nan inálña ay kátjju* great many were the fish he caught. [P. 2.]

Price: *salápi nan nangilagoantáko is nan kayáng* for fifty cents we sold the spear.

289. Recapitulation. — Promiscuous Examples, illustrating various verbal forms in various cases of Emphasis.

Common construction: *padôyck nan áyáwan [ayáwan] is nan táfay is nan págpag* I kill the buffalo with the spear in the forest

Subject emph. *sak/én nan mamadóy is nan áyáwan....*

Subject emph. and personal verb: *sak/én pumadóyak is nan áyáwan is....*

Object, emph. *áyáwan nan padôyck is nan táfay is nan págpag*  
*áyáwan nan padôyéntako* we kill....; *nan pinadóymi* we killed; *nan adpadôyénmi* we shall kill....

Instrument emph. *táfay nan ipadóyko is nan áyáwan*; preterite: *nan inpadôyko* fut.: *nan adipadóyko*

Place emph. *págpag nan papadóyan is nan áyáwan* (the redupl. *papad*—denotes "our customary hunting-ground")

Instr. emph. with passive: *táfay nan naipadóy is nan áyáwan is nan págpag* with the spear the buffalo was killed in the forest

Common construction:

*otōēnmi nan fīndáyē is nan báýēk is áfong* we cook the (shelled) rice in the pot (kettle) in the house

(preterite: *inōtōmi nan mákan is nan báýēk...*) (*mákan*: rice that is cooked)

Subject emph. *tjakāmī nan mangōto is nan fīndáyē is nan báýēk is...*

Person, for whom, emph. *tákē nan iotōanmī is nan fīndáyē is nan...*

Object emph. *fīndáyē nan otōēntáko is nan báýēk is áfong*

Place ("the pot") emph. *báýēk nan mangotōantáko is nan fīndáyē is áfong*

Place ("the house") emph. *áfong nan mangotoantáko is nan mákan*

Common construction: -an verbs

*kā/āfanmī nan lūta* we dig the ground

Emphas. *lūta nan ka/āfanmī* the ground we dig

*āma nan ka/āfanmī* the garden we dig

*kāykay nan ikā/āpmi* with the pole we dig

*gadsāngyēn nan ēntsunoānmi* for the rich man we work (but:

*gadsāngyēn nan ikā/āpmi* means: we bury the rich man)

Passive: Common constr. *nan pánguan ya natāngfan* the doors are closed

Emphas. *is áfong ya natāngfan nan pánguan* in the house the doors are closed

*tōlfeg nan ma/itāngēb is nan pánguan* with the key the doors are closed

*tjátáko nan ma/itangfānan nan pánguan* (the agent emphasized!) by us the doors are closed

("For the father the door is closed" was changed by the Igorot into: the father says: let the door be closed; *sí āma kanāna en: maitāngēp nan pánguan*)

Common construction: i- verbs

*itōlitja nan bflak* they return the money

Emphas. *tjaftja nan mangitōli is nan bilak* they are the persons who return....

*bilak nan itōlitja* the money it is that they return

*áfong nan mangitōlantja is nan bilak* in the house they return the money

*fālfdog nan mangisublāntja is nan bilak* for gold they change the "silver"

(For the women they change the money; the silver into gold: *fālfdog nan mangisublāntja is nan bilak ay kóan nan fobafāyē*; lit.: "as the women's property" [107ff.])

Passive: Common constr. *nan bilak ya maisābli [mīsubli] ken tjakāmī* the money is changed by us

Emphasis:

*tjatáko nan maisublán nan bílak* by us the money is changed ("we (are)  
the place for—the being changed—of the money)  
*áfong nan maisublán nan bílak* in the house the money is changed  
*falfdog nan maisublán nan bílak* for gold the silver is changed  
*nan bílak ya maisúbli ay kóan nan fobfáfáyí* the silver is changed for the  
women

Common constr. *nan laláki ilágóna nan áse* the man sells the dog

Emphas. *lalaki nan mangilágo is nan áse* it is the man who sells the dog  
*áse nan ilágon nan lalaki* it is the dog that the man sells (n:  
ligat.)

*áfong nan mangilagóan nan lalaki is nan ase* in the house the  
man...

*bílak nan mangilagóana is nan afong* for silver he sells the  
house

*si amána nan ilagóana is nan páküy* for his father he sells the  
rice

Passive: Common constr. *nan ase ya mailágo* the dog is sold

Emphas. *lalaki nan mailagóan nan ase* by the man the dog is sold  
*afong nan nailagóan nan ase* in the house the dog was sold  
*bílak nan nailagoan nan afong* for silver the house was sold  
*si áma nan mailagóan nan páküy* for the father the rice is sold

Common constr. *idjutáko nan káy* we show the tree

Emphas. *tjatáko nan mangídjú is nan káy* we, we show the tree  
*káy nan idjutáko* the tree it is we show

*págpag nan mangidjuantáko is nan kay* in the forest we  
show the tree

*litjéngko nan mangídjuk is nan kay* with my finger I show the  
tree

*lalaláki nan mangidjuantáko is nan kay* to the men we show  
the tree

Passive: Common constr. *nan káy ya maídjú kén tjatáko* the tree is  
shown by us

Emphas. *tjatáko nan maidjúan nan káy* by us the tree is shown  
*págpag nan maidjúan nan káy* in the forest the tree is shown

Common constr. *itáfóngko nan kípan* I hide the knife

Emphas. *sak/én nan mangitáfon is nan kípan* it is I who hide the knife  
*kípan nan itáfóngko* it is the knife I hide

*ágrɛb nan mangitáfonak is nan kípan* in the box I hide the knife

*ágrɛb nan mangitafónantáko 's nan kípan* in the box we hide the knife

*nan alíweidko nan mangitáfonak is nan kípan* for my friend I hide the knife

Passive: Common constr. *nan kípan ya maitáfon* the knife is hidden

Emphas. *ágrɛb nan maitafónan nan kípan* in the box the knife is hidden

Common constr. *nan pádsog ya maitónid is nan fobjáfáyi* the rice is planted by the women

Emphas. *tjátáko nan maitonítsan nan pádsog* by us the rice is planted [s inserted: dental mouillé]

*páyoy nan maitonítsan nan pádsog* in the rice field the rice is planted

*si ína nan maitonítsan nan pádsog* for mother the rice is planted

Common construction: *-én* verbs

*faléetjényé nan laláki* you bind the man

Emphas. *tjakáyé nan mamáled si nan laláki* you, you bind the man

*laláki nan faléetjényé* the man it is that you bind

*áfong nan mamaléetjanyé is nan laláki* in the house you bind the man

*katjína nan ifáledyé is nan laláki* with a chain you bind the man

*polisfa nan mamalédsanyé is nan laláki* for the constabler you bind the man

Passive: Common constr. *nan laláki ya nafáled* the man was bound

Emph. *tjakáyé nan mafalédsan [mafalédan] nan lálaki* by you the man is bound

*áfong nan nafalédsan nan laláki* in the house the man was bound

*katjína nan maifáled nan laláki* with a chain the man is bound

*polisfa nan nafalédsan nan laláki* for the constabler the man was bound

Personal verbs. Common construction:

*éntsúnókāmí is nan páyo* we work in the rice field

Emph. *nan páyo nan éntsunoánmi* in the rice field we are working

*nan páyo nan éntsúnōan nan laláki* in the r. the man works

*kapágpag nan tɛmayáéan nan ayáyam* in the forest the birds fly

*káykay nan itnotáko* with a pole we work (*itno-* from *tsunók*, possess. vb.)



*páyak* [*páyog*, *báyak*] *nan itaydíttja* with wings they fly  
*páyak nan itáyayæ nan ayáyam* with wings the birds fly  
*gadsángyen nan éntsunoantáko* for the rich man we work  
*góyad nan itaydíerantja, ta iyáitja nan tjóo* for the young birds  
 they fly away, that they bring them food  
*ísna nan intedéčánni* here we stay  
*ísna nan nintedéčána* here he stayed

## REDUPLICATION

290. Bontoc Igorot Language makes extensive use of reduplicated verbal forms.

Reduplication is either partial, as *fangfangónck* I wake up, or gemination, as *mánganmánganak* I eat. Usually only the root is reduplicated and prefixes precede the reduplicated form; there are, however, some exceptions.

291. The reduplicated form of the verb represents, as it were, an image of the action: as the action is repeated, thus the root, or parts of it are repeated. Repeated or iterative action is identical with the frequentative; and the effect of repeated action is intensive. Continuative or durative action may be thought to consist of constantly repeated action. Thus reduplicated verbs express: repetition; intensity; continuation; duration; continued contemporaneous action; the repeated action may affect several objects and thus this verbal form can express the idea of plurality of objects (I make repeatedly a spear = I make some spears); intensity involves occasionally comparison (I like exceedingly = I prefer, I like better).—Thus many various meanings can be imparted to a verb by reduplicating its root; but in Bontoc Igorot reduplication does not express tense, as present or future.—The meaning must in many instances be determined from the context; but often we find reduplicated forms used idiomatically apparently without definable reason; sometimes the desire of an emotional speaker to depict most vividly must account for the reduplicated form.

(Besides this method of expressing repeated, intensive, continued action certain adverbs, auxiliaries and other verbs may be used for the same purpose.)

## 292. Examples.

*ibfākak*: *ibfākāfākak* I ask often; I ask many people; I inquire eagerly...

Preterite: *infākāfākak*; Nom. ag. *mangibfākāfāka*

*iyāik* [*yāik*]: *yāiyāik* I bring frequently; I keep bringing

*ayākak*: *āyāyākak* I call often, I call several persons...

*umālīak*: *umālīālīak* I come often; *inmalīālīak* I used to come

(*umālīālīak* I come nearer)

*inākaak*: *inākāākaak* I cry loud; I continue crying...

*umñnumak*: *umññnumak* I drink again and again, I keep drinking

*mānganak*: *manganmānganak* I eat often; I am eating (at the same time, meanwhile)

*ūmūyak*: *ūmūmūyak* I go repeatedly; I walk on...

*kuyātjek*: *kuyukuyātjek* I pull strongly; "I pull and pull"...

*tēmōliak*: *tēmōtēmōliak* I return several times, I continue returning...

*kībkīfak*: *kībkīkībkīfak* I rub hard, I keep rubbing...

*ilāck*: *ilālilāck* [*ililāck*] I see repeatedly; I observe, keep looking...

*kānak*: *kānakanak* I talk much; (preter.: *kinwādkinwānik*!)

*ipaoŋtko*: *īpaoŋpaoŋtko* I send repeatedly, I continue to send...

*īdjuk*: *īdjuŋīdjuk* I show often, carefully...

*tumuktjāak*: *tūmuktjātuktjāak* I sit often, I am sitting, I continue to sit

*kogōngcek*: *kōgokogōngcek* I strike vigorously, I give many blows...

*alāck*: *alāālāck* I take again and again, I take several things...

*inlilŋwisak*: *inlilwīlŋwisak* I keep on walking; I walk around...

*kamāck*: *kakamāck* I hasten more; *kakamāck ay mānālan* I go faster

*alunāycek*: *alalunāycek* I retard; *alalunāycek ay ēngkālī* I speak more slowly

*lēytjek*: *lēylēytjek* I like better, I prefer...

*masūyepak*: *masuyesūyepak* I continue to sleep, I sleep profoundly...

*ēngākliak*: *ēngkalikālīak* I keep talking...

293. Greater intensity is expressed by repetition of a verb, with the interposed ligature *ay*; the second time the verb is in the "infinitive."

*ēntsunoŋka ay ēntsāno* you must work; you work most strenuously...

*ībfakam ay ībfāka* you must ask

*mafukarwāngkāyē ay mafukāwāwan* you must be called

*nan lalalāki mafukāwāwantja ay mafukāwāwan* the men must be called

*nan kāyo masībo ay masībo* the tree must be cut down

*kāpēm ay kāpēm nan āfong* you must make the house

*sagfâtēm ay sagfâtēn nan kǎyo* you must carry the wood  
*insulǎdka 'y insǎlad aswǎkas* you must write to-morrow  
*nan lalǎki fayǎdsǎna ay fayǎdsan nan fáǎ* the man must pay the servant  
*nan lalalǎki fadjǎngantja'y fadjǎngan nan fobfafáyi* the men must help  
 the women  
*nan fǎtug mápǎdǎy ay mápǎdǎy adwǎni* the pig must be killed now  
*nan áswǎ adwǎpǎdǎy ay adwǎpǎdǎy aswǎkas* the dog must be killed  
 tomorrow  
*nan mangǎk<sup>o</sup>n mafǎlǎd ay mafǎlǎd* the thief must be bound (imprisoned)  
*nan kafáyo mafǎdig ay mafǎdig* the horse must be whipped

(This construction is not used in the preterite).

## PREFIXES

294. The character of some prefixes and their effect upon verbal roots have been treated in previous sections, as:

*um-* prefix or infix of Personal verbs [170-174]

*in- én-* prefix of Personal verbs [168]

*in-* the preterite "augment" [180, 230]

*mang- mam- man- min-* the prefixes for Nomina agentis [247; 193]

*i-* the prefix of a certain category of verbs [226-230]

*ma-* the passive prefix [265 ff cf. 175]

*ad-* the temporal prefix for the future tense [183, 241].

Of great importance are the following prefixes which modify the action expressed by the Nom. actionis:

295.

*PA-*

*Pa-* (and *ipa-*), prefixed to roots (primitive verbal roots or substantives, adjectives, adverbs etc. used as roots), produces causative or factitive verbs; sometimes they express that the subject orders or tells an other to perform an action (authoritative verbs: "I make you come").

If *um-* or *mang-* are prefixed to *pa-*, *i* is inserted between these prefixes: *umipa- mangipa-*.

If the passive particle *ma-* is used in combination with *pa-*: *mapa-* (preter. *napa-*), the resulting form conveys the verbal idea; if *pa-* is omitted, the form is rather an adjective, than a "passive participle" with verbal force. [271] [Frequently *i* is inserted between *ma-* and *pa-*: *maipa-*]

The causative verbs belong to the *-en* class in active; in passive they are personal verbs. [265]

- ántjo* tall; *paantjǒek* I make tall, I lengthen; preter. *inpaántjok*;  
pass. *mapaántjo* or: *maĩpaántjo* being made tall  
*pási* poor; *papusǐek* I make poor *inpapásik*; *maĩpapusí*  
*gadsángyèn* rich; *pagadsángyenek* I enrich  
*asǐk* [ǎsdik] short; *paasǐkcek* I shorten  
*dǎla* blood; *padjalǎek* I make bloody, I cause to bleed  
*sǐli* splendor, ray; *pasǐlek* I cause to shine, I cast light, reflect light  
*umǎliak* I come; *pǎǎlǐek* [pǎlǐek] I order to come, I make come  
*masǎyepak* I sleep; *pasuyǎpek* I put to sleep  
*intedǎcak* I stay; *patedǎek* I order to stay  
*tumuktǎak* I sit; *patuktǎek* I set  
*umǒgiǎdak* I am afraid; *paǒgiǎdek* I frighten; pret. *inpaǒgiǎtko*;  
*mapaǒgiad* frightened; *maǒgiad* afraid  
*ísa* one; *paisǎek* I leave alone; *mapǎisa*, left alone; *maísa* alone  
*látǎng* cold; *palatǎngék* I make cold  
*tǒfo* leaf; personal causative vb. *umipatǒfoak* I cause to sprout forth,  
I make grow  
*tekuǎfek* I open; *patekuǎfek* I order to open [L. 43-]  
*sǐkpek* I enter; *pasǐkpek* I make enter  
*tjǎnǎm* water; *patjǎnǎmek* [patjǎnǎmek] I cause to melt  
*ngǐtid* black, *kǐlad* red; *pangǐtǐdek*, *pakǐlǎdek* I make black, red  
*ǎtong* warm; *paǎtǎngék* I make warm; *napaǎtong* (*naĩpaǎtong*)  
having been warmed; *maǎtong* being warm  
*ilǎek* I see; *ĩpaǐlak* I make see i. e. I show  
*tumǎyao/ak* I fly; *patayǎowǎna ad tjǎya* "she makes (him) fly to the  
sky" [S. 7.]  
*ǎngkǎliak* I speak; *pakalǐek* I cause to speak; I endow with speech:  
(*Lumǎwǐg*) *san djǎa*, *pakaliǎna tǎǎtja is nan kalin si iSadsǎnga*:  
"Lumawig made the two speak the language of Sadanga-men."  
[L. 14]  
*inkyǎtak* I swim *pakyǎtǎntǎko nan ǎnanǎk* let us make the boys swim!  
*kǎmǎanak* I go out; *pakǎǎnuck* I expel, preter. *inpakǎangko*

(*pa-* in: *padǝyck* [*patǝyck*; in Bontoc not: *pǎtǎyck*] I kill, slay, seems to have become an integral part of this verb as the position of the infixed augment indicates: *pinadǝyko* I killed; *mapadǝy* means: killed, slain; *mǎdǝy*: dying, or: having just died; *nǎdǝy*: dead)

Verbs with authoritative meaning govern the person which is ordered as direct object, but the object affected by the action is preceded by the preposition *is*:

*papitǎngck nan lalǎki is nan kǎyo* I order the man to split the wood  
*nan fǎfǎyi paotǝǎna nan anǎkna is nan fǎnǎyǎ* the woman makes her daughter cook the rice.

296.

PIN-

*Pin-* or *kin-* [*bǝn-*, *bǝn-*, *pǝn-*] with possessive, and *pang-* with personal verbs (before consonants sometimes *panga-* placed after the prefix in: *ǎnpǎnga*) denotes quick, vivid action. *Pin-* is prefixed to the root and the verb has possessive endings. In the preterite *pin-* is replaced by *nin-*. (*Pin-* seems therefore to be used with preterite forms i. e. without suffix *-ǎn*, if prefixed to *-ǎn* verbs.)

*pinkakǎngko* (root: *kan-*) I eat quickly; pret. *nǎngkǎkǎngko*

*pínsikǎpko* I enter quickly; pret. *nǎnsikǎpko*

*pangasǎyǎpak* or *ǎnpǎngasǎyǎpak* I sleep quickly, fall asleep quickly;  
*nǎnpangasǎyǎpak*

(in)*pangǝyǎk* [*pangǎyǎk*; *pangǝǎk*] I go quickly; *nǎnpangǝyǎk*.—  
*pangǎyǎk!* go quickly!

*pangatsublǎak* I smoke forthwith

*pangatedǝǎk'shna* stay here immediately!

*pinkǎǎbmo nan ǎfong!* make the house "just now!"

*pǎnfǎyǎdsak* I pay immediately; pret. *nǎnfayǎdsak*

*kinpǎǎnok* I fill at once

*kinǎlak* or *pinǎlak* I take quickly

*kinkatǎnak* I step quickly, tread upon; pret. *ninkatǎnak*

*ǎnpǎngakalǎk* I speak fast

*kinipaoǎtko* or *pinipaoǎtko* I send quickly

*pangatuktǎkǎyǎ!* sit down quickly

*pǎnayǎkam nan fǎfǎyi!* call the woman quickly, right now!

*pǎnǎǎna nan ǎsǎ* he holds the dog quickly

*pǎnistǎyǎ nan ǎstja!* eat the meat quickly

*pinapáyam!* make fire at once! (synon.: *kaməim ay mangápay!* hasten to make fire!)

*ninapuyána nan ápay* he built the fire quickly

*kinpafitjángəm nan káyo!* light ("make burn") the wood at once!

*pangálika!* come quickly! *pangálikáyě man!* come ye then, at once!

*inpangasíkebak* I enter quickly

*inpangatáktakak* I run immediately

*pinfckáshko nan báto is nan fěsəl* I throw quickly the stone against the enemy

*pinpikíshna nan sálad* he tears quickly the letter

*pinpad/ongtáko nan gánga!* let us quickly strike the gong!

*pintángfam nan pángüan!* close the door quickly!

*inpangafálaak* I go out quickly (*fumálaak* I go out)

*pinküyútiko* I pull fast

*pinpadəymo nan fátug!* kill the pig quickly!

*nínpadəyna nan ásrə* he killed the dog at once

*pintjípaptáko nan mōnok!* let us quickly catch the chickens!

*pinátonmí nan fánɡa* we remove the pots quickly (*atónək*)

*pinkááńɡko* I take away immediately (*kaáńək*)

*pinfálərdmo sítödí!* bind him quickly!

*pinpakáńək* I drive away quickly (notice the present form!)

The prefix *pin-* is also used in threatening:

*mo adika əmōbfad kén sak/én, pinpad/óak síka!* if you do not untie me, I strike you (immediately)! [P. 10.]

*yáim, yáim nan pínang ta pinpadəyta na!* bring, bring the ax, that we (two) kill this one! [R. 11.]

*mo adikáyě lumáyao pinígnak tjákkáyě!* if you do not run, I shall hold you!

And in our temporal clauses with "as soon as" *pin-* is prefixed to the verb of the main sentence: *mo tjiipapentáko nan ayáyam, pinpadəytáko tjájtja:* when we catch the birds, we kill them quickly; or: as soon as we catch the birds, we kill them.

*Ka-* prefixed to the reduplicated root denotes action completed in the immediate past: I have just now finished - -, I just did - -, I completed recently. *Ka-* combined with a root which has no endings denotes a condition that has been entered some time ago, as *kaláńɡo* having become dry, dried.

- kalālīak* I came just now; *kalālīkāmi is san fībikāt* we came this very morning
- kainīnumak* I just drank
- katsubtsublāak* I just smoked
- kadkadjālānak* I just walked
- kakakāēpko nan āfong* I made the house just now, a short while ago
- kabkabēkāshko nan fālfcg* I threw the spear just now (*fekāshck*)
- kakalkalfak* I have spoken a little while ago
- kaititjāsmi nan sīngsīng* we just found the ring (*ītjasak*)
- kaangāngnck* I just did
- kabkabākkashko nan bāngao* I just broke the glass (*fakāshck*)
- kafukfukāēko si āma* I just called the father (*jūkaēwak*)
- kaayayāgko si Bēgti* I just called Bugti (*ayākak*)
- kaigīgnak* I just held
- kakakwānik* I just told (*kānak*)
- kaanānapko nan soklōngmo* I just sought your hat
- kakckēkēdko* [*kakckōkōtko*] *nan līmak* I just cut my hand (*kōkōtjck* *kēkētjck*)
- kakakākangko nan mākan* I just ate the food, rice (*kānck*)
- kashupshuppāčko* [*kashubshubpāgko*] *nan lalāki* I just hit the man (*shupāckck*)
- kashubshubpāgmī nan fēisēl is nan fālfcg* we hit the enemy with the spears just now
- kailīlak nan alitāēko* I just saw my uncle
- katkatjēngck* [*katkadēngck*] I just heard
- kakakāānak* I just went out (*kumāanak*)
- kapkapuīko nan kēpan is nan shōlong* I just put the knife into the basket
- kaōōyak* I just went [*kaēūyak: umūyak* I go]
- kasususyēptja is nan āngan* they just slept in the "angān" (low chamber in a house, like a large box)
- ka/otōtok nan īstja* I just cooked the meat

In this negative sentence (*adīkāmi: we do not...*) *ka-* denotes "rarely:" *adīkami kaīstjaīstja is āsēl* we eat rarely a dog (dogs).

In sentences with *igā* [*igāy*] "not yet," "not," the passive prefix is *ka-*, instead of *ma-* or *na-*, attached to the unreduplicated root:

|                    |                |                   |                |
|--------------------|----------------|-------------------|----------------|
| <i>iga kāōto</i>   | not yet cooked | <i>iga kakāēb</i> | not yet made   |
| <i>iga kakōkōd</i> | not yet cut    | <i>iga kāpnō</i>  | not yet filled |
| <i>iga kaīstja</i> | not yet eaten  |                   |                |

*iga kakāēb nan itjūtja* "their bird (i. e. omen) was not accomplished,"  
 their omen did not turn out favorably  
*naōto nan mākan* the rice is cooked; *iga kaōto nan mākan* the rice is  
 not yet cooked

*Ka-* prefixed to the reduplicated root which must take personal endings expresses pretended action ("I do as if I...):

*kakāēbkkāēbak is nan āfong* I act as if I were building a house  
*katsūnotsūnoak* I do as if I were working  
*kaīnuminūmkāyē* is *nan tjeñem* you only act as if you were drinking the  
 water  
*kashūyeshūyēptja* they pretend to sleep  
*nan lalāki katsālatsālan [kadjāladjālan]* the man pretends to walk  
*kasakitsakītja nan soldādsō* the soldiers pretend to be sick  
*kakawikawīska* you pretend to be good

The preterite and future are expressed by adverbs of time, as:  
*adsāngādēm* "some time ago;" or: *aeāēm* "soon" etc.

298.

MAKA-

*Māka-* preterite: *nāka-* future: *admāka-* expresses ability of acting; verbs combined with this prefix take personal endings.

*makātṭabak is nan ōgsa* I am able to catch the deer  
*makakāēbkami is nan āfong* we can build the house  
*makakēkēdak [makakōkōdak] is nan īstja* I can cut the meat  
*makatsublāak is nan tafāgo* I can smoke tobacco  
*makasuyēpkāyē* you can sleep  
*makadjālanak* I am able to walk  
*makafalognidtāko mo wōdā nan pinangtāko ya nan faljegtdāko* we are  
 able to fight, if we have our battle-axes and spears  
*makasibēka 'sh nan kāyo ya makapitāngka* you can cut down and split  
 the wood  
*makatāyao nan ayāyam* the bird can fly  
*makakyātṭkami's nan wānga* we can swim in the river  
*makaōyak* I can go [*makaūyak*]

(Ability is also expressed by the modal auxiliary: *mafālñ-*;  
*mafālñak ay inkyat* I can swim; *mafālñgo ay kapēn nan āfong* I  
 am able to build the house.) Cf. [317]



299.

## NAKA-

*Naka-* prefixed to roots denotes accomplished action (I have finished doing). It is probably the preterite of *maka-* and means then: I have been able to do...and have done... The verb takes personal endings. [Personal verbs obtains the suffix *-an*]

*nakasûladak is nan sûlad* I have finished writing the letter

*nakatuktjâanak* I have been sitting

*nakâkanak is nan tinâpay* I have finished eating the bread

*nakakaêpkami is nan kêtlaæ* we have finished making the night cap

*nakatônidtja nan fobfajâyi is nan pâdsog is nan pâdyo* the women have finished planting the rice in the "sementêra."

*nakaotôkami is nan mâkan* we have finished cooking the rice

*nakakapîâak* I have finished praying, performing a ceremony

*nakalongshôtanak* I have finished cutting (the big tree across, in the middle)

*nakasuyêpanak* I have finished sleeping (also: I had slept)

*nakasangfûâanak* I have finished the "sangfu"-ceremony (sacrificing a pig)

*nakatsublâanak* I have finished smoking

*nakatsunôanak* I have finished working

*nakakalîanak* I have finished speaking

300.

## MAKI-

*Maki-*, or *miki-* prefixed to the root which takes personal endings denotes an action performed by coöperation or in companionship with others.

*makikâêbak is nan âlang* I build a granary with others assisting me

*makiâliak* I come together with others

*admakitotôyak* I shall converse with... *ken tjaîtja* with them

*mikionóngak* I fight in company with my comrades

*mikifaloguîdak* I go to battle with my friends

*mikiyaiak is nan mônok* I bring with others the chickens

*mikitsunôkami* we work together, in coöperation

*mikililîwidak* I play with others

*mikikângkâmi* we eat together; *makîkan ken tjaîtja* he eats with them

*mikifâyêtâko* we pound rice together

*mikikôyak* I go with others, I accompany (synon. *mifûcgak* I go with...);  
*nan fûtug mikikôy kên tôdî* [*makikôyak, makiâyak, makiôôyak*] the  
 pig goes with him

*makikalitâko* let us speak together

*mikitsublåtja* they are smoking together  
*makitotóyak ken Anauwasal* I speak with Anauwasal  
*makifalogniddáko amín!* let us all fight! (synon. *washtjintáko makifalóg-nid!* [139])  
*makiálkæiddáko* we are mutual friends

301.

INASI-

The combination: *in* + *asi* + root with personal endings expresses reciprocal relations. *-asi-* has the collateral form: *-ösi-*. There is no reciprocal pronoun in Bontoc Igorot.

*inasi/ilatáko; inasi/ilákami; inasi/ilákayæ, inasi/ilåtja:* we, you, they  
 see each other

*inasiktéktáko* we know each other preter. *ninasiktéktáko*

*inasikalíkami* we speak with each other

*inasitokóngkami* we teach each other, we advise each other

*nan áset inasikatébtja* [*inasikötébtja*] the dogs bite each other

*inasiktéktja nan lalaláki* the men know each other

*inasíílata* we two see each other

*nan ánnak inasikogóngtja* the children strike each other, preter.

*ninasikogóngtja* fut. *adinasikogóngtja*

*inasitjengngókami* we hear each other

*inasinánápkami* we seek each other (from the personal vb. *inánapak* I am seeking)

*nan fafáyi ay nay ya sak/én inasiktékkami* this woman and I know each other

*fulálar!* *mangösímadöytáko!* forward! let us all kill each other (die together); (a battle cry-)

*énasileyadtáko* we like each other [*önasileyadtáko*]

*et akít yangkay ay énasipadöykami ay Igólot* and only little (was lacking that) we Igorot killed each other [B. 47.]

302.

MA + AN-

In order to express sudden action certain personal verbs take the prefixes *ma* followed by *an*; *ma'an* is prefixed to roots with an initial vowel, but if a root begins with a consonant, *ma* is prefixed and *an* is placed after the initial consonant. (*ma-* seems to indicate the passive, the agency of an outward force.)

(These combinations are nearly equivalent to those with the prefix *pin-* or *pang-*)

*umögiǎdak* I fear    *ma/anögiǎdak* I fear suddenly: (*mapangögiǎdak*:

I am startled by fear)

*tumǎktjikak* I rise    *matanǎktjikak* I rise suddenly

*tumuktjǎak* I sit down    *matanuktjǎak* I sit down suddenly

*tumgǎyak* I stop    *matanügǎyak* (ü inserted) I stop at once

*tumǎyaǎak* I fly    *matanǎyaǎak* I fly suddenly    preter. *natanǎyaǎak*

303.

### NINGKA-

*Ningka-* or *ninka-* prefixed to roots forms verbal adjectives which denote a condition which has been completely attained. This prefix is evidently the combination of the preterite of *min*, used frequently with personal verbs (as Nom. ag. prefix also!), and of *ka-* signifying accomplished action. [193: 297]

It is possible that such combinations take personal endings, although only forms without endings have been collected:

*ningkalángo nan kǎyo* the wood is perfectly dried, dry

*ninkǎōto nan mǎkan* the rice is ready cooked, has been cooked some time ago

*nan kǎyo ya ninkasǐba* the tree is already cut down

*ninkadǎy nan tákva* the persons are already dead

*ninkafǎsa nan sǐlǎdmo* your letter has been read before

*ninkakǎǎb nan táfay* the spear is ready, has been made

*nan ístja ya ninkakǎkǎd* [*ninkakǎkǎt*] the meat is already cut

*ninkatekuǎfan, ningkatǎngfan nan pánguan* the door is already opened, closed

As the use of most prefixes, also the use of *ningka-* is idiomatically confined to certain verbs, while other verbs require a different construction.

## MODIFIERS OF VERBS

304. As the Prefixes treated in the preceding chapters serve to express certain moods or tenses of the verb, so there exist in Bontoc Igorot also some modifying "auxiliaries" with similar functions.

Only the most common of these are mentioned here; others can be found in the chapter on Adverbs [409-416].

Some of these temporal and modal "auxiliaries" have the qualities of particles, others those of verbalized adverbs, others those of verbs.

Several of these "auxiliaries" are particles without endings, as: *ed*, *nget*, *ugin*; they follow the verb with its endings.

Several precede the verb (without ligature *ay*); they take to themselves the personal, respectively possessive endings from the verb. The verb appears as "Infinitive." Such are: *ek*, *tck*, *issak*, *áfus*, *íptjas*, *tsa*, *kankaní*.

Several are connected by *ay* with the subsequent "Infinitive;" they have their own (uninfluenced) endings; as: *sána*, *tjitjítja*, *tjákkasko*.

### ED

305. *Ed* [*et*], 'd ['t] following the verb expresses usually an obligation (I ought; I should) and sometimes it indicates the irrealty of a condition or action, as is expressed by our conjunctive or conditional. (I should or would, might; be, become, act etc.). In a few instances "*od*" was used instead of *ed*. Cf. [188; 242].

If a verb modified by *ed* has to give up its endings to a preceding verbalized adverb, *ed* takes its place after the adverb.

*Ed* is also found after other categories of words, not only after verbs; it expresses also there the idea of irrealty or obligation, as a few examples will illustrate.

*tumáyayáák ed* I should fly; [pronounced as enclitic: *tumáyayááked*]  
*inótoká'd* you ought to cook (*otóck*: possess. vb.; *inótok* personal vb.)  
*alikáyu'd man!* you ought to come "now!" *éngka'd man!* you ought to go!  
*káþim ed nan ájong* you ought to build the house  
*fukáwawantja'd nan ongóngá* they ought to call the child  
*umüyák ed* I should go; *umáyka'd*; *umáy ed*; *umüytáko'd*; *umüykáyá'd*;  
*umáyjtja'd* etc.

*nan fobfajáyi umálitja'd is ájong* the women ought to come into the house  
*tjaítja inafóytja'd is nan wánis* they ought to weave the breech cloth  
*nan lalaláki kapéntja'd nan fángkara* the men ought to make the spears  
*intedcékayá'd isna* you ought to stay here  
*potlongéntáko'd nan tókod* we ought to cut off the post supporting the  
 roof)

*nan fobfajálo infalogníjtja'd* the young men ought to fight  
*amín inkakámutjá'd* all ought to hasten  
*inkakámuák ed ay ámüy* I ought to hasten to go

*mangantáko'd ána, isatáko'd éntsáno* let us first eat, then work (*isa*, then, takes the ending from *éntsáno*!)

*éngkalídk od* [for: *cd*] I should speak

*nan fanfánuig ken tjakáyě aoni'd sýa nan tsaktsáki* the smallest among you may soon be (*aoni*: soon) the largest

*cd tsatsáma nan leyádko ay mangfla ken síka* "great would be my joy to see you"

*éngka'd, áma* you ought to go, father [M15.]

*sáďta'd id fobfáý* let us two go to the town (home) [M11.]

*nan maďđji tsam inpayáđi ay shengědko'd ya nafángōsh* that (meat) which you used to have brought to me (i. e. to send), that it should be my food, was rotten [M. 7] *shengědmo'd*: [M. 8]

*padđýentáko'd na!* let us kill this! [S. 5]

*ta od akndlak na* let me watch this [S. 1] *od* [ed] precedes here the verb!

*těk őđ fláén tsařtsa* [tjařtja] I should like to go to see them [L. 27-]

*těk cd fláén nan midlăgna* I ought to go to see "sonny" [M. 5]

*tjăý kasím cd tjipăpén* that (pig) you should again (*kas-im*) catch; *kasim* took the ending from *tjipăpén*; hence *cd* follows *kasim* [L. 64]

*tjumnőta man cd!* so let us celebrate our wedding! [L. 52] *cd* follows the particle.

*kasínyě'd yđi, ta iřlak od tjăkăýă* you ought to bring here again (the fire); let me watch you! [L. 10]

*inabfuyăkayě'd ya nađto san asín* (God spoke:) you ought to boil (salt-water), and the salt was boiled. [L. 18]

*inlagókayě'd* you ought to sell it (the salt) [L. 18-]

*isnăcd* [isnă *cd*] *nan tőktsun nan asín ay nay* here be the "seat" of the salt [L. 20]

*san kinatjőumo'd igďaka inmaktan ken sak/én* (of) your fish (which you had caught) you would not give me any [P. 13]

*ěnta'd énlăpis is úmăta* let us two go to clear the soil for our garden [R. 1]

### NGET; NGIN

306. The particles *nget* and *ngin* are employed to form the potential or dubitative mood; they are equivalent to our: possibly, probably, perhaps. *Ngin* is always post-positive. In declarative sentences *nget* is used, *ngin* occurs only in interrogative sentences, and sometimes in sentences declarative in form, but interrogative in sense.

Our sentences depending on such phrases like "I hope that . . . I expect that, I suppose that, I anticipate that," are rendered in Bontoc Igorot

usually by declarative sentences with *ngēt*; the verbs "hope, expect, anticipate" etc. are omitted.

*Ngēt* takes also the future prefix *ad-* from the verb: *ādngēt*.

The particle *avādy* often precedes *ngēt*. *avādy ngēt sītodi* perhaps he *avādy ngēt mamasāyep* he is perhaps sleeping; he may be sleeping; I think he sleeps

*adngēt umāli s'inōtji* [*si anōtji*] my younger brother may come, will perhaps come

*adngēt kapōna* [*kapōna*] *nan sēgfi* he will probably make the rain hat

*aykē* [*aykē*] *ngin umāli?* will he probably come? wird er wohl kommen? (*aykē* is an interrogative particle)

*avādy ngēt wōdā'sna* he is perhaps here; he may be here

*avādy ngēt is tōlō'y ōlas* perhaps in three hours, ("at 3 o'clock"), in about 3 hours

*adngēt tomōlitja nan tākē is māksip* the people will return, I think, in the afternoon

*avādy ngēt wōdātja is kaeskuclāan* we presume, they are in the school-house

*avādy ngēt nintedēcka'd Manīla* you were probably living in Manila

*avādy ngēt wōdā'stjī nan fāfāyi* the woman may be here

*admanublāka ngin* you will probably smoke; will you?

*aykēka ngin umāli?* will you probably come?

*adngēt umāliak* I presume I shall come

*avādy ngēt is nan tēkken ay āfong* probably in the other house (without verb)

*avādy ngēt inmāli* he may have come

*avādy ngēt ēngak sha* this is a lie, I presume. [*sha: sa*]

*nay kay lēytjem ngin ay māfsa is nannay fakilulāta* "here you like perhaps to be left alone, on this earth" (ironical; sense interrogative) [S. 11]

### ĒK, TĒK

307. *Ēk* and *Tēk* are verbs of motion, expressing: I go, in order to . . . They precede the verb which is in the "Infinitive" and take to themselves the verbal endings; no ligature is employed between these "auxiliaries" and the following verb.

*Ēk* means I go; *tēk* I should, ought to go, let me go! I have to go; (*t* may stand for *ta*, a conjunction expressing volition or purpose: that I go). These "auxiliaries" express real motion; not futurity alone as our "I am going to write" for: I shall write. Fr. *je vais écrire* for: *j'écirai*.

The forms of *ek* and *tek*, after having taken the endings from the verbs depending on them, are:

|          | Personal:      |                 | Possessive:                             |
|----------|----------------|-----------------|---|
| 1.       | <i>ek</i>      | <i>tek</i>      | <i>ek</i> <i>tek</i>                    |
| 2.       | <i>éngka</i>   | <i>téngka</i>   | <i>em</i> [əm] <i>tem</i> [töm]         |
| 3.       | <i>en</i> [ón] | <i>ten</i>      | <i>éna</i> [óna] <i>téna</i> [tóna]     |
| D.       | <i>énta</i>    | <i>ténta</i>    | <i>énta</i> <i>ténta</i>                |
| I. incl. | <i>entáko</i>  | <i>tentáko</i>  | <i>entáko</i> <i>tentáko</i>            |
| I. excl. | <i>engkāmí</i> | <i>tengkāmí</i> | <i>enmí</i> [ənmí] <i>tenmí</i> [tönmí] |
| II.      | <i>engkäyě</i> | <i>tengkäyě</i> | <i>enyě</i> <i>tenyě</i>                |
| III.     | <i>éntja</i>   | <i>téntja</i>   | <i>éntja</i> [öntja] <i>téntja</i>      |

(Instead of the first sing. of the personal form usually the possessive form is employed; the correct form: *enak* is found in but few examples).  
*ek mángan* I go to eat; *tek mángan* I ought to go to eat; I must go to eat now; also: *tek ed mángan* [306]

*Tek* followed by *ed* produces desiderative mood (but the notion of going is retained):

*tek ed éntsáno* I should like to go to work  
*téntáko'd infalógnid* we should like to go to fight

But with second or third person it expresses obligation:

*téngka'd umílcng* you ought to go to rest  
*ten ed umáy* he ought to go  
*entsa'd [entja'd] masáyep* they ought to go to sleep  
*enmí anápen nan bílak* we go to seek the money  
*engkamí manalífcng* we go to dance  
*engkäyě inánab si sa* you go to seek it (*inánapak*: personal verb)  
*engak kumálab is nan káyo* I go to climb upon a tree (or: *ek kumálab*)  
*éna ayákan nan anákna* he goes to call his child  
*en umáyak is nan anákna* he goes to call his child (*umáyakak*: person. vb.)

*ek fláen* I go to see; *nan fajáyí éna fláen* the woman goes to see  
*em iyái nan fánga* you go to bring the pot  
*ketjéng en ayákan nan laláki* then the man goes to call (ending omitted because the subject follows)

*ketjéng éna ayákan nan laláki* then he goes to call the man  
*enyě ilábo* you go to begin  
*engkäyě lumáyayæ* you go to flee  
*cnnak [enak, engak] ámis* I go to wash myself; or: *ek ámis*  
*engkami mangáyæ* we go to get wood

- ek umāla si apūy* I go to get fire, light  
*ek umāa [umāla]* 'sh *patatjīm* I go to get iron  
*engkamf umāa* 'sh *lalalāki is ėntsāno ken tjakām* we go to get some men  
 to work for us  
*cnmf alāċn nan patatjīm* we go to take the iron (*alāċk*: poss. vb.;  
*umālaak*: pers. vb.)  
*entāko mamāka* we go to get heads  
*entja nasūyep* they went to sleep. The preterite is expressed by the pres-  
 ent of *ek* combined with the preterite of the dependent verb.  
*entja nangāyē ay sināki* the two brother went to get wood [K. 1]  
*tēngkām mangāyē si lipat* let us go to get dry sticks, branches [K. 2]  
*enta mamālīd is nan kāmanta* let us two go to sharpen our axes [K. 3]  
*ta ėnta alāċn san inlāk ay nalāngolāngo* let us get (the wood which) I  
 saw, that is very dry [K. 3]  
*ek umāyak is fanfanāwei* I go to call a hawk [K. 12]  
*tek od flāċn tjaŋtja* I should like to go to see them [L. 27]  
*ċna ayākan san lalāki* she goes to call the man [L. 40]  
*ya ċna ayākan san tōlō'y fōfālo* and he goes to call three young men  
 [L. 83]  
*tek saŋpēn nan pōshong* let me (I like to) dam off the water [P. 1]

*Ėk* and *tek* are employed in affirmative declarative sentences only; in negative and interrogative sentences the verb *umūyak*, I go, must be used. *Ėk* is also found sometimes without any dependent verb: *engkāyā!* go ye! *ċngka man!* go then! *ċnta'd ad Lāna!* let us two go to Lanau! [L. 51] This use of *ek* is probably limited to imperative (and hortatory) forms.

### ISSA

308. *Issak* precedes, as a future "auxiliary," the "Infinitive" of the present of verbs; it takes the personal or possessive endings to itself from the verb. Its forms are then:

| Personal:                         | Possessive:     |
|-----------------------------------|-----------------|
| 1. <i>issāak</i> [ <i>issāk</i> ] | <i>īssak</i>    |
| 2. <i>issāka</i>                  | <i>īssam</i>    |
| 3. <i>īssa</i>                    | <i>issāna</i>   |
| D. <i>issāta</i>                  | <i>issāta</i>   |
| I. incl. <i>issatāko</i>          | <i>issatāko</i> |
| I. excl. <i>issākām</i>           | <i>issāmi</i>   |
| II. <i>issakāyā</i>               | <i>issāyē</i>   |
| III. <i>issātja</i>               | <i>issātja</i>  |



Besides expressing futurity, *issa* is used frequently to express a request, a mild Imperative: you will bring, please! — come to-morrow, will you?

*issākami umāy is fli* we shall go to town (soon, after a while etc.)

*issāmi kapēn nan pabafāngan* we shall then build the community house

*issāka umāli* then you will come

*issa umūy sītodi is nan ūma* then this one will go into the garden

*issayē padōyēn nan fātuk* you will kill the pig

*issam yāi nan sālād* you will bring the letter

*issākayē masūyep* you will sleep

*issam itgto nan āsē* you will hold the dog

*issātja madōy* they will die

*issāna itōli nan bflak* he will then give back the money

*issam yāi nan kātjing aswēkas?* will you bring the brass to-morrow?

*issākayē umāli is nan fli mi is nan tawēwēn ay umāli?* will you come into our country next year?

*awāwēni issāk umāy* very soon I shall go

*issam inānak nan mōting* "you will have as child" the pounded rice [T. 7]  
(*inanākko*: there is a child of mine; *inanakmo* etc.)

*issam inānak nan tsam inpaīyāi ay sengēdko* there will be (henceforth) your son the food you caused to be brought to me [M. 6]

*issam inānak nan ānak nan kinapidūam* there will be your child the daughter of your second wife [M. 12]

*issāka fumāngon ken sak/ēn* you will awake me [S. 10]

*ta issāk en lumāgo's tabfāgo'y Finalōk nay* that I shall go to buy tobacco of Finalok [Song: H. 13-]

*mo kō man, tay finlēyko ūna, issam tji pāpēn!* why, certainly, because I made it (the pig) first tired, you will catch it! [L. 63]

*ta issāta mangēdēdjdjī ay ūminum* that we two shall be the last to drink [L. 74]

*issāk umipatōfo'sh tjēnēm* I shall create water [L. 69]

*issākayē madōy amēn* you will all die

*nan fāsēl issātja umāli is nan mastjēm* the enemies will come in the night

#### AFUS, IPTJAS

309. *Afusak* or *āfusko* (rarely its synonym: *īptjasak* or *īptjāsko*) preceding the Preterite "Infinitive" of verbs, denote an action already accomplished; this construction is about equivalent to our pluperfect or to phrases with the adverbs "already, before, formerly." The forms, having taken the endings of the following verb, are:

|          | Personal:                         |                 | Possessive:       |
|----------|-----------------------------------|-----------------|-------------------|
| 1.       | <i>āfusak</i> <i>īptjāsak</i>     | <i>āfusko</i>   | <i>īptjāsko</i>   |
| 2.       | <i>āfuska</i> <i>īptjāska</i>     | <i>āfusmo</i>   | <i>īptjāsmo</i>   |
| 3.       | <i>āfus</i> <i>īptjas</i>         | <i>āfusna</i>   | <i>īptjāsna</i>   |
| D.       | <i>āfusta</i> <i>īptjasta</i>     | <i>āfusta</i>   | <i>īptjāsta</i>   |
| I. incl. | <i>āfustāko</i> <i>īptjastāko</i> | <i>āfustāko</i> | <i>īptjastāko</i> |
| I. excl. | <i>āfuskamī</i> <i>īptjaskamī</i> | <i>āfusmī</i>   | <i>īptjasmī</i>   |
| II.      | <i>āfuskayē</i> <i>īptjaskayē</i> | <i>āfusyē</i>   | <i>īptjasyē</i>   |
| III.     | <i>āfustja</i> <i>īptjāstja</i>   | <i>āfustja</i>  | <i>īptjāstja</i>  |

*āfusko finayātjan* I had paid, I paid already, I paid before

*īptjāsko finukāerwan* I had called

*āfusna inīpit* he had pressed

*īptjāsmi inparait nan tōlfcg* we sent the keys before

*āfus inmāy sītōna* this man had already gone

*āfusmo kinwāni ken sak/ēn* you told me before

*afūskami nasūyep is nantjāi ay ājong* we slept before in yonder house

*īptjaskāyē nēngkālī* you had spoken

*nan āser āfus inminun is nan tjēnerm* the dog had drunk the water

*nan lalaldki āfustja ninfalōgnid is nan pāgpag* the men had already fought  
in the forest

*afūskayē naengan [nēngan]* you have already grown

*āfusak nēntsāno* I had worked

*āfusko kināēb nan singsing* I had made the ring

*afūskāmī nanālan* we had already walked

*nan ongōnga āfusna pinadōy nan kāak is nan fāto* the boy had killed the  
monkey with a stone

*āfusmi intjasan nan tsa'y ētlog is nan kamōnok* we had found one egg in  
the chicken

*nan fafāyi āfusna tinānfan nan pānguan* the woman had closed the door  
before

*si āma āfusna inīla sīka* the father had seen you

*nan alēwidmo āfustja infāka* your friends had asked before

*afusmi inīstja* we had eaten meat

*nan tjtōjō āfusna tjūng/ngō nan kōsha* the mouse had heard the cat

*si Fūmnaak āfusna inshāno nan kāyē* Fūmnaak had burned the wood

*nan manākkōu āfusna intāfon nan bīlak* the thief had hidden the money

*si ina āfusna infdju ken sīka nan tjōkari* the mother had shown you the  
bag

*īptjāska inmāy id Fēntok?* have you been in Bontoc before? ("had you gone")

*āfustja napadōy nan fēssæl* the enemies had been slain  
*afūskāmī naayākan* we have been called before  
*nan kāyæ āfus nasībo* the tree has been cut down before (long ago)  
*nan ayāyam īptjas nātpab* the bird had been caught  
*nan fēssæl īptjāstja napākān* the enemies had been expelled.

## TSA

310. *Tsā*, [tjā] a most extensively employed "auxiliary," precedes the verb, takes the endings from the verb and, in the future tense, also its prefix *ad-*; it is used in present, preterite and future. *Tsā* is connected with the following verb, as if it were a prefix, forming one word.

The basal meaning of *tsa* is: frequency; from this all other meanings are easily derived.

By *tsa* the verbal action is represented as frequent, repeated, customary, continued (i. e. "frequent" in uninterrupted succession; an action dissolved into its single moments succeeding rapidly), contemporaneous (i. e. continued parallel to an other action), affecting several different objects (i. e. repeated with each new object) or objects of the same kind (in plural).

*Tsā* can therefore be translated, for instance, by "often," "I use to," by our "progressive present or past or future," "I keep on . . ." "meanwhile," "at the same time;" its meaning becomes evident from the context. The Igorot are most conscientious in the use of *tsā*; they would never employ it to express a single unrepeatable or discontinued action.

*Tsā* is used also in connection with Nom. actionis if they are preceded by the article *nan*; it stands between the article and the Nom. actionis. (Some forms of *tsak* which resemble the personal pronouns should not be confounded with these!)

| Personal:                   | Possessive:                                      |
|-----------------------------|--|
| 1. <i>tsāak</i> [tsāk]      | <i>tsāk</i> [tsāk]                               |
| 2. <i>tsāka</i>             | <i>tsām</i>                                      |
| 3. <i>tsā</i>               | <i>tsāna</i> (without ending: <i>tsā</i> ) [208] |
| D. <i>tsāta</i>             | <i>tsāta</i>                                     |
| I. incl. <i>tsātāko</i>     | <i>tsātāko</i>                                   |
| I. excl. <i>tsākāmī</i>     | <i>tsāmi</i>                                     |
| II. <i>tsākāyæ</i>          | <i>tsāyæ</i>                                     |
| III. <i>tsātja</i> [tsātja] | <i>tsātja</i> [tsātja]                           |

As the following examples show, the verbs are sometimes in their reduplicated forms, which alone, even without *tsā*-, would suffice to denote repeated, continued etc. action [290-294].

- tsǎak masũyep* I use to sleep; *tsaak masuyep isna* I "always" sleep here  
*tsǎak nasũyep* I used to sleep; I was sleeping meanwhile; I continued to sleep  
*adtsǎak masũyep* I shall often sleep; I shall sleep meanwhile  
*tsǎk ǎngnǎn* I use to do; I frequently do; I do sometimes, I do at the same time  
*tsǎk inǎngnǎn* I used to do; I did often; I was doing; I continued to do  
*tsǎkǎmi ǎntsǎno* we work usually; but: *tjǎkami ǎntsunǎkǎmi* we work, it is we who work [87]  
*tsǎak umǎliǎli* I come often  
*tsǎtja mangan* they usually eat; but *tjaǎtja mangǎntja* they eat [personal pron. *tjaǎtja*]  
*tsǎmi angnǎǎngnǎn* we make often  
*tsǎak manǎbla* I smoke usually; I often smoke; *manublǎak* I smoke just now  
*tsǎtja inǎla* they took frequently; they used to take  
*tsǎka mǎngǎet* you are perspiring (continued)  
*tsatǎko nǎngǎet* we were perspiring (e. g. "while working"; contemporaneous)  
*tsǎak manǎblatsǎbla* I smoke often; (or: *manublatsublǎak*)  
*nan lalǎǎki tsǎtsa manǎblatsǎbla* the men smoke often, usually  
*masũyepak tsǎka ǎkis ǎntsǎno* I sleep, you (again) are working; or; I sleep while you are working (at the same time)  
*inǎǎsaak tsakǎyǎǎ ǎkis ǎnsǎlad* I read while you are writing (*ǎkis*: again)  
*nan amǎma tsǎ manǎbla is nan kaapǎyan* the old man is used to smoke at the fire place  
*tsǎk kǎpǎn, tsǎk kinǎǎb nan tinǎǎd* I make, I made usually the cap (of Bontoc men)  
*tsǎmi kinǎǎb adǎgka nan tǎfay* we made yesterday the spears (several objects; our making was repeated with each spear)  
*adtsǎmi padǎyǎn nan fǎtug* we shall kill the pigs, several pigs (our killing will be repeated with each single pig)  
*nay si tsǎk tsǎnoǎn* there is work for me to do; "I am busy" lit.: there is for my "continuous" working (*si = is*)  
*tsǎk flǎǎn* I usually see *tsak inǎla* I usually saw *ǎdtsak flǎǎn* I shall often see  
*tsǎ mamǎngsan ay umǎli* he comes sometimes; lit. "frequently one time he comes" *mamǎngsan*: once, one time  
*tsǎkamǎ manǎbla is sinǎmamǎngsan* we smoke sometimes

*Issan tsáyu inkáëpan* [inkapán] *is áfong tsák umfleng* while you are building a house, I am resting.—*inkáëpan*: from the pers. vb. *inkáëbak* [inkáëpak] is the Nom. actionis, with suffix -an; *tsa* takes -yu, i. e., your building. *Issan* requires the Nom. act.-Construction, as will be explained later.

*tsám ángkay mangmangwanfan* you keep on talking only (in fun); you are only joking (Nom. act. with suffix -an; of vb. *kanak* I say)

*Issan tsátsa éntsánoan* during their working, while they are working, (Nom. act.)

*ketjéng tsámi padáyén nan fátug nan iKándson* then we kill the pigs of the inhabitants of Candon (several objects; repeated act) [B. 9]

*ketjéng tsámi síkpén nan áfong si iTakútjing et tsámi píndla nan fádsotja* then we entered the houses of the people of Takutjing and quickly took their coats away [B. 10]

*tsátja umaláli is tsogókmi et isátja kankánan*...they always come to our rear and keep saying...[B. 13]

*ketjéng tsámi itsáotsao nan kóbkob si fátug ya nan akít ay mákan* then we give (them) the pigskins and a little rice

*Issam inának nan tsam inpayái ay sengédko* you will have as your son "your repeatedly sending, my food".—(*yáik* I bring; *ipayáik* I cause to bring, I order to bring; *inpayái*: Nom. act. in preterite.)

*mabádadabangan is nan tsak anóban ay láman ya nan ógsha* meat (put into the rice) of what I often hunted, wild pig and deer [M. 8]

*ketjéng nan laláki tsána tsawwáden nan shengédna, tsána iká/æp* then the boy, as often as he received his food, he buried it [M. 4] (Histor. Present)

*umáy ya tsa kókótjén alitá/óna nan ístja* he goes (to his uncle's), and his uncle was just cutting meat (contemp. action) [R. 23]; *tsa*: ending omitted, because the "subject" follows (in genitive; nomin.: *si alitá/ona*) [208]

*indidífmko ya tsa kókótjén alitá/ok nan ístja* I was peeping and just then my uncle cut the meat [R. 24]

*nan móting ay kanakkanána tsák idjáadjña* the pounded rice she often asked for I always gave her (Histor. Present) [T. 8] ("whenever she asked—I gave")

*tsá et mángkay nan ónash* then always (each time) the sugar cane is eaten up [S. 1]

*ta od aknálak na nan tsa mangánkay is nan ónash!* let me watch here the "one frequently eating" the sugar cane! [S. 1]

*ya ketjéng pay nan ísang ay kanának ay óko is tsámi tsuktsukánan* and all there is, is that single sow with its young which we are raising ("for our often feeding") [L. 45]  
*nan tsák íbfakáfaká kén tjakáyě* "my telling you often," what I told you so often [L. 22].

## KANKANI

311. *Kānkānī* expresses immediate future, and also an action or event that is almost completed or that would almost have taken place. *Kānkānī* takes the endings from the verb which it precedes. Its forms are:

| Personal:                  | Possessive:       |
|----------------------------|-------------------|
| 1. <i>kaukaníak</i>        | <i>kankánik</i>   |
| 2. <i>kankaníka</i>        | <i>kankaním</i>   |
| 3. <i>kankaní</i>          | <i>kankanína</i>  |
| D. <i>kankaníta</i>        | <i>kankaníta</i>  |
| I. incl. <i>kakanitáko</i> | <i>kakanitáko</i> |
| I. excl. <i>kakaníkamí</i> | <i>kakaními</i>   |
| II. <i>kakaníkáyě</i>      | <i>kakaníyě</i>   |
| III. <i>kakanítja</i>      | <i>kakanítja</i>  |

*kaukaníak mángan* I shall soon eat *kakaníka éntsáno* you will soon work

*kankānī éngkáli sítodi* he will soon speak

*kakanítja kumálab is nan káyo tja Fúmnak ken Běgti* Fumnak and Bugti will soon climb upon a tree

*kankānik fekáshén nan fálfeg* I shall immediately throw the spear

*kakaním iyáti nan patatjím* you will soon bring the iron

*si yán/a kakanína padáyén nan fátug* the older brother will soon kill the pig

*kankānik fakáshén nan bángar* I shall soon break the glass; synon.: *fakáshék nan bángar is aráeni* (very soon)

*kankānīak nááksag* [*neáksag*] I came near falling, I almost fell

*nan ánanak kakanítja nayágyag* the children almost fell

*kankānim finákash nan bángar* you came near breaking the glass

*kakaními fínáash nan tsundénmi* we have almost finished our working

*nan fángga kakaní makáéb* the pot is almost made

*nan ongóngga kakanína padáyén nan máton* the boy almost hit the mark

*nan kítjo kakanína pinadáy nan lalaláki* lightning almost killed the men

*nan lalaláki kakanítja napadáy is nan kítjo* the men were almost killed by lightning

*kankānī ay īsa'y ōlas* almost (soon) one hour

# KASIN

312. *Kāsīn* means: again, once more. It is sometimes followed by the unchangeable adverb *ākīs* = also, likewise, again, of which it seems to be a permutation.

*Kāsīn* precedes the verb, takes the endings from the verb, and in future tense also its prefix *ad-*. Its forms are:

|          | Personal:                            | Possessive:      |
|----------|--------------------------------------|------------------|
|          | 1. <i>kasīnak</i>                    | <i>kāsīk</i>     |
|          | 2. <i>kasīngka</i>                   | <i>kasīm</i>     |
|          | 3. <i>kasīn</i>                      | <i>kasīna</i>    |
|          | D. <i>kasīta</i> [ <i>kasīnta</i> ]  | <i>kasīnta</i>   |
| I. incl. | <i>kasitāko</i> [ <i>kasintāko</i> ] | <i>kasintāko</i> |
| I. excl. | <i>kasīngkami</i>                    | <i>kasīnmi</i>   |
| II.      | <i>kasīngkāyē</i>                    | <i>kasīnyē</i>   |
| III.     | <i>kasītja</i> [ <i>kasīntja</i> ]   | <i>kasīntja</i>  |

*kasīnak ēntsūno* I work again *adkasīta umāy* we two shall go again  
*kasīngkāyē innāli* you have come again *kasīngka mangāyeng!* sing again!

*kasintāko fekāshēn nan fālŋeg!* let us throw the spears once more! (Or: *fekashēntāko ākīs nan fālŋeg!*)

*kasīm kāpēn sa!* make this again! repair this!

*nan āsē kasīna tjiŋpab nan āyāyam* the dog caught the bird again

*adkasīntja umāli nan fobafāyi* the women will come again

*kasīngka umā!* take again!

*kasīn ākīs māwākas* it is (was) again to-morrow, "on the following day" [M. 3]

*kasīn ākīs malāfi* it is again night [S. 8]

*kasītja ākīs tomōli san djān kēmpānya* the two companies returned again [B. 34]

*ketjēng māwākas ya kasīmi ībfākā* then it is morning and we ask again [B. 44]

*kasītja kānān* they say again [B. 60]

*ketjēng māwākas ākīs nan tālon ya kasītja ākīs umāy nan sināki* then it is again to-morrow (i. e. "on the next day") "the time," and again the two brothers go out... [R. 4]

*kasīnyē'd yōi* you ought to bring again [L. 10]

*tjāi kasīm ed tjiāpāpēn* that one you ought to catch again [L. 64]

*ketjéng kasŋa ákis paŋlóngén* then he drove (the pig) also again up stream [L. 64]

*ya kasŋ ákis umáŋak san náāmasáŋgǎn* and the widower became again father [L. 88]

*kasintáko umfla* let us again look for... [11. 16]

*kasŋtja finmáŋgon; ketjéng kasŋtja padóyén tjaŋtja* they had again come to life; then they killed them (i. e. Lumawig's sons) once more [L. 92]

Observe these phrases: *nan kasŋk ináma* my stepfather (my "again-father"); *nan kasŋm inána* your stepmother; *nan kasŋa inána* his stepmother.

*is kásŋ ya is kásŋ* again and again; *kásŋ astwákas*, or: *kásŋ istwákas*, or: *is kásŋ twákas* day after to-morrow; *kásŋ adúgka*, or: *is kásŋ ugka* day before yesterday

*kasŋ*—*ya kasŋ tsáŋ*: one time—and an other time not; in these passages: *aykétáko kasŋ inögiaŋgiad ya kasŋ tsáŋ?* are we cowards at one time and at an other time not? [B. 27]

*aykóka kasŋ inaáka ya kasŋ tsáŋ?* do you cry at one time and at an other time not? (why do you cry sometimes?) [K. 14]

## AUXILIARIES CONSTRUCTED WITH LIGATURE AY

The following "auxiliaries" are connected with the verb by *ay*; they do not take two kinds of endings; the "dependent" verb is in the "Infinitive," or sometimes in the form of the Nomen agentis. (Our copula "to be" is inherent to this category of Auxiliaries.) Some important "auxiliaries" of this class are given here; others will be enumerated in the chapters on the Adverbs.

### S. IX. 1

313. *Sáŋá* means; very soon; in a moment; it refers to the immediate future and can not be employed with any past tense. Usually the verb is in the present tense, rarely in the future.

In connection with verbs *sáŋá* remains either unchanged, i. e. *sáŋa* without endings and the main verb takes endings;

or *sáŋa* takes the personal (never the possessive) endings, while the main verb has no endings.



In either case the ligature *ay* follows *sána*.

The forms of *sána*: Sing.: *sánaák*; *sána*; *sána*; Dual: *sánata*; Plural: *sánaátáko*; *sánaákámí*; *sánaákáyé*; *sánaátja*.

(Possessive verbs retain their ending usually in the third singular, as *sána* has no ending in this person)

*sánaak ay umáli* or *sána 'y umáliak* I come "in a moment"

*sána'ay umáli* or *sána'y umálika* you come in a moment

*sána'y umáli* he will come immediately

*sánaákámí ay umáli* or *sána'y umáliákámí* we shall come at once

*sánaak ay mángan is nan mákan* I come just now to eat the rice; I am going to eat now

*sánaak ay anáphén nan tólfeg* or *sánaak ay mangánab is nan tólfeg* or *sána'y anápek nan tólfeg* I shall seek the key immediately

*sána'y adumáyak is íli* I shall go to town at once

*sánaak ay maníbbæ is nan káyæ* I shall cut the wood very soon

*sána 'y sibáéntáko nan káyæ* we shall cut the wood forthwith

*nan laláki sána'y fekáshéna nan káyang* the man will immediately throw the spear

*nan fajáyí sána'y umáli* the woman will come at once

*sána'y kapénmi nan túfay*; or: *sánaákámí ay mangáéb is nan túfay*; or:

*sánaákámí ay kapén nan túfay* we shall make the spear immediately

*sánaak ay mangíla is nan ongóna* I shall go to see the child at once

*sánaak ay ayákan sika*; or: *sánaak ay mangáyak ken sika* I call you at once

(The participial form of the main verb (Nom. agentis) is preferred to the "Infinitive"; *sánaak ay mamádsang* "I shall immediately be a helper" is preferred to: *sánaak ay fadsángan* I help at once)

Observe the use of *sána!* as answer upon an order; as: *pangalíkáyæ amín!* Ans. *sána!* come all quickly! Ans. "in a moment!" Ger. "gleich!"

If any object is thrown to someone, his attention is called by: "*sána kay!*" (*kay* is an affirmative particle); as: *isána'd kanán ken anótjína en "sána ká...y!* then he called to his younger brother (while throwing down his legs to him): "now! here! here it comes!" [K. 7]

*ketjéng kánán amátja en "sána kay nan tjénæm!"* thereupon their father said: "here comes the water!" Ger. "gleich kommt das Wasser!" [L. 41]

### TJITJITJA

314. *Tjítjtja* means: still, yet; it has usually personal endings and is connected with the verb by *ay*; if *tjítjtja* has endings, the verb is without endings.

The verb is usually preceded by *tsa* [or *tja*], indicating the continuation of the condition or action [310].—Frequently the personal form is used instead of the possessive form of transitive verbs: *inkǎēbak* instead of *kǎpek*, I make; *intsǎmidak* instead of *tsimǎdek*, I sew; these personal verbs appear in their participial forms: *inkǎēb*, *intsǎmid*.

The forms are: Sing.: *tjitjǎtjǎak*; *tjitjǎtjǎka*; *tjitjǎtjǎ*; Dual: *tjitjǎtjǎta*; Plural: *tjitjǎtjǎtǎko*; *tjitjǎtjǎkǎmǎ*; *tjitjǎtjǎkǎyǎ*; *tjitjǎtjǎtja*.

*tjitjǎtjǎka'y tja mǎngan* you are still eating

*tjitjǎtjǎ ay tsǎyǎ kǎnǎn nan mǎkan?* are you still eating the rice?

*tjitjǎtjǎ'y tsǎm kǎpǎn nan ǎfong* you are still building the house

*tjitjǎtjǎ ken sak/ǎn nan kipǎngko* I have yet the knife (lit. "yet to me my knife")

*tjitjǎtjǎkǎmǎ ay tsa ǎntsǎno* we are yet working

*tjitjǎtjǎkǎyǎ ay tja manǎlǎfeng?* are you still dancing?

*tjitjǎtjǎka'y tsa manǎbla* you are still smoking

*nan fobfǎǎyǎ ya tjitjǎtjǎtja'sna* the women are still here

*tjitjǎtjǎak ay tsa inkǎēb is tǎfay* or: *tjitjǎtjǎ ay kǎpek nan tǎfay* I am still making spears

*nan ongǎnga tjitjǎtjǎ 'y insǎkǎt* the child is still sick

*tjitjǎtjǎak ay tsa mamǎtlong is nan kǎyǎ* I am still cutting wood; or:

*tjitjǎtjǎ ay potlǎngǎk nan kǎyǎ*

*tjitjǎtjǎkǎmǎ ay tsa mǎngan is nan tǎki* we are still eating the "toki"

*tjitjǎtjǎtja nan fobfǎǎyǎ ay tja intsǎmid is nan fǎdso* the women are still sewing the coat

*si Tǎngay ya tjitjǎtjǎ is nan Chicago* Tongay is still in Chicago

*si Mǎlǎng ya tjitjǎtjǎ id Fǎntok adsǎngǎdum* Moleng was still in Bontoc lately

*aykǎ tjitjǎtjǎ sh'Antǎro ǎsna?* Is Antero still here?

*nan yǎn/ak tjitjǎtjǎ'y tja inkǎēb is nan ǎfongna* my brother is still building his house

*tjitjǎtjǎ 'y ǎgtok nan ǎsǎ is nan ǎfongko* I still keep the dog in my house

*tjitjǎtjǎak ay inkǎēb is nan sǎngsǎng* I am still making rings

### TJAKASKO

315. *Tjǎkasko* [*tsǎkashko*, *tjǎngkasko*], always with the possessive endings, is connected with the participle or Nom. agentis of the following verb by the ligature *ay*; it expresses sudden, immediate action.

The forms are: Sing. *tjǎkasko*; *tjǎkasmo*; *tjǎkasna*; Dual: *tjǎkasta*; Plural: *tjakastǎko*; *tjǎkasǎmǎ*; *tjǎkasyǎ*; *tjakǎstja*.

*tsá'kashko* 'y *éntsáno* I work forthwith preter. *tjá'kashko* 'y *nèntsáno*;  
 fut. *adtjá'kasko* 'y *éntsáno*  
*tjá'kashko* ay *mángan* I eat immediately  
*íssan* *inalán nan laldáki, nan ayáwan tsá'kasna* ay *lumáyay* when the man  
 came, the buffalo ran suddenly away;  
*íssan tangfam nan pánguan, tjá'kasna* 'y *fumólínget* as soon as you close  
 the door, it turns dark (at once)  
*tsá'kash'tja* 'y *lumáyay* immediately they started running away [B. 35]  
*ketjéng tjá'ngkasmí ay sámkep is nan pá'gpag* then we went at once into  
 the forest [B. 49]  
*isáed tjá'kasna* ay *tumáyay* ya *énku'kok* and then he flew immediately  
 away and cried: *kú/kú/í/ko!* [K. 16]  
*isáed ánn'num nan kásádna ya tsá'kashna* ay *mangitsókosh is nan katsípash*  
 then his brother-in-law drinks and He (i. e. *Lumáwig*) pushes him  
 immediately into the rock. [L. 76]  
*tjá'kashna* ay *nangitóli is nan kápan* he returned the knife at once  
*tjá'kash'tja* 'y *nám'kash is nan báto* they suddenly hurled stones (*fekásh'ek*  
 I throw)

SÚMYÁAK YÁNGKAY; APID- YÁNGKAY

316. *Sumyáak yá'ngkay* [*á'ngkay*] conveys the idea of doing something exclusively (as *yá'ngkay* = only, in this phrase expresses); it has personal endings only and requires the ligature *ay*.

Its forms are: Singular: *sumyá'ak* [*shumyá'ak, sém'yá'ak*]; *sumyá'ka*; *sá'mya*; Dual: *sumyá'ta*; Plural: *sumyátá'ko*; *sumyá'kámi*; *sumyaká'yě*; *sumyá'tja*.

Preter. *sinumyá'ak yá'ngkay* Fut. *adsumyá'ak yangkay*

*shumyá'ka yá'ngkay ay tumáktju* you do nothing but sit down; "you are not active"

*sumyáká'yě yá'ngkay ay é'ngkáli* you are only speaking

*sá'mya yangkay ken síka ay wódá nan soklóngmo* you alone have a hat ("it is only for you, that there is your hat")

*sá'mya yá'ngkay kén tódí ay wodá nan káw'is ay fádsóna* he alone has a good coat

*sinumyá'ak yangkay ay inmáli* I alone have come

*sumyá'ka yá'ngkay ay inká'eb is kán'yab* you do nothing but make shields

*sumyá'ka á'ngkay ay káw'is nan kó'am* you always "take the good thing for yourself"

*sumyátá'ko yá'ngkay ay maná'bla* we do nothing but smoke

In a similar way *ápíd-* [*ábíd-*, *ábüd-*] is used to express the same idea; but *ápüd-* takes either personal or possessive endings and *ay* is omitted; therefore it belongs to the "auxiliaries" enumerated in [307-312] but is treated here as being synonymous to *sumyáak*.

*ápídak yáŋkay éntsáno* I do nothing else but work  
*ábüd angkay mángan sáya* he is only eating  
*ábídko yáŋkay kápén nan fángá* I do nothing but make the pots  
*ábüdna yáŋkay íbfáka* he only asks  
*ábüdmi yáŋkay píťángén nan káy* we only split the wood

### MODIFYING VERBS

317. In Igórot there are numerous verbs which govern, as we should say, a Dependent Infinitive. Many of these verbs may be found in the Vocabulary; only the most important shall be given here. The "Dependent Infinitive" is preceded by the ligature *ay*.

*yaáŋgekek* I strive, I use energy, force, zeal  
     *yaáŋgekek ay éntsáno* I work hard  
     *yaáŋgekém ay éŋkáľ* you speak loud  
     *yaangekěntáko ay mangóogong* let us box vigorously!  
     (*kogóŋgek*)  
     *inyaáŋgekek ay finukáŕwan* I called loud  
     *nayaáŋgekó ay náľpid* he was pressed hard  
*yaakítko, yaaluníko* "I do a little" [*yaalunáyko*]  
     *yaakítmi ay éŋkáľ* we speak in a low tone  
     *yaaluníko ay éntsáno* I work a little  
*kamáck* I hasten; Preter, *kínámřek*  
     *kamáčém ay umáy!* go quickly  
     *kamáčéna ay mangáčeb is nan áfongna* he builds his house  
     quickly  
     *kinámřek ay inmáľi* I came in haste  
     *kakamáck ay intáktak* I run faster (Comparative expressed  
     by reduplication)  
     *kakamáčenyú ay manalfjeng* dance faster!

- alunáyek* I do slowly; *alalunáyek* I do more slowly, very slowly  
*alalunáyem ay éngkál!* speak more slowly  
*inalalunáyko ay tinmóli [tæmóli]* I returned more slowly,  
 very slowly
- léytjek* I want, like; *leyléytjek* I prefer  
*léytjek ay ímñum* I want to drink  
*léytjènmí ay tæmóli id Féntok* we want to return to  
 Bontoc  
*léytjènmí ay ílaèn nan íli* we like to see the city  
*leyléytjèntáko ay ístja nan mónok mo nan áse* we prefer  
 eating a chicken to eating a dog; we rather eat chicken  
 than dog  
*léytjek sfka ay tumáktju* I want you to sit down  
*léytjènmí tsatsáma 'y tjéng/ngén sa* we like very much  
 to hear this  
*líneyádtja ay ínmüy* they wanted to go (or: *ay ímüy*; but  
 the preterite follows usually the preterite of the govern-  
 ing verb)
- ilábok* I begin  
*ilábom ay éntsáno!* begin to work!  
*ilábotáko'y infálógnid* let us begin to fight  
*inlábotja'y pítagén nan káyæ* they began to split the  
 wood (or: *ay píntang nan kayæ*; or: *ay mamítang is*  
*nan kayæ*)  
*adilábómi ay otóèn nan fíndýæ* we shall begin to cook the  
 rice (or: *ay mangóto is nan fíndýæ*)
- tungóyak* I stop [*dæmkóyak*; *domgóyak* etc.]  
*tungóyak ay mandlan* I stop running  
*tinungóytja [dinæmkótja] ay nanálan* they stopped running  
*tungóykámi ay éntsáno tay maíd káyæ* we cease from  
 working, because there is no wood
- amkóek*; *fædshék* I finish, end; are used frequently in their passive:  
*naámko* and *naféash*, followed by an other passive. But also the  
 active occurs sometimes:  
*amkóek ay mángan* I finish eating  
*ínámkok ay nángan* I finished eating  
*amkóéntáko ay éntsáno* let us end our working!  
*fædshényæ ay mangáéb is nan álang!* finish your building  
 the granary!  
*finædshua'y píndlid* [or: *ay palítjén*; or: *ay namáld is...*]  
*nan pínanngua* he finished sharpening his ax

- nan ístja ya naámko ay naóto* the meat is cooked, has been cooked, is finished cooking
- nan tújay ya naámko ay nakáéb* the spear is already made, is finished
- naámko'y nasuládan nan sílad* the letter is already written
- naféash ay natsímid nan fádso* the coat is finished sewing
- iyakakyáko [iagak<sup>o</sup>áko]* I continue (all day; day, sun = *ákyu*)
- iyakakyáko ay éntsáno* I work all day long; I continue working
- iyakakyána 'y inéítjan* it rains all day long  
 ("To continue" is also expressed by *kásín* [312]: *kasíngka'y éntsáno* go on working! continue working)
- ipéngko* I try *ipéngko ay mangwéni* I try to say
- ipéngko ay ápten síka* I try to meet you (or: *ay mangáfed ken síka*)
- ipéngtja ay unilágo si fángá* they try to sell pots  
 (*patsáshck*, I try, is Ilocano, but used also in Bontoc)
- iyáyak* I let, permit
- iyáyami tjákayéé ay súmkép is áfongmi* we let you enter our houses
- iyáyam sak/én ay flaén sa!* let me see that!
- iyáyatja nan laláki ay umáli 'sna* they let the man come here
- panáéshak* I do immediately, directly; I do as the first thing
- panáésham ay manúbla* you smoke immediately
- panáéshak ay mangáan is nan soklóngko* I take off my hat immediately (vb. *kaúnck*: I take off)
- súmkép san Lumáwig ya panáéshana nan tjénem ay mangfbjáka* Lumawig enters and asks directly for water (His first act is asking...) [L. 41]
- panáéshantáko'y mángan is nan mákan* let us eat the rice, as the first we do
- mabfálín [mafálín]* "possible" or "able," is common to Bontoc Igorot and to Ilocano; with personal or possessive endings it means: I can, I am able, and expresses mostly physical ability; mental ability is chiefly expressed by *kékkck*, I know (cf. Fr. *pouvoir* and *savoir*).

The use of the endings seems to be uncertain; with personal verbs both *mabfálínak* [*mafálínak*] and *mabfálíngko* [*mafálíngko*] are employed; possessive verbs prefer *máfbálíngko* [*mabfálíngko*].—Some Igorot rejected the use of the personal endings.

*mabfālŋko ay kâpên nan âfjong* I can build the house  
*mafālŋmo ay kânên nan tinâpay* you can eat the bread  
*mafālŋna 'y ŋgto nan kîpan* he can keep the knife  
*kekkeñtja'y iâpên nan bflak* they can (understand to) count the money  
*mabfālŋtja 'y palakdiôvên nan fdlfeg* they can ward off the spears  
*mafālŋyæ ay iflan sfya* you can watch him [*îlâên; îlâek* I watch]  
*mabfālŋko or mabfālŋnak ay umâli* I am able to come  
*mafālŋnak ay masûyep* I can sleep (or: *mabfālŋko*)  
*nafālŋnak ay nasûyep* I was able to sleep  
*nabfālŋna'y kinâlab nan kâyyæ* he was able to climb the tree  
*mafālŋmo'y ŋgto sa* you can keep this, hold this  
*mabfālŋ ay umâli nan mamâgkid* it is possible that the girl comes (or:  
*adnget umâli nan mamâgkid* [306])  
*adl mabfālŋ ay umfleng fsnâ* it is not possible to rest here  
*kekkeñtja ay mangilâgo is fânga* they can (know to) sell jars [cf. L. 18]  
*aykôka adl mabfālŋ ay tæmataktjik?* can you not remain standing?  
*ngagênmi adl mabfālŋ ay sagfâtên nan kâyyæ ay nay?* why can we not  
 carry this wood?  
*mabfālŋ:* it is possible, it may be; (Iloc. *bālŋ*, power, ability)  
*ângnêm nan mabfālŋmo* do what is possible for you, do what you can  
*mabfālŋna ay âmîn* he can do everything, everything is possible to him.

318. Combinations of possessive suffixes with roots, which are substantives, serve sometimes as "auxiliaries" or modifiers of verbs; as

*îkad* custom, habit, usage (but: *îkad* means: care)  
*îkâdko ay mäsûyep* it is my custom to sleep; I use to sleep  
*îkâdmi ay mângan si âsæ* it is our custom to eat dogs; we are wont to eat dogs; we use to eat dogs  
*nafæash nan tsâno, ikâdtja ay umfleng* after (lit. "finished") the work they use to rest  
*îkâdmi ay bumâdong is nan âtâto* we use to sit on the stones at the council house  
*înkadko ay umâli* I used to come [*înkadko*; my "former" custom].

*âla* the direct way; followed by the copula *ya*:  
*âlak ya lûyæ* my direct way is "to flee;" I flee at once  
*âlam ya shâmkep is nan ôlog* your direct way is entering the girl's dormitory; you enter directly the girl's dormitory  
*ketjéng âlan san anâkna ya kumâlab is kâyo* then his son immediately climbed upon a tree [M. 12]

*umâyka ad Kandsón ketjéng álam ya ad Fěntok* you go to Candon and from there directly to Bontoc  
*ketjéng áлами ya nan págpag et loshfádmí ya ad Serwántes* then we went directly into the forest and we came out ("our egress") at Cervantes [B. 54].

For similar phrases consult the Vocabulary.

## NEGATIVES

319. The use of the different negatives in Bontoc Igorot is determined by strict rules.

The negatives are: *ádí*; *igá*; *ma/íd*; *fákén*; *tsáan*. They are also employed, according to certain rules, as the particle of answer: "no".

As the following discussion will show, the negatives take to themselves the endings of verbal forms and are thus verbalized.

### *ADI*

320. *Adí*, not, is used as simple negative with verbs, especially in the present and future, but rarely with past tenses. *Adí* is also the negative particle for prohibitive imperative; and with the conjunction *ta* it expresses negative purpose "that not; lest".

*Adí* affects a whole sentence or a single word. In the latter case it corresponds sometimes to our privative prefixes *un-*, *in-*, *dis-* etc.; there are no privative particles found in combination with any words in Bontoc Igorot.

*Adí* with the endings taken from the verb appears in these forms:

| Personal:               | Possessive:    |
|-------------------------|----------------|
| 1. <i>adíak</i>         | <i>adík</i>    |
| 2. <i>adíka</i>         | <i>adím</i>    |
| 3. <i>adí</i>           | <i>adína</i>   |
| 4. <i>adíta</i>         | <i>adíta</i>   |
| I. incl. <i>aditáko</i> | <i>aditáko</i> |
| I. excl. <i>adíkámí</i> | <i>adími</i>   |
| II. <i>adíkáyě</i>      | <i>adíyě</i>   |
| III. <i>adítja</i>      | <i>adítja</i>  |



In future *adí* takes (besides the endings) also the future prefix *ad-* from the verb.

*adíak umáli* I do not come      *adík kékken* I do not know  
*adadíkámí umíng* we shall not      *adadími sagfátén sa* we shall not  
     rest      carry this  
*adí éntsáno sía* he does not work      *adína kápén nan áfong* he does not  
     build the House

*adadíkámí umüy istíj* we shall not go there  
*nan laldíki adí lumáyaæ* the man does not run  
*nan ongánga adítja ínkýat is nan wánga* the children do not swim in the  
     river

*nan fáfáyí adína aláén nan kípan* the woman does not take the knife  
*nan mamamágkid adítja fakáshén nan fángá* the girls do not break the jars  
*adík léytjén sa* I do not like that  
*adíka éngkálí!* do not speak!      *adíkayé éngkálí!* do ye not speak!  
*adíka éngkákálí is éläy ngäg is sa kén tödí* do not say anything whatso-  
     ever of this to him!

*adí tit/twa* not true, "untrue;"      *adí káwéls* not good, not fair, "unfair"  
*adí kag nannáy* not like this, "dissimilar"  
*adími íkad ay lumáyaæ is nan fálógnid* it is not our custom to run away  
     in battle

*adími tjeng/ngén tjakayé* we do not hear you  
*si Ugaæg adína sibóén nan káyo* Ugaug does not cut the wood  
*umógiádká?—adíak!* are you afraid? — no! (I am not)  
*umáykáyé?—adíkámí!* are you going? — no!  
*nan káyæ ya adí tjaktjáki* the house is not large  
*adí tit/twa nan kálína* his words are not true  
*ádíka! ádíka!* don't! don't! (if the verb which the speaker has in his mind  
     is a personal verb)

*adím! adín!* don't! don't! (if the speaker has a possessive verb in his  
     mind)

*adíka kag fáfáyí ay ináka* do not cry like a woman!  
*ádí káwéls sa; ngäg sa!* this is not good; this is bad!  
*adími léytjén ay íntedéç'sna* we do not like to stay here  
*nan adík éngkálían* "my not speaking" (negat. Nom. act.)

From the root *ádí* the possessive verb: *ádíek*, pret. *inádik*, passive *máádi*, is derived, meaning: I deny, refuse, forbid, "let not: *adíek sika ay ímüy* I forbid you to go; *adíénmi tjaftja'y éngkálí* we let them not speak.

*aykétáko nganngáni [ngan/ngáni] ad Fántok?* are we near Bontoc?  
*adí!* no!

*aykēka insākīt?* are you sick? *ādī!* no! (*ādīak!*)

*umāykāmī ad Manila ta engkāmī 'nkāēb is tilinsīla; ketjéng adī nan tākē*  
let us go to Manila that we make a moai; then the people "do not,"  
refuse to go [B. 41]

*ketjéng kanāna en "umāykāmīd man!" ketjéng adīna* then he says: "let  
us go!" then he does not permit (us to go) [B. 48]

*kanāna ay mangwāni en "banātka ta mangantāko!" isāed adī* she says  
(saying): "come down, that we may eat!" then (her son) does not  
(come down) [K. 16]

*kanāntsa ōn [kanantja en] "iđālam nan sagnim!" ketjéng ādī* they say:  
"come out to dance! (lit.: take out your dancing:); then she does  
not [L. 87]

*saāta'd fobfāy; ketjéng ādī* let us two go home; then he does not, he  
refuses [M. 11]

*admagēnta is nan fānfānīg ay āfōng* let us two live alone in the little  
hut; *ādī san anākna* his son refuses. [M. 14 f.]

*adī māfālīn sa!* this is impossible

*adīak mafālērd* I am not bound, not a prisoner

*adīkamī maayākan kēn tōdī* we are not called by him

Although *adī* is the negative for verbs in the present and future, it  
is also employed occasionally (instead of: *iga*) with the preterite:

*adīk lināgo nan kāpis* I did not buy the cotton

*adīmi lupatēd nan kafāyo* we did not send the horse

*adīkamī inmāli* we did not come.

### IGA

321. *Igā* or *igāy*, not, not at all, is the negative for the preterite;  
employed sometimes with the present; it emphasizes the negation. *Igā*  
is not used with the imperative or the future. It takes from the verb the per-  
sonal or possessive endings. Its forms are:

|          | Personal:      |                 | Possessive:    |                 |
|----------|----------------|-----------------|----------------|-----------------|
| 1.       | <i>igāak</i>   | <i>igāyak</i>   | <i>igak</i>    | <i>igāyko</i>   |
| 2.       | <i>igāka</i>   | <i>igāyka</i>   | <i>igam</i>    | <i>igāymo</i>   |
| 3.       | <i>igā</i>     | <i>igāy</i>     | <i>igāna</i>   | <i>igāyna</i>   |
| D.       | <i>igāta</i>   | <i>igāyta</i>   | <i>igāta</i>   | <i>igāyta</i>   |
| I. incl. | <i>igatāko</i> | <i>igaytāko</i> | <i>igatāko</i> | <i>igaytāko</i> |
| I. excl. | <i>igākāmī</i> | <i>igāykāmī</i> | <i>igāmī</i>   | <i>igāymi</i>   |
| II.      | <i>igākāyē</i> | <i>igāykāyē</i> | <i>igāyē</i>   | <i>igāyē</i>    |
| III.     | <i>igātja</i>  | <i>igāytja</i>  | <i>igātja</i>  | <i>igāytja</i>  |

(The forms *igáyko* and *igáymo* seem to be used very rarely).

The verb is in the preterite and sometimes in the present; but even in the latter case *igá* expresses a past tense:

*igáak umüy* I did not go, I never went  
*igáykami masáyep* we did not sleep (or: *nasáyep*)  
*igána fakáshén nan tóónan* he did not break the small jar (or: *finákaš*)  
*ígam ídju sa is nan alíwidmo* you never showed this to your friends  
*igáyko [ígak] kánén sa* I have never before eaten this  
*ígá inmáli sfya* he did not come  
*igáyko sínáǵfad nan kimáta* I did not carry the double-basket "kimáta"  
*igámí fláén sa (infla)* we did not see it  
*aykékáyyé nasáyep?—igákami!* did you sleep?—no! (we did not)  
*ayké nakaóto sfya?—igá!* did he finish cooking?—no! (he did not)

Passive forms have the prefix *ka-*, instead of *ma-* and *na-*, if connected with the negative *igá*:

*igá kakéket [kakékét] nan ístja* the meat was not cooked  
*igá kaóto nan fínáyyé* the rice was not cooked (is not yet done)  
*nan fanga ya igá kapáyan* the jar is not filled, was not filled completely  
*nan fálfeg ya igá kakáéb* the spear was not made, is not yet ready  
*Pókis ya ketjéng si íga kalfneb* Pokis alone was not inundated (by the Great Flood) [L. 5]  
*isáttja'd ya mangáyyé ya ígá kakáéb nan itjáttja; isáttja'd tæmóli* then they went to the woods ("made a ceremony") and the omens did not turn out favorably ("were not done, accomplished"); thereupon they returned [L. 68]  
*ígá kátóy* not yet dead, almost dead  
*ígay kápnó* not yet full, not quite full

#### MA'ID

322. *Má'id* is a Personal Verb, not a negative particle; it denotes non-existence and can be translated literally by: there is not; there is no; Ger. es ist nicht vorhanden; es gibt nicht.—This basal meaning of *ma'id* must be kept in mind, if its various employment shall be understood; in fact, all its constructions become perspicuous, if we dissolve them into sentences with "there does (do) not exist."

*ma'id* is often translated by its equivalent: not any, no, nothing; verbs in connection with this idiomatic negative must be in their Nomen actionis; as the Igorot say: "there is not any making-of-yours of jars:"

*ma/íd kapéñyæ* is *fánga*; the Nom. act. appears without *nan*; the object of the Nom. act. can be considered to be an objective genitive, hence it is preceded by *is*. *ma/íd* has as personal verb these forms: *má/idak* I am not present; *ma/ídka*; *ma/íd* [*míd*]; *ma/ídta*; *ma/ídtáko*; *ma/ídkāmí*; *ma/ídkäyæ*; *ma/ídtjá*.

(As *ma/íd* means "there is not existing; there is not present," we shall find [362f.] a verb, the opposite of *ma/íd*, which expresses existence, "there is: *æóddá*.)

*Ma/íd*, being an independent verb, does not take the endings of other verbs (as *adí* and *igá* do); it has a future form: *adma/íd*; the following verb, Nom. act., does not take the future prefix.

*ma/íd nõang* there is no buffalo (here)

*ma/íd táktæ'sna* there is no person here; nobody is here

*ma/íd kánek* there is no eating-of-mine; I eat nothing; I do not eat anything

*ma/íd kanéñyæ* you do not eat anything

*ma/íd kinángko* I did not eat anything

*adma/íd kánèn* I shall not eat anything

*ma/íd nafákash* nothing is broken

*si Fánged ya ma/íd isná* Fanged is not present here. The negative answer upon a question like: "is Fanged here?" is not *adí*, but: *ma/íd*.

*ma/íd ástæ* no dog; *ma/íd káýæ* no wood; *ma/íd fæ'sæ* no enemy

*ma/íd íntjásak* I found nothing; "there is not my-having-found"

*adma/íd íljásam* you will not find anything

*ma/íd ástæ* is *inílak* or: *ma/íd inílak is ástæ* I did not see any dog

(Lit.: 1. there exists not (any) dog for my seeing; 2. there exists not my seeing of any dog.)

*ma/idak ísna adúgka* I was not here yesterday

*ma/íd sýa ísna adwáñi* he is not here to-day or: *sýa ya ma/íd ísna adwáñi*

*ma/íd èntsáno* nobody is working (there exists not any working man, any worker)

*ma/íd tsúnoéna* he does not work anything

*adma/íd èntsáno* nobody will work

*ma/íd mángtek si sa* nobody knows that ("there exists none knowing that")

*ma/íd minléyad ay mangitsáotsao ken sýa* nobody wants to give to him

*ma/íd masúyep* nobody sleeps

*ma/íd inkáéb is tújay* nobody makes spears (pers. vb. *inkáébak* is...)

*ma/íd nangǵnau is nan ášæ* nobody was holding the dog ("there was not any holder of the dog")

*ma/íd mamáyad is nan lalaláki* nobody is paying the men

(As these examples show, *maid* in the meaning "nobody" requires not the Nomen actionis, but the Nomen agentis or "Participle;" the reason becomes evident by the literal translation.)

*míd namadóy is nan laláki* nobody has killed the man (there was not any slayer of the man)

*ma/íd innáli* nobody has come (there is none having come)

*ma/íd tákæ is makapadóy kén tódí* nobody can slay this one ("there is none as to be able to slay")

*ma/íd nimnímkó is kának kén síka* I do not think of anything, which I might tell you ("there is not my-thinking for my-telling to you")

*ma/íd anáþéna* he does not seek anything; *ma/íd mangánab si sa* nobody seeks it

*sínæ nan fæšæ!*—*ma/íd!* who is the enemy?—Nobody! (there is none)

*ngäg nan kotók tōshā?*—*ma/íd!* what is the use of this?—nothing!

*ma/íd kotókmo!* *ma/íd nongnóngmo!* "there is no advantage for you; you are 'good for nothing!'"

*itáfonmo amín nan bilákmo ta ma/íd mangákœu* hide all your money, lest anybody steal it!

*ma/íd bilákko* there is no money of mine; I have no money

*ma/íd infák si tákæ* I have seen no person, nobody

*ma/íd kánek is tinápay* I do not eat any bread

*ma/íd yálna is patatjím adwáni* he does not bring any iron to-day

*ma/íd intjénaumi is síngsing* we did not find any ring

*adma/íd ilágöyæ is ángsan* you will not at all sell many (*ma/íd*: emphatic negat.)

*ma/íd ínnum is tjénun* you do not drink any water

*ma/íd maíla'sna!* there is nothing here to see! (lit.: to be seen)

*ma/íd maínun ísna* there is nothing here to drink (lit.: to be drunk)

*ma/íd makáéb ísna is tájay* there is nothing here to make (into) spears of sŷya ya *ma/íd ísna* he is not (not at all) here

*ma/íd intedéce is tafágo is nan fobángak* there is no tobacco in my pipe

*ma/íd [míd] éngkákalí adwáni!* let nobody talk now!

*ma/íd kafáyo kén tjátáko* "there is no horse for us;" we have no horse; no one of us has a horse

*ma/íd lineyádko* I wanted nothing; *míd siáðém* you like nothing, you are dissatisfied

*adma/íd álam [áláðém]* you will get nothing; you will not get anything

- adma/íd fayáttjantja ken tjakayě* they will not pay you anything  
*ma/íd kanám!* do not say anything! ("let there not be your saying!")  
*mo sñet nan madreni ay umáli, ma/íd kōđna* if any one is coming late,  
 he gets nothing. (*kōak*: [107ff])  
*adma/íd kōam* there will not be anything for you; you will not have any-  
 thing; ("there will not be your property")  
*ma/íd kalđsay ken Tóngay* there is no shield for Tongay; Tongay has no  
 shield  
*mđ lēngagna* there is no sense of his; he has no sense  
*mđ kánkāññđ's ākfōb* there is no fruit for him to eat [P. 7]  
*tākēn mo mđ kánck is ākfōb* nevermind, if I do not eat any fruit! [P. 7]  
*et ma/íd intjānami is fūtug; kánfing nan intjānami* and we did not  
 find any pigs; goats we found [B. 15-]  
*mđ nongnōngna nan kayěenyet* "nothing is its value, your gathered  
 wood;" the wood which you gathered is worthless [K. 2]  
*tay mđ siddēm ēngkām mangđyet* because you are dissatisfied, we go to  
 get wood [K. 13]  
*mđ nongnōngmo* you are "worthless" [L. 64] [L. 72]  
*nan fatāwewa ma/íd fflig* the world, there were no mountains [L. 1]; the  
 earth was without mountains  
*ma/íd inlāmi is nan anákmo* we did not see anything of your daughter,  
 we did not see her at all [T. 5]  
*si pay Palpalákking ma/íd inālāna is kátjōu* Palpalaking indeed did not  
 catch any fish [P. 2]

### FÄKEN

323. *Fäkēn* [*fākēn*; *fākōn*], an idiomatic negative without English equivalent, is used to indicate that an object or quality is not what one says or asks, but something else; as a man, pointing at a brass chain would say: "this is not gold" *nannay fäkēn fālđdog*; by the use of *fäkēn* he implies that the thing is something else, something different from gold; it is brass.

*Fäkēn* is employed only with nouns, and sometimes with adjectives and adverbs, but not with verbs in the "Indicative;" it takes from the nouns their possessive suffixes.—The phrases: not I but..., not you but..., not he but... etc. are expressed by the personal endings of *fäkēn*: *fākēnak*, *fākōngka*, *fākēn slyā*, *fākōnta*, *fākōntáko*, *fākōngkamđ*, *fākōngkăyet*, *fākōntja*.

*Fäkēn* is also used as answer "no;" it means: not what you say, but something else or different ("you are mistaken").

*nannay ay áfong fákénko kóá* this house is not mine (my property)—but it belongs to an other

*nannay ay túfay fákéna [fákína; fákóna] kóá* this spear is not his own—but...

*fakónak si Fánged; Olóshan sak/én* I am not Fanged; I am Oloshan

*fákín fobfáfáyí* not any women (- - - but girls.. or men... or boys...)

*fakín ášə, kósha sa* this is not a dog; it is a cat

*fakénak, tékken ay laláki* not I, but another man

*fakénak is ámüy* not I am going; (notice the use of the preposition *is*!)

*fakón sa!* this is not correct; it is not this, but —; “you are mistaken,” (it is right, it is correct: *śá sa!*)

*fakónak is nangwáni* it was not I who said so, but —; (notice the use of *is* and the Nom. agentis or “Participle!”)

*fakénka is nangáguén si sa* it was not you who made this

*fakónak is inmáli is nan táwéwín ay inmáý* it was not I who came last year

*fakón fáfáyí nan nangáéb si sa* not a woman has made this

*fakónak!* no, not I! (as answer upon questions like: was it you who did it?)

*fakénkami!* not we! also: *fakón tjakámí!*

*fakónmi nðang* not our cattle; it is not our cattle

*fakénko kóá, fakónmo kóá, fákénna kóá, fákénmi kóá...* it does not belong to me, you, him, us; it is not mine, yours, his, ours...

*nan áfong ay nay fákéna kóá* this house is not his.

*nannay fákénta áma* this is not the father of us (two boys)

*nannay fákén kóan Táynan* this is not Taynan's; does not belong to Taynan—but to some other boy

*fakén nan kanám* what you say is not correct

*awáy nget fakén nan kinwánik* I was perhaps mistaken in saying so

*fakónkami Tagalog; Igolótkāmí* we are not Tagalog; we are Igorot

*aykó tsaktsáki nan soklóngmo?—fákén tsaktsáki* is your hat large?—not large!

*fakén adwáni* not to-day (but some other day)

*fakén sa'sh kípau* this is no knife ('*sh*': prepos. *is*)

*fakén sa is tjénum* this is no water

*fakónak kén śya* I am not he

*fakónak si Mátyu, si Antéloak* I am not Matyu, but I am Antero

*fakón śya tékken* not he but an other

*na! nangkó fakén tji's fáfáyí!* well! (surprise!); why, this is no woman!

*laláki tji!* this is a man

*adfakénka is mangáéb is túfay* not you will make the spear!

*adfakénak is ámüy* it is not I who will go

*fakénkāmí is nangwáni 'sh sa* it was not we who said this

*adfakénka* 's *umáli!* it is not you who will come!

*fakónak* is *mangáéb* is *nan áfong* it is not I who will build the house

*fakónkami* 's *namadýy* is *nan laláki* it was not we who killed the man

(But if the subject is not emphasized: *igámi pinadýy nan laláki*)

*aykô fakén sa?* is it not so? is it different?

*fakónkayel'sh umáli* it is not you who shall come! [L. 59]

*fakón sa'sh tsälädöy tay fanabfanáinig* these are no logs (whole trunks of trees) because they are much too small [L. 53]

*nangkô fakón tjakäyě is inkáéb si fángá* why! it is not you who make jars [L. 22]

*kanán nan anótjina* en "*nangkô—épom námö!*" *isá ed kanán nan yán/a* en "*fakón! lípad pay ay nalángolángol!*" said the younger brother: "why! this is indeed your leg!" then said the older: "no! it is well dried wood!" [K. 8]

*sak/én ngin ya fakónak?* "I am probably not I?" (Expression of indignant egoism; with these words Palpaláma refuses to give up a part of the fish he had caught; equivalent to: I have to look out for myself!). [P. 5]

*fakónak si mangáyak is nan ánanáktja* it was (is) not I who called (call) their children

*fakón síya is nangála is nan bílak* it was not he who received the money

*fakón síya is naníbél is nan káyo* it was not he who had cut the tree

### TSÁAN

324. *Tsáän* [*dáän*], not yet, not, is employed as negative with verbs only.—*Tsáän* is probably an Ilocano loan-word. Cf. "*saan*."—Its meaning is past, whether the verb is in the present or preterite tense; the verbal endings are shifted to *tsáän* which appears then in these forms:

|          | Personal:                            | Possessive:      |
|----------|--------------------------------------|------------------|
|          | 1. <i>tsáänak</i> [ <i>tsáänak</i> ] | <i>tsáänko</i>   |
|          | 2. <i>tsáänka</i>                    | <i>tsáänmo</i>   |
|          | 3. <i>tsáän</i>                      | <i>tsáänna</i>   |
|          | D. <i>tsáánta</i>                    | <i>tsáánta</i>   |
| I. incl. | <i>tsáántáko</i>                     | <i>tsáántáko</i> |
| I. excl. | <i>tsáänkämí</i>                     | <i>tsáänmí</i>   |
| II.      | <i>tsáänkäyě</i>                     | <i>tsáänyě</i>   |
| III.     | <i>tsáántja</i>                      | <i>tsáántja</i>  |



(Certain forms of this negative must not be confounded with similar forms of *tsa*, "often, usually." [310])

*Tsāan* is frequently followed by the emphasizing particle *pay*: *tsāan pay*, not yet. There is no future form of *tsāan*, as it points always to the past.

("Not yet" with the present is expressed thus: *adik fekāshēn nan batō adwāni* I do not (yet) throw the stone now. Or: *adfekāshek nan batō is āēni* I shall soon throw the stone)

*tsāānak pay inmāy* I have not yet gone; *tsāānka pay inmāy*; *sīya tsāan pay inmāy* etc.

*tsāānko fekāshēn nan fālfeg* I did not (yet) throw the spear  
*tsāānak mabfālīn ay ēntsāmo, tay nan litjēngko ya īnsākīt* I can not yet work, because my finger is hurt

*tsāānkāmī inmāli* we did not (yet) come (synon.: *igākami inmāli*)

*tsāānko flāen* I did not yet see

*tsāāna kāpēn nan kalāsay* he did not yet make the shield

*tsāānko kināēb nan pīnang* I have not yet made the ax

*inmāli nan alīwidmo ay?—tsāan pay!* did your friend come? — not yet!

*nadōy nan itādmo?—tsāan!* did your brother die? — no! (he did not)

*tsāan nafākash nan tōēnan* the small jar is not yet broken

325. The phrases "nor," "nor did I," "nor was I," "nor do (am) I" are expressed in Bontoc Igorot thus:

*kag kēn sak/ēn ākis* lit.: "like unto me also;" (the negative being omitted); or: *kag kēn sa/kēn ākis īgak flāen* nor did I see him (a negative with a verb).

326. *Pāād*, an emphasizing particle, is used in connection with negatives:

*igāak pāad lumāyay* I did not at all run away

*adlak pāad manībla* I do never smoke

*līnumag nan tjēnēm ya adīm pāad nongnōngēn nan fīnāyēi* the water is boiling and you do not at all care for the rice [L. 57] (or: *adīpāad nongnongēm*)

*tāddo adīm pāad tjipāpēn nan kōam?* how long (will it take until) you (not) catch your "pig?" (*tāddo*, how long time, requires a negative) [L. 61]

*ketjéngka 's ádl páad makátap is nan kóam* then you alone can "absolutely" not catch yours [L. 61]  
*tay náel/ōu nan tákē ya adíka páād umipatófo is tjénēm* because the people are thirsty and you do not "at all" create any water [L. 72]  
*fangofangōnek sfka ya adíka páād fumángo* I keep trying to awake you and you never wake up [S. 11]

## KETJENG

327. *Ketjéng*, a word with various meanings, used mostly as conjunction "then," "thereupon," and also with the meaning: "it is all; it is finished," is mentioned here with the negatives, because *ketjéng* expresses sometimes the negative, exclusive idea: "not any other but you, but I, but he etc." or: only you; you exclusively; except you; none except you.

*ketjéng* takes the personal endings to express: none but I; none but you; none but he etc. Its forms are: Sing.: 1. *ketjéngak*; 2. *ketjéngka*; 3. *ketjéng (sfya)*; Dual: *ketjéngta*; Plural: I. incl. *ketjéngtáko*; I. excl. *ketjéngkāmí*; II. *ketjéngkǎyē*; III. *ketjéngtja*.

The verb governed by *ketjéng* is connected with it by the preposition *is*; rarely by *ay*, and is frequently accompanied by a negative particle:

*íláek amín ay lalaláki, ketjéng si Mólèng is ma/íd sina* I see all men, except Moling, (he) is not present here

*léytjénmi nan amín ay ayáyam, ketjéng nan tlin is adími léytjén* we like all birds, except the "rice-bird" (we do not like)

*amín ay fobfafáyí wodátja'sna, ketjéng si Akúnay is ma/íd sina* all the women are present, except Akunay (is not here)

*ketjéngak is ínkaeb si tájay* none but I, I alone make spears, just I make spears

*ketjéng sfya is manúbla* none but he is smoking

*aykō ketjéng na is káyē?* is this all wood?

*ketjeng ay umínnumak is tjénnum* "ended is my drinking water," I do not drink any more water

*ketjéngka's ádl páad makátap is nan kóam* none but you cannot catch yours, i. e. only you cannot... [L. 61]

*aykō ketjéng na'sh monōkyē?* have you no more chickens than these; are these all your chickens? [L. 43]

## EQUIVALENTS FOR RELATIVE SENTENCES

328. Bontoc Igórot employs the ligature *ay* to connect what we call "Relative Sentences" with the main sentence or the "antecedent." There is no "Relative Pronoun" in Bontoc Igórot, and there are, in fact, no "Relative Sentences." The phrase following *ay* might be considered [for convenience sake and for the easier understanding of many examples given here; but not as a translation!]: either in apposition with the antecedent, or in connection with its antecedent by a relative and the copula inherent to *ay*: who or which is, was, are, were etc.

(But it would not facilitate understanding to consider *ay* a relative, that governs "finite verbal forms," as in English!)

An inverted construction is found occasionally (some examples will follow [338]): the interchange between the "antecedent" and the predicate of the "relative sentence". Thus the sentence: Show us the letter which you bring, can be arranged:

Show us the letter which-is your-bringing-object

Or:

Show us your bringing-object which-is a letter

(The words connected by hyphens are expressed by one word in Bontoc Igórot.)

Various cases of equivalents for our relative constructions will now be treated.

329. NOMINATIVE OF THE RELATIVE. Construction: Antecedent — *ay* — "Participle" (of personal verbs) or Nom. agentis (of possessive verbs). The Nom. ag. requires *is* before its object [250].

*léytjènmí nan kalásay ay káwls* we like the shield which is good, (*ay*: which is)

*nan laláki ay Igólot ya nan alíwidko* the man (who is) an Igórot is my friend

*kumalábka 's káyo ay ántjo* climb upon a tree which is high

*intó nan ongóngá ay masáyep?* where is the child that sleeps? (the child sleeping)

*inílak nan ógsa ay línmdýayæ* I saw the deer which was running

*kékkeke nan lalaláki ay éntsáno (éntsánotja)* I know the men who are working

*nan tákær ay ùmüy ad Malónosh* the people who go to Malólos [B. 4]  
*intò nan laláláki ay nasúyep ísna?* where are the men who were sleeping  
 here?

*nan jobfállo ay si yun/ak adfadsángéna sak/én* the boy, as my older  
 brother, will help me (ay: who is my.. or: as my..)

*tígtona nan fáka ay fákóna kóá* he keeps the cow which is not his own

*nan fafáyí ay umáli* the woman who comes

*nan ongóngá ay masúyep (ya) adi ináka* the child that sleeps is not  
 weeping

*kékkék nan laláki ay adumáli* I know the man who will come

*nan áser ay kinmán ya kóak* the dog that went out is mine

*nan ongóngá ay mafáa is fli* the boy who is sent to town

*nan fínáyær ay maóto kén tjakámí* the rice which is cooked by us

*nan laláki ay ùmáli ya si íkídko* the man who comes is my grandfather

*nan fafáyí ay ninafáy is nan wánis intedéé ísna* the woman who wove  
 the breech cloth lives here (pers. vb. *ináföyák* I weave)

*síya nannay nan mónok ay admapadáy awáwéni* this is the chicken which  
 will soon be killed

*nan laláki ay tumúktju ísna ya nalpó is nan flig* the man who is sitting  
 here came from the mountain

*nannay nan laláláki ay manublátja is ángsan* these are the men who  
 smoke so much

*nan blák ay nakátlo* the money which has been divided into three parts

*nan sóklóng ay ma/ísabfud ya kóak* the hat which is suspended is mine

*nan laláki ay mangáéb is nan táfay* the man who makes the spear..("the  
 man who is the maker of the spear" but not: who makes!)

*nan ápok ay minlágo is nan patatjím* my master who buys the iron (is  
 the buyer)

*nan jobfállo ay mangáyak kén sak/én* the young man who calls me (the  
 caller of)

*nan fafáyí ay mángtek kén Fímmak* the woman who knows Fumnak

*tjáí nan laláki ay nangyái is nan mónok* yonder is the man who brought  
 the chicken (who was the bringer of the chicken)

*nan laláki ay nangála 's nan blák ya mangáköu* the man who took the  
 money is a thief

*kékkék nan jobfállo ay nangáéb is nan fángkær* I know the boy who  
 made the spear

*intò nan fafáyí ay nangwáni si sa?* where is the woman who said so?

*flæm nan ongóngá ay nangálab is nan káyo?* do you see the boy who  
 climbed the tree?

*nan laláki ay nangitsáotsao is nan kalásayna kén sak/én intedéc id Tukúkan*  
the man who gave me his shield lives at Tucucan; the man, "the  
giver of his shield to me..."

330. GENITIVE OF THE RELATIVE. Construction: Antecedent — *ay* — prefix *nin-* to the person or thing owned — *is nan* — Nomen actionis (with possessive endings)

*nin-* see [62]; a literal translation is impossible.

*nannay nan ongóngá ay ninsóklong is nan indán nan mamáḡkid* this is  
the boy whose hat the girl has taken ("this is the boy who is the hat-  
owner-(the hat) for the girl's taking"). (*indá* and Genitive Indi-  
cator *-n* suffixed)

*nan fafáyi ay ninfobánga is nan linagóak* the woman whose pipe I have  
bought...*is nan linagóanyé*...you have bought

*nan laláki ay ninasáwva is nan mamasáyep* the man whose wife is sleep-  
ing

*nan laláki ay nináfong is nan napéan* the man whose house is burnt

*nan fafáyi ay ninának is nan indáka* the woman whose child weeps

*nay nan fálfeg ay napótlong nan padáncugna* here is the spear whose  
shaft is broken; as the spear cannot be an "owner," the construction  
is: the spear which is broken, its shaft.

331. DATIVE OF THE RELATIVE. Construction: Antecedent — *ay* — Nomen agentis with suffix *-an* and possessive endings. Translation impos-  
sible.

*nan laláki ay nangitsaotsádoana (nangitsaotsádoan) nan yán/ak is nan*  
*kípan ya gadsángyen* the man to whom my brother gave the knife  
is wealthy

*nan laláki ay mangitsaotsaońnyé is nan kípan*...the man to whom you give..  
*ay mangitsaotsádoan* to whom you give (singular)

*nan fafáyi ay mangiyallám is nan káyé* the woman to whom you bring  
the wood (*mangiyallám* or: *mangiyaiam*; inserted *l*, see [16])

*nan ánának ay mangitjuánmi is nan fénga* the children to whom we show  
the flowers

*nan áseé ay mangitsaotsádoan nan ongóngá is nan ístja* the dog to which  
the child gives the meat

*nan alíwídtáko ay nangípaoidantáko is nan áḡerb* our friends to whom  
we sent the box

*shoshongettja nan fobfadyi ay adfmi mangidjāan nan abōngöy* angry are  
 the women to whom we do not show the agate  
*nan ib/atāko ay nangitsaotsaoantāko is nan mākan* our companions to  
 whom we gave the rice  
 (probably: "our companions who are our-giving-place for rice")

(Such complicated constructions as those in [330 and 331] are, of course, extremely rare. Simpler hypotactic constructions: the women are angry, because we do not show...; or paratactic constructions: we do not show the women the agate; they are angry, are used almost exclusively.)

332. ACCUSATIVE OF THE RELATIVE. Construction: Antecedent — ay— Nomen actionis with possessive endings.

*nan laldki ay kékkek wodd'sna* the man whom I know is here (the man who is my-knowing-aim is here)  
*aykīm infila nan tjōkaæ ay innāfōn nan fadyi?* did you see the bag which the woman has woven? (*inafō* and *ligat. -n*, the "genitive indicator")  
*nan ongānga ay infilami* the children we saw (the children, our-seeing-aim)  
*nan kāyæ ay sibōenyæ* the tree which you cut down (the tree which is your-cutting-aim)  
*nan sōklong ay lagōan nan alñwidko* the hat which my friend buys (as my friend's buying-object)  
*nan bñlak ay isublñna* the money that he changes  
*nan ñstja ay iyāin nan ongōnga* the meat which the boy brings (as the boy's bringing-object; *iyāi* and *ligat. -n*)  
*nan kāyæ ay adlyæ sibōen et admaēngan* the tree which you do not cut down will grow (*et*: idiomatic particle preceding a main sent.)  
*nan nōang ay padōyēntja* the carabao which they are killing (as their killing-aim)  
*nay nan sñlad ay ināilami* here is the letter we have received  
*nan talāto nan Igōlot ay kināeb Abbot ya kñwñs* the pictures of the Igorot which Mr. Abbot made are good (which were Mr. Abbot's making-aim)  
*nan tññpay ay kinānmo* the bread you ate (as your-eating-object)  
*wōddāy ken sñka nan sñlad ay sinulādan nan anōtjik* you have the letter which my brother has written  
*intō nan fobānga 'y linagōak?* where is the pipe I have bought?  
*nan āfong ay laēm ya nan pabafēngan* the house you see is the "paba-fungan"

*nan dsew ay adfyw ayákan adf umáli* the dog which you do not call does not come  
*nan fafáyi ay kekkényew ya éntsáno is nan páyo* the woman whom you know is working in the rice patch  
*nan fafáyi inlágona nan sngsing ay intjasána* the woman sold the ring she had found  
*wódáy ken sak/én nan kápan ay inidjám* I have the knife you gave (me).

333. RELATIVE REFERRING TO PLACE OR TIME. Construction: Antecedent — *ay* — verb with locative suffix *-an* and possessive endings.

*nan fli ay nŷánakak ya adsáewwí* the country where I was born is far away (I bear: *fanakko*, Fr. *j'enfante*; *naiyánakak* I was born; [*nŷánakak*]; the locative form used here is contracted from *nīyanak-an-ak*, my-being-born-place; my birth-place; our birth place: *nīyánakanmi*; but: we were born: *nīyánákkami*.)

*nan fli ay ináyak ya tsaktsáki* to country where I went is large

Observation: The verb *áyak*, I go, is never used in declarative main sentences or in commands; but only in interrogative and subordinate clauses! I go to the country: *umíyak is fli*, but not: *áyak is ili*:

As Nomen actionis: *nan áyak, nan áyam* etc. "my, your going," we find this peculiar "verb" in emphatic declarative sentences, as: *ad iLágod nan áyam*: to the North (the Lagod-Tribe) be your going! betake yourself to the North!

*ipítjum nan áfong ay intedécan Anaewásal* show (me) the house where Anauwasal lives; (the house which is Anauwasal's living-place)

*nay nan káewad ay ninfaloguñtanmi adágka* here is the place where we fought yesterday (*káewad*: the place, spot, that was our battlefield)

*ídjum nan páyo ay nentsánoan nan lalaláki* show me the rice patch where the men worked

*nay nan fli ay intedécántja* here is the town where they live

*nan áfong ay mamayádsána is nan máнно* the house in which he pays the working-men (*fayádsak* I pay; Nom. ag. *mamáyad*; from this Nom. ag. the locat. Nom. is made: *nan mamayádsak*, my paying-place; *nan mamayádsantako* our paying-pl.)

*nan ágewb ay mangitafónana is nan sfugat* the box in which she hides the earrings (the box which is her-hiding-place for earrings)

*nan ángan ay masuyepána* the chamber where he sleeps (as his sleeping-place)

- nannay nan áfong ay nadöyána* here is the house in which he died  
*nan áfong ay nadöyan amána* the house in which his father died  
*nan págpag ay manibéantáko is nan káyo* the forest where we cut the trees (*sibóck*; Nom. ag. *manibé*; locat. Nom. *manibé-an*)  
*nan págpag ay mamadóyanyer is nan ógsa* the forest in which you kill the deer  
*nan áfong ay nangtjasantáko is nan bílak* the house where we found the money [even a form "*nangtjasantáko*", without *i*, exists]  
*nan twánga ay mangálantja is nan kátjōn* the river where they are catching the fish  
*nan twánga ay inkyatántja* the river where they swim  
*nan íli ay umáyan nan lalálaki* the town whither the men go  
*nan íli ay nangipaoítan Olóshan is nan bílákna* the town to which Olóshan sent his money  
*nan djálan ay umáyantáko id Fə́ntok* the road on which we go to Bontoc  
*nan páyo ay mangitonítjan (tj: t mouillé) nan fobfáfáyí is nan pádsog* the rice field where the women plant the rice  
*nan íli ay nalpoantáko ya ad Fə́ntok* the town whence we came is Bontoc  
*nan íli ay nálpān (for: nalpōan) nan Igólót* the country whence the Igórot have come  
*nan laláki ay nináfong is nan intedécantáko* the man in whose house we live (the man who is the owner-of-the house, the house for our living-place!)

"The place where..." is regularly expressed by one noun: *nay nan masnyepantáko*: here is our sleeping-place, instead of: the place where we sleep; *nan umilengántja*: their resting-place, or: the place where they rest; *nan éntsūnoányer* your working-place; *nan nēntsūnoányer* your former working-place; *nan manalibnántja* their dancing-place (syncopated from *manalifenantja*); *nan intaktakánmi* our running-place.—Possessive Verbs take the locative suffix *-an* only in their form as Nomen Agentis: *ítonitko* I plant; *nan mangitonítjan*: the planting-place; *fayátjak* I pay; *nan mamayátjan* the paying-place.—

Also with passive forms:

- nan áto ay napadóyan nan áser* the council house where the dog was killed  
*nan páyo ay maitóntsan nan pádsog (maitóntsan, with inserted s and elided i for maitonítan)* the field where rice is planted  
*nan káerwad ay nadānan nan síngsing* the place where the ring was found (*nadānan* for: *naitjānan*)  
*nay nan nailagóan nan páküy* here is the place where the rice was sold



Time: *nan ðkyu ay inmalfak is nan ðli ya tɛngaɐ* the day on which I came to town was a holiday (*inmalfak* = *inmali* + *an* + *ak*)  
*nan tazɐwɛn ay nintedɛcanmi ad Manɰla* the year in which we lived at Manila.

334. RELATIVE REFERRING TO INSTRUMENT. Construction: Antecedent—*ay*—verb in its instrumental form [262] as Nom. actionis with possessive endings.

*intɔ nan tɰfay ay inpadɔymo is nan fɛsɛl?* where is the spear with which you hit the enemy? (the spear which was your-hitting-instrument for...)

*nan mantɰyo ay itikɰkko is nan patatɰm* the hammer with which I strike the iron (my hitting-tool)

*nan mantɰyo ay tsɔna ikɔɛb is nan tɰfay ya nafɔkash* the hammer with which he used to [*tsɔna*: 310] make the spear is broken

*nan wɔsay ay ipotlɔngmi is nan kɔyɐ* the ax with which we cut off the wood

*nan tɔlfeg ay itɔngɛb nan lalɔki is nan pɔnguan* the key with which the man closes the door (which is the man's closing-instrument)

*nan fɔngkaɐ ay ipadɔyna is nan ayɔwan* the spear with which he kills the buffalo

*nan kɰpan ay ikɔkɔt* [*ikɛkɛt*] *nan fɔbfafɔyi is nan tɔki* the knife with which the women cut the "toki" i. e. "sweet potatoes"

*nan pɛnang ay inpotlɔngko is nan ɔlɔna* the ax with which I chopped off his head

*nan mantɰyo ay naikɔɛb nan tɰfay* the hammer with which the spear was made

335. RELATIVE GOVERNED BY VARIOUS PREPOSITIONS. The constructions become evident from these examples:

*nan lalɔki ay kadɰak ay ɛntsɰno* the man with whom I work; (the man as my companion who works: *kadɰak*: my partner, comrade, if there are but two persons; otherwise: *ɰb/a*, the companion)

*nan ɔpo ay ɛntsɰnoantɔko* the master for whom we work

*nan ɔpɰy ay naotɔan nan ɰstja* the fire with which the meat was cooked (the fire, the "passive"-cooking-place of the meat)

*nan pɔnguan ay tumaktɰkantɔko* the door at which we stand (our standing place)

- nan áfong ay mintsógok is nan nangtjásanmi is nan falldog* the house behind which we found the gold
- nan djáa'y káyæ ay tumuktjáanmi is nan énkakawáéntja* the (two) trees between which we are sitting (which is our sitting place: their space between)
- nan áfong ay éntsūnoantáko is nan sasakángēna* or: ...*ay sasakángēna nan éntsunoantako* the house before which we work
- nan ípát ay laláláki ay íb/ak ay éntsūno* the four men with whom I work (who are my comrades)
- nan laláláki ay íb/am ay mangáéb is nan áfong* the men with whom you build the house
- nan alíwidyæ ay ikapányæ [ikaébányæ] is nan fálfeg* your friend for whom you make the spears
- nan fób fálo ay iyábfam is nan wánis* the young man for whom you weave the breech cloth; (*iyábfak*: I weave for somebody)
- nan gadsángyen ay ninlagóanmi is nan pákúy* the rich man from whom we bought the rice (who is our-buying-place for rice)
- nan laláki ay nangálanýæ is nan láman* the man from whom you obtained the wild pig
- nan laláki ay tsáyæ mangálan is nan kápis* the man from whom you usually get the cotton
- nan amáma ay mapadóyan nan fáttug* the old man by whom the pig is killed (who is the "being-killed-place" of the pig).

Observation. Although such passive constructions in relative clauses exist, the active is used almost exclusively: the man who killed the pig. —

### 336. RELATIVE REFERRING TO PERSONAL PRONOUNS AND TO AN INDEFINITE ANTECEDENT.

- sak/én nan inmáli* it is I who came; I (am) the "one-having-come"
- síka nan nangisáad is nan sóklong* it was you who laid down the hat
- síya nan nafálerd* it was he who was bound, (imprisoned)
- tjakámí nan mángtek ken tjáttja* we are those who know them
- ketjéng iláén san tjáttja ay níffeg kén síya...* then those who were with him saw....

The indefinite antecedent "that," Fr. *ce qui*, *ce que*, is expressed by the Nom. actionis preceded by the article:

- tjeng/ngéntja nan kanánmi* they hear (that which) what we say; "our saying" [B. 58]

*ipāflam nan íntjasam* show (me) what you have found, "your finding"  
*iildénmi nan kinaǵna* we see what he made  
*adík léytjén nan íntsaotsáona* I do not like what he gave (me)  
*adími mafalín ay kápén nan kánán nan laláki ay kápén* we cannot make  
 what the man tells us to make.

*adík kékkén nan kánána* I do not understand what he says ("his saying")  
*ifáǵmo ken sak/én nan iyaína* tell me what he brings ("his bringing")  
*nan leytjéna ya káwís* that which he wants is good  
*tjéng/ngék ámlín nan kánána* I hear all he says ("all his saying")  
*ma/íd ísna nan léytjém* here is nothing you like (but: *ma/íd léytjém*  
 you like nothing)  
*kánám ámlín ken sak/én nan kékkém* tell me all you know

"The one who," "those who" is expressed by the "Participle" or Nom. agentis with the article:

*intó nan nangisáda is nan kaníyábná?* where is the one who laid down his shield

*nay nan nangitóli is nan bílak* here is the one who returned the money  
*sítóná nan nangíla ken tjakayé* this is the one who saw you  
*sítódí nan nangyáí is nan kátjing* this is the one who brought the brass  
 (the bringer of the brass)

*álay sínu ay ísha mo má/íd fikáshna, ádí makifalógnid* any one who is  
 not strong, does not go to battle, with his comrades; "whosoever, if  
 there exists no strength-his, does not...."

*álay síné ay ísha mo adádsa nan bílákna ya gadsángyen* whosoever has  
 more money is a "gadsángyen", a wealthy man

*mo sínu nan insakít adí éntsáno* everyone who is sick does not work (*mo*  
*síné...if any one is sick....*)

*mo sínu nan nangála is nan kipángko isákongna kén sak/én!* he who has  
 taken my knife, shall return it to, me! (*mo*: if; *sínu*: who, anyone)

337. If the predicate of the "relative clause" denotes customary, frequent, continued, simultaneous or repeated action, *tsa* [310] is placed before the verbal form; *tja* stands often for *tsa* and is connected, in conversation, with *ay*: *áy tja*. (In this grammar it is however separated.)

*nan mantílyo ay tsána ikáéb is nan túfay* the hammer with which he used  
 to make spears [334-]

*nan mantílyo ay tja ikáéb nan laláki is nan túfay* the hammer with which  
 the man usually makes spears

*nay nan laláki ay tja [tsa] mingyáí is nan tindápay* here is the man who brings (every day) the bread  
*nay nan fobfajálo ay tjátja [tsátsa] mangístja is nan ístja* here are the young men who often eat the meat  
*wodá nan naamashángan ay tsa mamálid is san ílid nan wánga* there was a widower who used to sharpen his ax at the banks of the river [L. 83]. Or: who was then sharpening; simultaneous action.

338. Interchange of the Nom. actionis with the Antecedent [328] takes place in these examples:

*intó nan nangálan ámam ay ístja?* where is the meat which your father has brought? (instead of *nan ístja' ay nangalan amam*); also: *into nan nangalan amam is nan ístja'*  
*ta énta aláén san ínlak ay nalángolángo ay lipáð* let us two go to get the very dry wood which I have seen [L. 3]  
*engkäyë'd ilágo nan kinaépyë ay fánga* you shall go to sell the jars which you have made [L. 24]  
*nan tsák anóban ay láman ya nan ógsa* the wild pigs and deer which I used to hunt [M. 8]  
*ya nan tsam ínpaiyáí ay shengédko* and the food which you used to send (had her bring to me) [M. 12]  
*ángsan nan ináána [ináána] ay kátjöu* many, plenty were the fish which he caught [P. 2]  
*ayáka nan inálak ay kátjöu* great many are the fish which I caught [P. 8]  
*umáytja nan ninlápis ay sináki* the brothers who had cleared the ground went [R. 8].

## INTERROGATIVE SENTENCES

339. *Sentence-Questions*, i. e. questions which may be answered by "yes" or "no," have either the form of declarative sentences, the question being expressed by the rising intonation;

or they begin with the interrogative particle '*aykəð*' (in its various forms) followed by the verb whose endings are transferred to *akyəð*.

The personal verb is in its "Participle" (or "Infinitive") form; the possessive verb in the form of the *Nomen actionis*. —

*Word-Questions* are introduced by interrogative pronouns or adverbs; such as: *sʃnu*, *ngäg*, *kad*, *into*, etc. who, what, when, where, etc.

To these pronouns or adverbs our copula (is, are, was, were etc.) is inherent; they require therefore constructions with *nan* and Verbal Nouns: *Nom. actionis*, respectively *Nom. agentis*. We must not construct: who comes? what do you think? where does he live? but: who is the "comer?" what is your thinking? where is his living-place?

340. *Sentence-Questions*. Without interrogative particle, but with the intonation rising and reaching its highest tone at the final vowel of the sentence:

*adumäl̄ika äkis?* will you come again?

*timmöli sʃya?* has he returned?

*karw̄s nan māk̄an?* is the rice good?

*karw̄ska?* are you well?

*abfolät̄em sa?* do you believe that?

*inän̄apyē nan änän̄äk?* did you seek the children?

*soklōngmo nann̄äy?* is this your hat?

Frequently the particle *ay*, with interrogative force, is placed at the end of a question, similarly to the repetition of our auxiliary verb: did you find the letter, did you? (Or *ngin*; see [306])

*inm̄äyka ay?* did you go, did you?

*masuyēptja ay?* do they sleep?

This particle *ay* is employed with all forms of questions treated in the following sections, with both sentence-questions and word-questions.

341. Sentence-Questions are frequently introduced by the untranslatable particle *aykδ* [*aikδ*; *aykl*; *aykē*; *ākī*]; *aykδ* consists probably of the interrogative *ay* and an element *kō* which is found also in other combinations treated later. [426; 427]

*Aykδ* merely indicates that the character of the sentence at whose head it stands is interrogative. It takes to itself the endings from the following verb. (If a negation precedes the verb, *aykδ* takes the ending from the negative, so that, in this case, both verb and negative appear without ending.)

*Aykē* or *aykδ* appears in these forms, after taking the endings from the verb:

|          | Personal:  | Possessive:  |
|----------|--|--|
| 1.       | <i>aykēak</i> [ <i>aykōak</i> ; <i>akīak</i> ; <i>ayklak</i> ] | <i>aykēk</i> [ <i>aykōk</i> ; <i>akīk</i> ; <i>ayklk</i> ] |
| 2.       | <i>aykēka</i>  | <i>ayklm</i>   |
| 3.       | <i>aykē</i>  | <i>aykēna</i>  |
| D.       | <i>aykēta</i>  | <i>ayklta</i>  |
| I. incl. | <i>aykētāko</i>  | <i>aykētāko</i>  |
| I. excl. | <i>aykēkāmī</i>  | <i>ayklmi</i>  |
| II.      | <i>aykēkāyē</i>  | <i>aykēyē</i>  |
| III.     | <i>aykētja</i>   | <i>aykētja</i>   |

*aykōka adumālī ākis?* will you come again?

*aykδ tinnōli sīya ay?* has he returned? Ger. kam er zurück, ja?

*aykδ kāwēs nan mākan ay?* is the rice good?

*aykēm abfolātēn sa?* do you believe that?

*aykēm adī abfolātēn sa?* do you not believe that?

*aykēyē inānap nan ānānak?* did you seek the children?

*aykēyē adī intjāsan nan ānānak?* did you not find the children?

*aykδ soklōngmo nannay?* is this your hat?

*aykēkāyē nanūbla?* did you smoke?

*aykēka iTukūkan?* are you a man from Tucucan? are you from Tucucan?

*aykēkāyē iFēntok?* are you Bontoc-men?

*aykδ nannay ay āfong ya kōam?* is this house yours?

*aykē wōday ken sīka nan tafāgo ay kōak ay?* have you any tobacco for me? ("is there with you tobacco which -will be- my property")

*ayklm kēkkēn sīya ay fafāyi ay?* do you know her?

*aykēyē kīntek nan alāwidmi ay?* did you know our friends?

*aykēm infila nan fēszel ay?* have you seen the enemy?

*aykδ inkāēb sīya is nan ālang ay?* is he building the granary?

*aykēna fīnkash nan fālfcg ay?* did he throw the spear?

*aykôka áfus nanábla?* have you smoked before?

*aykém igá iníla sa?* did you not see this?

*aykém igá áfus kinwáni sa ay?* had you not said this before?

*ayké natángfan nan pánguan?* has the door been closed?

*aykétja natekuáfan nan pánguan?* have the doors been opened?

*aykô ífton nan laláki nan áse ay?* does the man hold the dog? (*ífto* and *lig. -n*) (is the man's holding-aim the dog?)

*aykô wôday [aykíway] is nan ongóna nan kípángko ay?* has the boy my knife?

*aykô inayákan nan laláki nan anákna?* did the man call his child?

*ayké kénan nan áse nan ístja?* did the dog eat the meat?

*aykô kápén nan laláki nan táfay?* does the man make the spear?

*aykétja kápén nan táfay?* do they make the spear?

*ayké kápén nan lalaláki nan táfay?* do the men make the spears?

*aykô wôdá'sna'sh'áma?* is the father here? (*'sna=ísna; sh'=si*, person. art.)

*aykéka fakén is nangágnén si sa?* was it not you (but an other?) who did it?

*aykô síka nan namákash is nan fángá ay?* was it you that broke the pot?  
*fakénak!* not I!

*aykô fakón sa?* is it not so? is this not right?

*aykôkáyě nasáyep?* did you sleep? *igákámí!* we did not!

*aykéka umáli aswákas?* will you come to-morrow? *adíak!* I shall not!

*aykô nakaôto síya?* has he finished cooking? *tsáan pay!* not yet!

*aykôka ínsákít?* are you sick? *no* [pronounce like our: *naw!*], *ádi!* no!

*aykôotáko ngan/ngáni ad Féntok?* are we near Bontoc? *ádi, adsáéwí kay man, tsáan!* no, quite far away, not yet

*akíway* [for: *aykô wôday*, is there?] *mákányě?* have you any rice? (is there your rice?)

*aykô sak/én?* *aykô síya?* is it I? is it he?

*aykô wôdá'sna?* is he here? *ma/íd!* no! *ma/íd kay sína* he is indeed not here

*aykô ánákmó sítódi?* is this your child? *fakónko ának!* not mine!

*aykékáyě inmáli?* did you come? *fakón tjákámí!* or: *fakónkami!* not we (but others)!

*aykô nadóy nan yán/am?* has your older brother died? *tsáan!* or: *igá!* no! (he has not)

*aykôkáyě igá nafálěd?* have you not been fettered? *igákámí!* no!

*aykôttja káwís nannáy ay túfay?* are these spears good?

342. In interrogative sentences frequently the particle *ngĩn*, perhaps, probably, is employed, with or without *aykē*; particularly with the future: *adumǎlika ngĩn?* will you probably come? *padǎyěntja ngĩn nan fǎtug?* will they perhaps kill the pig? *inmǎli ngĩn si fna?* did mother perhaps come? Ger. ist die Mutter wohl gekommen? *Ngĩn* is always postpositive and employed only in interrogative sentences.

343. The affirmative answer "yes" is: *ǎy!* or: *ǎčn!* [*ɔčn*]. Usually the verb of the interrogative sentence is repeated as answer, without and sometimes with "ǎy!":

*aykĩm inĩla sǎya?* did you see him? (*ǎy!*) *inĩlak!* yes, I saw (him)!

*aykǎyǎ kĩntek sa?* did you understand this? (*ǎy*) *kintǎkmi!* yes, we understood!

(As these examples show, the object is not repeated in the answer.)

The adverb of reply: *ǎčn* (probably an Ilocano loan-word) is used repeatedly by a person listening to another's words, to indicate the listener's attention; as Ger. so? ja? ja! etc.

The negative adverbs of reply have been treated before [319-324]. Some have been recapitulated in the examples given above. —

### SINU

344. Word-Questions with *sĩnu* [*sĩnu*]? who? *Sĩnu* takes the personal endings in questions like: who am I? who are you? etc. We may consider our copula to be inherent to *sĩnu*. If the subject of the question is a noun, *sĩnu* remains unchanged; the noun follows.

*sĩnuak?* who am I? *sinǎka?* who art thou? *sĩnu sǎya?* who is he? *sinǎkǎm?* who are we? *sinǎkǎyǎ?* who are you? *sinǎtji?* who is that? (*tji*: there)

*sĩnu si Angay?* who is Angay? *sĩnu si Abakid?* who is Abakid?

*sĩnu nan mamǎgkid ay nay?* who is this girl?

*sĩnu nan mamamǎgkid ay nay?* who are the girls here?

*sĩnu nan ǎpom?* who is your master?

*sĩnu nan plesidǎnte?* who is the village-chief? (president)

*sĩnu nan ǎmǎyǎ?* who is your father?

345. *Sĩnu*, who?, as subject of a question, requires participial constructions. It is followed by the "Participle" of personal verbs (and of



passive verbs, as they belong to the category of personal verbs) and by the Nomen agentis of possessive verbs. The article precedes always the "Participle" or Nom. agentis.

*sġnu nan umăli ĩsna?* who comes there? (who is the one coming)

*sġnu nan ĩumăli?* who has come? who came?

*sġnu nan adumăli?* who will come? *sġnu nan ɤōdă'sna?* who is here?

*sġnu nan nĕntsăno ĩstjġ?* who was working yonder?

*sġnu nan ĩmăy ad Manġla?* who is going to Manila?

*sġnu nan mġŋġg ken sġkă?* who comes with you?

*sġnu nan nġŋġg kĕn tōdġ?* who came with him?

*sġnu nan napadăy is nan fĕsŕel?* who has been slain by the enemy?

*sġnu nan mafălĕd kĕn tjaŋtja?* who is being bound by them?

*sġnu nan tġnmōli?* who has returned?

*sġnu nan mamasăyep is nan ăfong?* who is sleeping in the house?

*sġnu nan lumăyar?* who is running away?

*sġnu nan mangŕăni is nannăy?* who says so (that)? (who is the sayer of that?)

*sġnu nan nangŕăni is nannăy?* who said so?

*sġnu nan mangănab kĕn sak/ĕn?* who seeks me?

*sġnu nan mang/ngō [mang/ngōy; mang/nōy] is nan ayăyam?* who hears the bird?

*sġnu nan mamăngon kĕn tōdġ?* who wakes him up?

*sġnu nan nangăĕb is nan ăfong?* who made the house?

*sġnu nan măngtek kĕn tōdġ?* who knows him?

*sġnu nan nangōlad is nan kamŧlam?* who has taken (forcibly) your sword ("bolo")?

*sġnu nan nangăla is nan tolfĕgko?* who has taken my key?

*sġnu nan tsa mangyăi is nan ĩstja?* who brings the meat usually?

*sġnu nan nangŧla's nan lălăki?* who has seen the man?

*sġnu nan nangŧjan is nan sġngŧngna?* who has found his ring?

*sġnu nan nangġdġġa is nan patatġġm ken sġka?* who has given you the iron?

*sġnu nan nangŕăni si sa ken tjakăyĕ?* who has told you this?

*sġnu nan mangăyak ken sak/ĕn?* who is calling me?

*sġnu nan nangŧbeġ is nan kăyo?* who cut down the tree?

*sġnu nan mangyăi is nan sabătoŧhko?* who is bringing my shoes?

*sġnu nan nangġpăy is nan fădsok is nan ăfong?* who put my coat into the house?

*sġnu nan măngan is nan măkan?* who eats the rice?

346. *Sfnu* as direct object, whom? stands at the beginning of the question; it is followed by the Nomen actionis with possessive endings if the subject is a personal pronoun in English; the article precedes the Nom. actionis. If the subject is a noun, the Nomen actionis has no endings; if it ends in a vowel, the "Genitive Indicator" or Ligature *-n* is suffixed.

*sfnu nan kékkém?* whom do you know?

*sfnu nan finukáwcam?* whom did you call?

*sfnu nan fláém?* whom do you see? (who is the seeing-aim-yours)

*sfnu nan tjetjéng/ngém ay tsa mangayáweng?* whom do you hear singing?

*sfnu nan témmém?* whom do you press?

*sfnu nan ayákantja?* whom do they call?

*sfnu nan ayákan* (or: *ayákantja*) *nan lalaláki?* whom do the men call?

*sfnu nan léytjényé?* whom do you like?

*sfnu nan títgon nan mamágkid?* whom does the girl hold? (*títgon*: with Gen. Ind. *-n*)

*sfnu nan adpadǵényé?* whom will you kill?

*sfnu nan intǵfona?* whom did he hide?

*sfnu nan inǵlatǵko?* whom did we see?

If "whom" shall be more emphasized, the Nom. agentis with locative suffix *-an* and possessive endings is employed; such cases seem to be very rare, as:

*sfnu nan mangayakányé?* (usually: *sfnu nan ayákanyé*) whom do you call?

*sfnu nan mamalǵdsányé?* (*s* inserted) who is it that you bind?

*sfnu nan mangibfólányé?* (usually: *ibǵýé*) who is it that you make wet?

Personal verbs are not used in this construction; only one (doubtful) example has been obtained: *sfnu nan témkölányé?* whom did you stop?; also in this case the suffix *-an* is attached to the verb: *témköyák* (intervocalic *l* inserted). (The possessive verb from the same root is: *pa-tkǵlek*, with causative prefix *pa* [also: *patkǵlek*]).

347. *Sfnu* followed by a noun with prefix *nin-* [62], forms a phrase by which our possessive genitive "whose" is circumscribed:

*sfnu nan ninǵfong?* who is the house-owner? whose house is it?

*sfnu nan ninǵseǵshtji?* whose dog is that? (*'shtji* = *fstji*)

*sfnu nan ninongǵnga ay nay?* whose child is this?

*sfnu nan ninǵfong is nan inǵyam?* into whose house did you go (have you been)?

*sñu nan ninsōklong is nan inālanyǽ?* whose hat did you take? (who is the hat-owner, for your taking—the hat)

*sñu nan ninongōnga ay namadōy is nan monōkko?* whose boy killed my chicken?

*sñu nan nināfong ay kāpēn nan lālāki?* whose house does the man build? (nināfong, or: nan ninkōa nan āfong; ninkōa is said only of material property)

*sñu nan ninfālfeg ay kinaēpna?* whose spear has he made? (The particle *ay* refers in this and similar constructions to the preceding noun separated from its prefix *nin*—: *ninfalfeg ay*..., *ay* refers to *falfeg*, not to *ninfalfeg*.)

348. The dative “to whom?” is expressed by *sñu* and the Nom. agentis with the prefix *i-*, the suffix *-an* and with possessive endings [261]; the direct object of the Nomen agentis is governed by the preposition *is*. (The Nomen agentis has no suffix, if the subject is a noun.)

*sñu nan nangipaflam is nan sēgfi?* to whom did you show the rain hat?

*sñu nan mangipaflaānyǽ is nan sūlad?* to whom do you show the letter?

*sñu nan nangitsaotsaoāntja is nan kalāpit?* to whom did they give the dinner-basket?

*sñu nan mangitsaotsāoan nan lālāki is nan bīlak?* to whom does the man give the money? (who is the man's giving-place for the money?)

*sñu nan mangiyalfam is nan kāyo?* to whom do you bring the wood? (*l* inserted)

*sñu nan nangiyalfantja'sh nan pākūy?* to whom did they bring the rice?

*sñu nan admangitsaotsāoan nan lālālāki is nan āsñ?* to whom will the men give the salt?

349. Examples illustrating the constructions of the interrogative pronoun governed by various prepositions (similar to such constructions with the relative pronouns) cf. [335]:

*sñu nan iyābfam is nan wānis?* for whom do you weave the breech cloth? (*iyābfak*: I weave for someone)

*sñu nan ikapānyǽ is nan kūtlāy?* for whom are you making the night-cap? (*ikapānyǽ*, or: *ikaēbānyǽ*)

*sñu nan ēntsñnoam* (plur. *nan ēntsundānyǽ*)? for whom do you work?

*sñu nan nang/angnēn/ānyǽ si sa?* for whom did you do it?

*sfnu nan nifuegkányē is ili?* with whom did you go to town? (who were your companions, those going with, to town)

*sfnu nan kaduāna ay nangfstja is nan fstja?* with whom did he eat the meat? (who was his companion? said of but two persons; *nan kaduak, kaduam, kaduāna*; so: *katlēmi* our companion of three persons; *kapātmi* of four persons)

*sfnu nan fb/am ay inmāli adūgka?* with whom did you come yesterday? (who was your companion, *fb/a*, who came yesterday?)

*sfnu nan ib/atāko ay mangāēb is nan katyūfong?* with whom do we build the hut?

*sfnu nan fb/āna ay masfye?* with whom does he sleep?

*sfnu nan fb/an nan lalāki ay ēntsfnu?* with whom does the man work?

*sfnu nan fb/āyē ay mandālan?* with whom do you walk?

*sfnu nan minlagōam is nan pākūy?* from whom do you buy the rice?

*sfnu nan ninlagōantja is nan āsfn?* from whom did they buy the salt?

*sfnu nan mangalānyē is nan kāttjng?* from whom do you get the brass?

*sfnu nan tsāyē mangālaan is nan fāyash?* from whom do you usually get your sugar cane-brandy?

*sfnu nan napadōyan is nan fātug?* by whom was the pig killed?

*sfnu nan nilagōan is nan nōang?* by whom was the buffalo sold?

(The active construction is preferable to the passive.)

### NGAG

350. The rules established for *sfnu* hold also for *ngāg*? what? We may assume also that our copula is inherent to *ngāg*.

Examples of constructions in which *ngāg* is subject or direct object, or where it is governed by our prepositions:

*ngāg sa?* what is this? *ngāg tji?* what is yonder? what is that? (also angrily, as: Ger. was soll das heissen?)

*ngāg nan ngātjāna?* what is his name?

*ngāg nan kotōkko ay insūlad?* of what advantage is it for me to write? what is the use of my writing?

*ngāg nan umāli istj?* what comes there?

*ngāg nan inmāli istj?* what came there?

*ngāg nan ūmad; nan fūmad?* what happens; happened?

*ngāg nan ūmad ken sfka?* what happens to you? how are you? how do you do?

*ngāg nan ūmad is nan tjāpānmo?* how is your foot?

*ngǎg nan ĩmad is nan ðlom?* what "has happened" to your head? what is the matter with your head?

*ngǎg nan tumǎyaǎ istj?* what flies there?

*ngǎg nan nangǎǎb is nan domǎngck?* what made the noise?

*ngǎgka man ken Bǎgti?* what are you to Bugti?, i. e. how are you related to him?

*ngǎg nan ĩlaǎm?* what do you see?

*ngǎg nan nǎmǎmǎm?* what do you think?

*ngǎg nan ĩsublin Antǎro?* what does Antero change?

*ngǎg nan ĩgton nan lalǎlǎki?* what do the men hold?

*ngǎg nan ĩbfakǎtja ǎmǎn?* what do all ask?

*ngǎg nan ĩdjun Olǎshan is nan ǎfongna?* what is Oloshan showing in his house?

*ngǎg nan leytjǎna [leytjǎna]? what does he want?*

*ngǎg nan kǎndǎm sǎ sa?* what do you say to this? what do you call this?

*ngǎg nan lineyǎdyǎ?* what did you want?

*ngǎg nan ǎngnǎn nan jǎfǎyi?* what is the woman doing?

*ngǎg nan angnǎna?* what is she doing?

*ngǎg nan otǎǎnyǎ ay lalǎlǎki?* what are you cooking, you men?

*ngǎg nan ĩnfǎkǎm kǎn tǎdǎ?* what did you ask of him?

*ngǎg nan kinwǎnin ǎmam?* what did your father say?

*ngǎg nan ǎfusna ĩnfǎka?* what had he asked?

*ngǎg nan ĩkanyǎ?* what are you doing?

*ngǎg nan mangǎtǎanyǎ is nan ĩnfǎnyǎ?* in what do you cook the rice? (what is your-cooking-place for the rice?)

*ngǎg nan ĩfǎkǎkmo is nan kǎyo?* with what do you cut the wood? (what is your cutting-tool for the wood?)

*ngǎg nan itangǎbko'd is nan ǎgrǎb?* with what am I to cover the box?

*ngǎg nan ĩnkǎlǎm kǎn sǎya?* of what did you speak to him? (*ikǎlik*: I speak of...)

*ngǎg nan ĩnfǎg nan ongǎnga ken sika?* with what did the boy strike you?

*ngǎg nan ĩpǎd/ong nan lalǎlǎki is nan gǎngsa?* with what do the men strike the gong?

Observe the idiom: *aykǎ ngǎg ta...* "why should I..." (indignantly)

*aykǎ ngǎg ta ǎmǎnyak?* why should I go?

*aykǎ ngǎg ta ĩtsaotsǎdomi nan bǎlakmi ken sǎya?* why should we give our money to him?

*aykǎ ngǎg ta alǎǎm nan ĩsa ay kǎtjǎu?* why should you get a single fish?

[P. 3]

*aykô ngăg ta alăêm nan kôweng nan tjalid?* why should you get the "ear"  
of a fish: *tjalid*? [P. 5]

*aykô ngăg ta ofătjck sîka?* why should I untie you? [P. 10]

*aykô ngag ta alăêm nan gâgsa?* why should you obtain the gong? [P. 12]

*aykô ngăg ta îlăgôyě nan kafăyo?* why should you sell the horse?

*Năn* = what? is never an element of a sentence; it is an interjection expressing curiosity, surprise, indignation; uttered with rising intonation.

351. *Sînu ay...*and *ngăg ay...*which...?, used attributively with substantives, require the same constructions as *sînu* and *ngăg*. *Sînu ay...*is used with persons; *ngăg ay...*with animals and things, but also sometimes with persons.—*Ngăg ay...*has also the meaning: what kind of?..

*sînu ay ongônga nan nădđy?* which boy has died?

*ngăg ay kanfyab nan kôam?* which shield is yours?

*sînu ay lalăki nan finmăla?* which man went out? (or: *ngăg ay lalăki...*)

*sînu ay fafăyi nan nangiyăli's nan fushăngan?* which woman has brought the large jar? (or: *ngăg ay fafăyi...*)

*sînu ay ongônga nan îmüy is iskuîla?* which boy goes to school?

*sînu ay inîna nan nangwăni si nannay?* which old woman has said this?

*sînu ay mamăgkid nan nămăkash is nan ăgan?* which girl has broken the pot?

*sînu ay lalăki nan ayăkanyě?* which man do you call?

*ngăg ay băyok nan ishugftmo?* which kettle do you put on the fire?

*ngăg ay năang nan ilăgoyě?* which buffalo do you sell?

*ngăg ay kăyě nan sinibôyě?* which tree did you cut down?

*ngăg ay îli nan intedăcantja nan Igôlot?* in which country do the Igorot live?

*ngăg ay pînanang nan lěytjêm?* which ax do you like?

*ngăg ay lalăki nan inayăkan Fămmak?* which man did Fămmak call?

*ngăg ay fobănga nan lěytjên nan fobfăllo?* which pipe does the young man like?

*ngăg ay ayăyam nannăy?* what kind of a bird is this?

More frequently the Igorot employ the construction with a "relative cause," instead of the "*sînu ay...* construction; it is more idiomatic to say: who is the man who came? instead of: which man came?

A few examples will suffice, as these constructions with relative and interrogative pronouns have been treated before and illustrated by many examples.

- sñu nan ongóna ay ñmüy is iskuñla?* which boy (who is the boy who...) goes to school?
- ngǎg nan tǔfay ay kinaǵpmo?* which spear did you make? (which is the spear that you made?)
- sñu nan fafǎyi ay inmǎli?* which woman came? (who is the woman who came?)
- ngǎg nan fǎnga ay nafǎkash?* which pot is broken? (which is the pot that is broken?)
- ngǎg nan kǎyang ay pilǐm?* which spear do you choose? (which is the spear that you choose?)
- sñu nan alǵevǐmo ay mangǎktam is nan sǎong si ǎsǝ ay?* to which of your friends do you give (some of) the dogs teeth?
- sñu nan lalǎki ay ǝntsũnoǎnyǝ?* for which man do you work?
- ngǎg nan ñli ay nalpǎnyǝ [nalpǎnyǝ]? from which town did you start?*  
(which was the town as your starting-place?)

## NG-AGEN

352. "Why" is expressed by *ngǎgǝn* (probably a compound of *ngǎg* and the "auxiliary" *ǝk* [307]), which takes to itself the endings of the verb and appears in these forms:

## Personal:

1. *ngǎgǝnak* [*ngagǝnak*]
2. *ngǎgǝngka* [*ngagǝngka*]
3. *ngǎgǝn* [*ngagǝng; ngagǝn*]
- I. incl. *ngǎgǝntǎko*
- I. excl. *ngǎgǝngkǎmǐ*
- II. *ngǎgǝngkǎyǝ*
- III. *ngǎgǝntja*

## Possessive:

- ngǎgǝk* [*ngǎgǝk*]  
*ngǎgǝm*  
*ngǎgǝna* [*ngagǝna*]  
*ngǎgǝntǎko*  
*ngǎgǝnmǐ*  
*ngǎgǝnyǝ*  
*ngǎgǝntja*

The "endings" *ǝk*, *ǝn*, etc., without *ngag-*, are used sometimes for "why;" they are followed in many cases by the emphasizing particle *man*. The particle *ay?* stands usually at the end of interrogative sentences of this kind.

- ngagǝngka man maǵǝmǎǵǝni ay funǎngon?* why do you get up ("awake") so late? (*ngagǝngka?* why, pray? Ger. ja warum denn? Fr. pourquoi donc?)
- ngǎgǝm yǎi sa'y [sa ay]?* why do you bring that?
- ngǎgǝngkǎyǝ man tinmǎli ay?* why, pray, did you come back?
- ngǎg man ǝntja nǝngkalǐ ay?* why did they speak? (*man* separates *ngagǝntja*)

*éntja man adí umáli'sna?* why do they not come here?  
*ngágéntja man adí éntsúno ay?* why — say! — do they not work?  
*ngágén ayákan nan laláki sika ay?* why does the man call you?  
*ngágengkáyē inmáli'd Samōki ay?* why did you come to Samōki?  
*ngágényē igá insúno nan káyē'y nay ay?* why did you not burn this wood?  
*ngágéntja 'nasikōgong nan lalaláki ay?* why do the men strike each other?  
 ('nasikōgong: [301])

*ngāg man ém tināngfan nan ágrəb ay?* why did you cover the box?  
*ngāgōn man inmáli'sna?* why has he come here?  
*ngāg en mabōy [mabō] nan fādsok ay?* why is my coat wet?  
*ngāgōna jinákash nan āgēpko ay?* why did he break my box?  
*ōn adí ay?* why not? [ēn]; *ōna adí ay?* why (does he) not?  
*ngágényē inōto nan mākan ay?* why did you cook the rice, why?  
*ngágéngka man ináka ay?* why are you crying?  
*ngāgēm padōyēn nan áse ay?* why do you kill the dog?  
*ngágéntja napēan nan áfong ay?* why were the houses burnt?  
*ngágéngka man wōdā'shna ay?* say! why are you here? ('shna: ísna)  
*ngāgentáko man māēniāēni ay umfleng ay?* why, pray, do we rest so long?  
*ngāgōn man pílēn nan fobfafāyi nan síleng ay?* why do the women select the beads?  
*ngāgōn alāēn Isding nan wāc ay?* why does Isding take the rattan?  
*ngágéngka fākōn is nangāēb is nan kōlong ay?* why did you not make the chicken coop?  
*ngágén mapadōy nan nōang ay?* why is the buffalo killed?  
*ngágéntja maāngo nan āmān ay fobfafāyi ay?* why are all women laughing?  
*ényē man totōyēn síya ay?* why do you speak to him? why do you address him?  
*ngágengkáyē tsa ináka ay?* why do you keep crying?  
*ōn ma/íd ay?* why is there nothing?  
*en ma/íd kalāsayna ay?* why has he no shield?  
*ngágéntáko adí ūmūy ay?* why do we not go?  
*ngāgēm adí kānān ay?* why do you not tell (it)?  
*ngágéngka adí kumāēb is tūjay ay?* why do you not make any spears?  
*ngāg man éngkayē adí manūbla ay?* why do you not smoke?  
*ngágéntja adí totōyēn sítōđ ay?* why do they not speak to that one?  
*ngāgīm igá yāi nan baldāgmo ay?* why did you never bring your gun?  
*ngāg man éngka adí éntsúno ay?* why are you not working?



*ngăgên igă inayăkan nan ongônga sak/ên ay?* why did the boy not call me?

*ngăgêm adî idju nan đfongmo kên tônă ay?* why do you not show him your house?

*ngăgôn adî ifgton Tăynan nan đsə ay?* why does Taynan not hold the dog?

*ngăgôn igă nafăləd nan mangăkđu ay?* why has the thief not been bound?  
*êm igă payăn na nan sokôngmo?* why did you not fill there your bowl?

[R. 24]

*êngkăyě man lumăyaə ay?* why do you flee? [B. 50]

## INTO

353. *Intô* [ento] where, whither and whence, requires the locative suffix *-an-* affixed to the Nomen actionis. It takes endings only if the subject of the question is a personal pronoun with the copula, as: where are you? (The copula may be thought to be inherent to *intô*; thus we can probably more readily understand the various examples: *Intô* = where is, are, was, were, etc.) *intôak?* where am I? *intôka?* where are you? *intô sfya?* where is he? *intôkamî?* where are we? *intôkăyě?* where are you? *intôtja?* where are they?

*intô si Lang/ăgan?* where is Langăgan? *intô sh'ăma?* where is father?  
 [sh' = si]

*intô nan kaəwôdna [kaəwădna]?* where is his place? where is he?

*intô man đkis nan kipăngko?* where is my knife again? (angrily; Ger. wo ist denn schon wieder mein Messer?)

*intô pay nan alăwidko?* where is my friend? (pay: emphasizing particle)

*intô nan ũmüyănyě?* where do you go? Or: *intô nan ayănyě?* [ayan-see: 333]

*intô nan inteděcântja?* where do they remain? (live)

*intô nan inteděcan nan lalăđki?* where do the men stay?

*intô nan ũmüyam?* *intô nan đyam?* where do you go?

*intô nan nasŭyăpănyě?* where did you sleep? (where was your sleeping-place?)

*intô nan inlipăyan nan đnănak?* where do the children play?

*intô nan nantjasănyə is nannay ay kfyəd?* where did you find this gourd?

*intô nan admangandăna?* where will he eat?

*intô nan nangipăyam is nan soklôngko ay?* where did you put my hat?

*intô nan nangitafôn nan mamăgkid is nan kădpas?* where did the girl hide the blanket?

*intô nan nangitjânana si sa?* where did he find this?

*intô nan nangitsaotsâoam is nan bflak kên tôdî?* where did you give him the money?

*intô nan namadôyan nan fâlfeg is nan lalâki?* where did the spear hit the man?

*intô nan nakôgongânyê?* where have you been hurt, struck?

*intô nan nakedfânam?* where have you been bitten?

*intô pay nan nangipaîlânyê is nan sêlad kên tôdî?* where did you show him the letter?

*intô nan nangwanfan nan lalalâki is nannay?* where did the men say that?

*intô nan namadôyantja is nan lâman?* where did they kill the wild pig?

*intô nan mangisublântja is nan bilâktja nan gadsângyên?* where do the rich men change their money?

*intô nan mangapâna [mangaêbâna] is nan âfongna?* where does he build his house?

*intô nan tsânyê mangigtôan is nan âsê?* where do you usually keep the dog?

*intô nan nangwanîânyê is nannay ay kâlî?* where did you say this word?

*intô nan mangôlânyê is nan ayâyam?* where do you hear the bird?

*intô nan inâyan nan âmam?* where did your father go?

*intô nan nangika/âfânyê is nan âwâkna?* where did you bury his body?

*intô nan iptjâsmo naîpîdan?* where had you been squeezed?

*intô nan mangotôanyê is nan fîndânyê?* where do they cook the rice?

*intô nan nangâban nan yîn/am is nan âlangna?* where did your brother build his granary? [*nangaban; nangapan; nangaêpan; nangaêban*]

*intô nan napadôyan nan ayâwan?* where has the buffalo been killed?

*intô nan admapadôyan nan âsê?* where will the dog be killed?

*intô nan nangaptânyê ken tjâftja?* where did you meet them?

*intô nan kâêwad nan nêntsûmoânyê?* where is your working place?

Motion from a place is expressed by the idiomatic verb: *malpo*, to come from, or: to start at a place; *malpo-* takes the personal endings, unless the locative suffix *-an* with the possessive endings are required by the construction; its forms are in the preterite (which is used almost exclusively and has the same endings as the present: *malpôak*, or the future: *admalpôak*) thus:

Personal:

Possessive attached to suffix *-an-*:

1. *nalpôak* I came from, (I was at a place)

*nalpôak [nâlpak]*

2. *nalpôka*

*nalpôam [nâlpam]*

3. *nalpô*

*nalpôana [nalpâna]*

|          |                  |  |
|----------|------------------|--|
| D.       | <i>nalpōta</i>   | <i>nalpōanta</i> [ <i>nalpānta</i> ]     |
| I. incl. | <i>nalpotáko</i> | <i>nalpōantáko</i> [ <i>nalpantáko</i> ] |
| I. excl. | <i>nalpókamí</i> | <i>nalpōanmí</i> [ <i>nalpanmí</i> ]     |
| II.      | <i>nalpókäyē</i> | <i>nalpōanyē</i> [ <i>nalpanyē</i> ]     |
| III.     | <i>nalpōtja</i>  | <i>nalpōantja</i> [ <i>nalpāntja</i> ]   |

*intō nan nalpōam, nan nalpōanyē?* where did you come from? where have you been? "where did you start coming?" where are you from?

*intō nan nalpōan nan laláki?* whence did the man come?

*intō nan nalpōan nan jobfafálo?* whence did the young men come?

*intō nan malpōam?* where are you starting from?

*intō nan admalpāntja?* whence will they start?

(*nalpōak id Fēntok* I come, I came from Bontoc.)

### KAD

354. *Kād* means: when? and: how much, how many? Temporal *kād* requires the Nomen actionis with the locative (adverbial) suffix *-an* and possessive endings. The Nomen actionis is preceded by the article *nan*. Quantitative *kād* is followed by the Nom. actionis with possessive endings without *-an*.

#### Temporal *kād*:

*kad nan manganāna?* when does he eat?

*kad nan entsūnōāna?* when does he work? (also: how long does he work?)

*kad nan entsūnōan nan lalalāki?* when do the men work?

*kad nan adumalāna?* when will he come? (also: *ādkad nan umalāna*)

*kad nan umāyantāko?* when shall we go?

*kad nan inmalāna?* when did he come?

*kad nan intedēcānyē id Manīla?* when will you stay at Manila? or: how long will you stay...; "how long" is expressed more distinctly by saying: how many hours, days, months etc.: *kad ay fāan nan intedēcānyē?* how many months will you stay? cf. [357]

*kad nan nangīlam ken sīya?* when did you see him?

*kad nan mangōtōanyē is nan fīnāyē?* when will you cook the rice?

*kad nan nalpōanyē id Tūkūkan?* when did you come from Tucucan?

*kad nan nalikōdāntja?* when did they start?

*kad nan nangapānyē is nan āfong?* when did you build the house?

*kad nan napadōyāna?* when was he killed?

*kad nan nangwānfan nan alāwīdmo si sa?* when did your friend say that?

*kad nan nangīlan nan fajāyi ken sīka?* when did the woman see you?

*kad nan mafadsāngantāko?* when shall we be assisted?

- kad nan nafákashan nan fán̄ga?* when has the pot been broken?  
*kad nan nakápan nan sóklong?* when has the cap been made? [*nakádeban*]  
*kad nan mangilabóantja ay éngkál̄?* when will they begin to speak?  
*kad nan tinmuktjuantáko ísna?* when did we sit here?  
*kad nan kramádn̄am ad Fě́ntok?* when do you leave Bontoc?  
*kad nan namakáshana is nan fán̄ga?* when did he break the pot? (I break:  
*fakáshck*; Nomen agentis, in present: *mamá́kash*, pret. *namá́kash*;  
 with adverbial suffix *-an*: *namá́kashan*, and possessive *-na*, his:  
*namakáshana*)  
*kad nan finmangóñāna?* when did he awake?  
*kad nan nēngkāl̄iñāna?* when did he speak?  
*kad nan fūmaláũntja nan áñānak?* when do the children go out?

### 355. Quantitative *kād*:

- kadtáko? kadvām̄? kadvāyě?* *kadtjá?* how many are we; you; they?  
*kadvāyě ay inmūy?* "how many were you going?"  
*kádtjā'y manáǵjad is nan bātó?* how many are they who carry the stone?  
*kad nan tjaǵñ nan kafáyo.* how many feet has a horse? (how many are  
 the feet of a horse?)  
*kad nan bilákmó?* how much is your money? how much money have you?  
 (or: *kad nan kóam ay bílak?* or: *kad nan bílak ay wóđá kēn s̄ka?*)

*Kād* used with nouns: "how many trees"—is constructed like attributive *s̄ñu* or *ngāg*; we may say: how many trees did you cut down *kad ay káyo nan sin̄boyě?* or: how many are the trees which you cut down: *kad nan káyo ay sin̄boyě?* These constructions are found in the following examples:

- kad ay lalaláki nan ílaēm?* how many men do you see?  
*kad ay bílak nan ifáyadyě?* how much money do you pay?  
*kad nan ógsa ay in̄lan nan ongónḡa?* how many deer did the boy see?  
*kad ay fúan nan um̄yantáko?* how many months shall we travel?  
*kad nan kafáyo ay mangáýud is nan kalomáto?* how many horses pulled  
 the vehicle? (*mangáýud* from *kuyá̄tjek*; Nom. ag. as "the horses"  
 is the subject)  
*kad nan lalaláki ay nangyá̄i is nan awáktja?* how many men have brought  
 their bodies?  
*kad nan fě̄s̄el̄ ay napad̄y?* how many enemies were killed?  
*kad nan ólo ay napotóan?* how many heads were cut off?  
*kad nan lalaláki ay wóđá 'sna?* how many men are here?

And in the idioms: *kad nannáy?* how much does this cost? or: *kad nan lágon nan sóklóng?* what is the price of the hat?

*kad nan kánnám is nannáy?* how much do you want ("say") for this?

*kad nan ánnádkmo?* how many children have you?

The following sentences illustrate the difference between the construction of temporal and of quantitative *kad*:

*kad nan admangapányé is nan táfay?* when will you make the spears?

*kad ay táfay nan ádkápém?* (*kad nan táfay ay...*) how many spears will you make?

*kad nan nangilagóan nan fafáyí is nan síngsing?* when did the woman sell the rings?

*kad ay síngsing nan inlágón nan fafáyí?* (*kad nan síngsing ay...*) how many rings did the woman sell?

*kad nan nangflanyé is nan lalaláki?* when did you see the men?

*kad ay lalaláki nan iníláyé?* (*kad nan lalaláki ay...*) how many men did you see?

*kad nan mamadáyanyé is nan ássé?* when will you kill the dog?

*kad ay ássé nan padáyényé?* (*kad nan ássé ay...*) how many dogs do you kill?

*kad nan inmalfanyé?* when did you come?

*kádkáyé ay inmáli?* how many are you that came?

### HOW MANY TIMES?

356. "How many times" is expressed by *kad* and *tsa* [310] preceding the frequentative form of the verb with the suffix *-an*:

*kad nan tsam inmalialfan ísna?* how many times have you come here?

*kad nan tsáyé manalitalfbnan* [*manalitalfñan*]? how many times do you dance?

*kad nan tsána namotóan is ólo?* how many times did he cut off heads?

*kad nan tsám innáyán ad Mólíka?* how many times did you go to America?

*kad nan tsám nangflailáan ken síya?* how many times have you seen him?  
[*nangfla/ilán*]

Without *tsam*: *kad nan nangflaflam ken síya?* how many times have you seen him?

Only one example where *mang-* is prefixed to *kad* and personal endings are suffixed has been obtained: *mangádká ay mangánguén sí sa?* how many times are you doing that? (and in the preterite: *nangánguén sí sa?* how many times did you do that?)

## TADDŌ

357. *Taddo*, often accompanied by a negative, means: "how long will it take until....?" or: "when finally...?"; it introduces an impatient question; the negative denotes unfulfilled expectation and is to be omitted in translation:

*taddo man adtja umāli?* how long will it take until they come? when will they finally come?

*taddo man adña kăpən nan đfong?* when will he finally build the house?

*taddo adña ūmtjan?* when will we two finally arrive? [K. 5]

*taddo nan mangapányēr is nan đfong?* how long will you still be building the house?

(Without negative and with Article and Nomen actionis with *-an*)

*taddo man adña pād yāi nan đtja?* when, indeed, will he bring the meat "at last?" "how long does he not bring the meat?"

*taddo man ad pād umāli sītōdl?* how long will it take until he comes?

*kandna en "taddo adtja umāli."* (Lumāwig) says: how long will it take until they (the dog and the deer) arrive? [L. 8]

*taddo adñm pād tjpăpən nan kōam?* how long will it take until you catch your (pig)? [L. 61]

*taddo nan mangilabōantja?* when will they finally begin?

## HOW?

358. "How?" in connection with a verb, as: how do they throw the spear? is circumscribed by the phrase: what are they doing (verbs: *đngnek*, *fkak*) to throw the spear? (or: they who throw).

*ngăg nan đngnēm ay mangăđeb is nan fobănga?* how do you make the pipes? (what are you doing as maker of pipes?)

*ngăg nan angnēna ay insălad?* how does he write? [or Nom. ag.: minsălad]

*ngăg nan inangnēna ay nanđlan?* how did he walk?

*ngăg nan angnētja ay minđăfa is nan fădso?* how do they wash the coats?

*ngăg nan inđngnēm ay nangăđeb is nannay?* how did you do this?

*ngăg nan đngnēn nan fobfăđyi ay mangōto is nan fñđyēr?* how do the women cook the rice?

*ngăg nan angnētja ay māmkaš is nan fălfcg?* how do they throw the spears?

*ngăg nan đngnēn nan lalalăki ay mamăđ/ong is nan găngsa?* how do the men strike the gong? (*păd/ōngck*)

359. "How?" in connection with an adjective (or adverb) is expressed by the derived abstract substantive preceded by *kād?* how much?

*kād nan kaāntjon nan kāyo?* how high is the tree? ("how much" is the height of the tree?)

*kad nan kaadsāyim nan tjénəm?* how deep is the water? ("how much" is the depth of the water?)

*kad nan kaadsaæwēn nan fli?* how far is the town?

*kad nan kaasdīk nan lōlo?* how short is the stick?

*kad nan kaasedjfl nan kāyo?* [*kaasdjōn*] how thick is the tree?

*kad nan taæwēn nan mamāgkid?* how old is the girl? (how many are the years of the girl?)

*kad ay ākyu nan intedēcānmi 'sna?* how long (how many days) will we remain here?

## INDIRECT QUESTIONS

360. Indirect Questions are introduced by the particle *mo*. In many cases (especially if the question begins with "what") the Nomen actionis is used as the direct object of the main verb, as the first example given here illustrates.—*Mo*, meaning "if" and "whether," precedes interrogative pronouns and adverbs.

*adik kēkkēn mo ngāg nan leytjēna* I do not know, what he wants

Or:

*adlk kēkkēn nan leytjēna* "I do not know his wanting"

*aykfyr kēkkēn mo ngāg nan kinwānin nan lalāki?* do you know what the man said? (*aykfyr kēkkēn nan kinwānin lalāki?*)

*kinwānina mo intō nan kawwādna* [*kawwōdna*] he said where he was (where "his place")

*kanānyēr mo kad nan alfāna* tell (me), when he will come

*ibfakāna ken sak/ēn mo ngag nan wōdā kēn sak/ēn* he asks me what I have

*nalitjōngak mo ngag nan kinwānin adūgka* I have forgotten what you said yesterday

*kēkkēk mo ngag nan maangōāna* I know why he laughs (*ngag* followed by the Nom. act. with the suffix *-an* expresses cause)

*adlmi kēkkēn mo ngag nan kaāntja* we do not know what they say

*kanām mo intō nan ayānyēr* tell me, where you go

- kanám mo umálika* tell me whether you will come  
*kékkék mo ngágéngka umáli* I understand why you come  
*nan amáma kanána ken sak/én mo kad nan umüýányé* the old man tells me when you will go  
*ídjum mo intó nan nangipáyan nan aláwidko is nan fákat* show (me), where my friend has put the nails  
*nan fáfáyi ibfákána ken sak/én mo kad nan finayádjak* the woman asks me how much I have paid  
*kanányé ken amáyé mo makisáak ed is áfongyé* tell (i. e. ask) your father if I shall go with you to your house [L. 39]  
*ibfakámi ken tjakáyé mo imsenyé nan awákyé* we ask you if you wash your bodies  
*ibfakam ken síya mo intó nan inayána* ask him where he went  
*ibfakátja mo ngág nan ínnad* they ask what has happened  
*aykém kékkén mo sinu nan ínnáli* do you know who has come  
*ibfakána mo intó nan nalpóanyé* he asks where you came from (where you have been)  
*adík kékkén nan kanána* I do not understand "his saying," what he says  
*ifaágmo ken sak/én nan iyána* tell me what he brings (or: *mo ngag nan iyána*)  
*ibfakámi mo ngág nan nalpóana id Sagádsa* we ask why he came from Sagāda  
*kanám mo ngag nan ibfákána* tell (me) what he asks  
*kanám nan ínnat ken síka* tell (us) what has happened to you, what is the matter with you  
*ifaágyé ken tjakamí mo ngag nan angnényé* tell us what you are doing  
*ibfakána mo sinúkayé* he asks who you are; *mo intó nan íliyé* where you live; *mo kad nan adumáliányé* when you will come  
*adík kékkén mo intó nan kawádna adúgka* I do not know where he was yesterday  
*aykíyé tjéng/ngén nan kanán nan fáfáyi?* do you hear what the woman says?  
*aykém kékkén nan kápén nan ongóngka* or: *mo ngag nan kápén nan ongonga?* do you know what the boy makes?  
*ta iláénmi síka mo ket adí pinpaabókén nan kanyón nan ólom!* let us see you, if not the cannon cracks your head! [B. 51]  
*ibfakam ken tjakamí mo wodáyé lýtjém* tell us if there is anything you want  
*kanám ken sak/én nan kinwánin Mátyé!* tell me what Matyu said!  
 Idiom: *tak/én mo nafákash nan fángá* "I do not care" whether the pot is broken



*tak/én mo adína iyáí nan káyæ* I do not care ("nevermind") if  
 he does not bring the wood  
*éłái mo tomóli* nevermind if he returns  
*éłái mo umhýtja* I do not care whether they go.

## TO BE

361. There is no auxiliary verb "to be" in Bontoc Igórot, which would correspond to our copula. The various ways of constructing equivalents for our use of the copula will be treated in the following sections.

If "to be" means: to exist, to be present, to be at a place (Fr. *il y a*; Ger. *vorhanden sein*; *sich befinden*), it has an equivalent in: *wöddá* [*wöddáy*]; but *wöddá* cannot be used in certain cases stated below.

If "to be" serves as our copula between the subject and predicative elements, such as nouns or adjectives, it finds its equivalent in:

a certain order of words: the predicative element precedes the subject without ligature; or

the personal suffixes attached to words of nearly all categories (Igórot grammatical categories are, of course, different from ours); or

the ligature *ya*, placed between the preceding subject and the subsequent predicative element.

*fänŋg nan ongóngga* or: *nan ongóngga ya fänŋg* the child is small; *fänigak*  
 I am small.

362. *Wöddá* or *wöddáy*, an idiomatic verb, denotes existence, presence at a place; as: there is, are, was, were etc.; I am somewhere; I am present.

*bíláy nan átangtja*.—*nan átangtja wöddá 'd Papát/tay*; *san tákidtja ay wáka wöddá 'd Papát/tay* a trunk of a tree is their carrying-beam (to carry corpses of slain men). Their beam is (still in existence) at Papatay; their rope made of a liana (*wáka*) is at Papatay. [L. 94]

*Wōddā* can be used only in affirmative sentences which can be either declarative or interrogative. It can not be used in negative sentences; nor as copula between subject and predicative elements; nor in questions, beginning with *intō*; nor in commands (imperative).

### W'OD.1

363. *Wōddā* or *wōddāy* takes none but personal endings:

- |          |                                  |                   |                                |
|----------|----------------------------------|-------------------|--------------------------------|
| 1.       | <i>wōddāak</i> [ <i>wōddāk</i> ] | <i>wōddāyak</i>   | I am present; I am at a place. |
| 2.       | <i>wōddāka</i>                   | <i>wōddāyka</i>   |                                |
| 3.       | <i>wōddā</i>                     | <i>wōddāy</i>     |                                |
| D.       | <i>wōddāta</i>                   | <i>wōddāyta</i>   |                                |
| I. incl. | <i>wōddātāko</i>                 | <i>wōddāytāko</i> |                                |
| I. excl. | <i>wōddākāmī</i>                 | <i>wōddāykāmī</i> |                                |
| II.      | <i>wōddākāyē</i>                 | <i>wōddāykāyē</i> |                                |
| III.     | <i>wōddātja</i>                  | <i>wōddāytja</i>  |                                |

Dialectic forms of *wōddā* are: *ōāda*; *uōda*; *wāda*; *wādsa*, *wādsax*; *wāta*; also a sound similar to an English *r* was pronounced by some Igorot between the two vowels.

In the third person singular (rarely in plural) the ligature *ya* is often placed between the preceding subject and *wōddā*.

The Future is expressed by *wōddā* and adverbs or adverbial phrases denoting time: *aswākas*, to-morrow, *āwini*, soon etc. cf. [413]. Also the form: *adwōddā* is used sometimes.

The Preterite is expressed by adverbs or adverbial phrases of time: *adūgka*, yesterday; *adsāngādum*, some time ago etc. Or the Preterite "I was" is circumscribed by other verbs, especially *nalpō*, I have come from, I am here from, hence = I was there; I have been there. [353] Or by *inmāliak*, I came; *nintedēcak*, I stayed, remained, sojourned at a place.

*nan fafāyi ya nalpō'd Fēntok* the woman was in Bontoc

*nalpōkāmī is nan flimī* we were in our country (town)

*intō nan nalpōam* [*nalpam*]? where have you been?

*intō nan nintedēcam adūgka*? where have you been yesterday?

*Wōddā* is also found in a frequentative form: *wōd:wōddākāmī*, we were (there) often, many times. This reduplication expresses also sometimes the comparative "more," as:

*wōd:wōddāy ....mo* there is more ....than

*adwōd:wōddāy ....mo* there will be more ....than [185].

Instead of *wōdā* the substantive: *nan kaɾwādnā*, the place where he is (his place); *nan kaɾwādko*, my place (Ger. mein Aufenthaltsort) is sometimes used. (*Kāɾwād* or *kāɾwōd* is probably the abstract noun derived from root *wōd*.)

*Wōdā* and *aykē?* are sometimes combined into: *aykēɾway?* *aykēɾway?* *ākēɾway?* is there? is....present?

*wōdā*, there is, there are, corresponds sometimes to our "some," "several" "any."

*Wōdā* (in singular!) at the beginning of tales (also with "*adsāngadum*, some time ago") is our: "Once upon a time there was (were);" Ger. Es was einmal.

*Wōdā*—*wōdā* can be translated: some—others; at some times—at other times.

*Nay!* "here is" (but rarely "*wōdā!*"); Fr. voici, accompanies frequently the gesture of pointing at an object.

The negative: there is no..., there does not exist, it is not present, is: *māīd*; see [322].

*wōdā nan kāyɿ* there is a tree; *ma/īd kāyɿ* there is no tree

*wōdāyak is nan āfong* I am in the house

*sīya ya wōdāy īsna* he is here (*wōdā'sna sīya*)

*wōdākāyɿ is nan īlimi* you are in our country, town

*nan alkwidko (ya) wōdā is nan āfongna* my friend is in his house

*nan fādāyi ya wōdā is Sagādsā* the woman is in Sagāda

*nan lalalāki wōdātja id Tukūkan* the men are in Tucucan

*wōdā'sna sīna* mother is here (*si īna ya wōdāy īsna*)

*wōdāy nan kāwīs ay tākɿ ya wōdāy nan ngāg ay tākɿ is nan āmīn ay fātāɿwa* there are good and bad people "in the whole world," everywhere

*wōdāy nan fīnālyēn ya wōdāy nan fobfāllo* some are married men, some are unmarried young men

*wōdākamī is nan īlīd Fēntok adūgkā* we were in the town of Bontoc yesterday

*adwōdāykamī is nan djālan* we shall be on the road

*adwōdātja'sna* they will be here

*ayāy ngēt wōdā is ka/iskuēlān* he may be at the schoolhouse

*ayāy ngēt nintedēc sīya ad Manīla* he was probably at Manila ("he stayed")

*ayāy ngēt wōdā'stjī* he may be there

*sīnu nan wōdā'sna?* who is here?

*sīnu nan wōdā'sh āfong?* who is at home? who is in the house?

*intō nan kaerwōdna?* where is he? (*intō sīya?*); *ma/id sīna s'tōdi* he is not here (not; *wōdā!*)

*wōdāak istji adsāngādum* I was there some time ago; *ma/idāk istji* I was not there

*adwōdākāmī id Dsagāpan is āēni* we shall soon be at Dagūpān;

*adma/idkami* we shall not be...

*nan pākūy ya wōdā is nan ālang* the rice is in the granary

*nan fākat ya wōdātja is nan āgēb* the nails are in the box

*intō nan ināyam?* where have you been? (where did you go?)

*intō nan kaerwādmō adūgka?* where were you yesterday? *wōdāak isna*

I was here

*adīk kēkkēn nan kaerwādtja* I do not know where they are ("their abode")

*ngāg ay īli nan nalpōanyē?* in which town have you been? [*nalpānyē*]

*nalpō sīya 'd Fēntok* he was at Bontoc

*nalpōak is nan āfongko* I was in my house; *adiāk nalpo* I was not (did not come from it)

*adīkami nālpo is nan pāgpag* we were not in the forest

*intō nan nālpan?* [*nalpōam*]; *intō nan nalpānyē?* [*nalpōanyē*] where have you been? (*nan nalpōak* means also: my birth place)

*nan jobfāfāyi nalpōtja is nan pāyo* the women were in the rice fields

*adumāykami is nan pagpag* we shall be ("go") in the forest

*aykēka adumāli'sna?* will you be ("come") here?

*lēytjek ay intēdēc is nan īliyē* I like to be ("stay") in your country

*aykēway inīlam is nan āsē?* have you seen any dog? [*aykēway inīlam*: is, or: was there your seeing of a dog]

*aykēway mamangwāni en ngermādsan anākko is tīlin?* would anybody say that my child was transformed into a rice bird? ("is there any saying, any imagining") [T. 8]

*aykēway adīk itānoy...?* did I ever refuse anything...? ("was there my not granting") [T. 8]

*aykēway asāēwam?...mīd pay asāēwak!* are you married?...I am certainly not! (is there any wife-yours? there is no wife-mine, indeed) [L. 85]

*wōdā nan mamākarē ken sīka!* somebody calls you! (there is one calling you)

*wōdā nan īnsākīt ken sak/ēn* something hurts ("sickens") me

*aykēway kēkkēm ad Fāllig?* do you know anybody at Barlig?

*mo wōdāy admangwāni ken Tōngay* if anyone will tell it to Tongay

*mo wāy mangībfāka ken Fālōnglong* if anybody asks Falonglong

*aykēway flam?* do you see anyone?

*aykē wōdā ay intēdkmo?* is there anything that you knew? did you know anything?

*ʔodá sh' [si] Móléng!* here is Moléng!

*ʔódá' sh laláki ay inkáéb is nan áfong* there is a man who builds houses  
(*'sh*: preposit. *is* or *si*)

*ʔodá nan kafáyo; inílak* there are some horses; I saw them, or: I saw horses

*ʔodá kág nannáy!* there were some (cannon balls) like this! [B. 38]

*ʔodá nan madáy ay ínim, ʔodá nan líma; ʔodá nan nabaldákan is nan inaádpá....* there were dead (killed) at one time six, at an other five; some were shot in their hands.... [B. 32]

*ʔodá nan djáa'y fobáflo* there were two young men [K. 1]

*ʔodá nan sinákí ay mánganab* there were two brothers who went hunting [L. 1]

*ʔodá nan sináki ay fafádyi* there were two sisters [L. 26]

*ʔodá nan sináki ay natákæ ad Pókis* there was a brother and his sister living on mountain Pokis [L. 4]

*ʔodá nan sinákí ay infólæ is tflin* there were two brothers who watched the rice birds [M. 1]

*ʔodá nan ónash id Falídfid* there was a sugar cane plantation at Falidfid [S. 1]

*ʔodá nan ísa'y ongóna ay fafádyi* there was one girl [T. 1]

### 364. EXAMPLES OF EQUIVALENTS FOR OUR COPULA "TO BE."

(Many similar examples have been given in various preceding sections; they are recapitulated here and augmented by other examples.)

#### Predicative Substantives:

*alʔwidko si Anaæʔwásal* Anauwasal is a friend of mine; or: *si Anaæʔwásal ya nan alʔwidko*

*fěsælak* I am an enemy *alʔwidak* I am a friend *sak/én nan alʔwidmo*  
I am your friend

*si Móléngak* I am Moléng *si Fángcdak* I am Fanged *si Antéloak* I am Antero

*lalákʔak* I am a man *iFěntokak* I am from Bontoc *iyAábak* I am from Alab

*Igólótak* I am an Igorot *ayké Igólót síya?* is he an Igorot?

*ongóngáák* I am a child, I am young *amámáák* I am an old man, I am old

*fakónak si Olóshan* I am not Oloshan *aykéka sh' Mátyæ?* are you Matyu?

*sfnu nan katakēn tōshā?* who is that person ("the personality of this")?  
*sfnu nan katakēntjā tōnā?* who are these persons? (*ka-takē*: abstract  
 noun: the personality)

*tjāftja nan soldadsotāko* they are our soldiers

*tjātāko nan fēsēntja* or: *fēsēntja tjātāko* we are their enemies [*fēsēntja*]  
*isāed madōy si Palpalāking; nan sangadjlāna fāfda, nan toktjāana gāngsa,*  
*nan tāklāna kātjing* then died Palpalaking; his death-chair was  
 (made of) iron posts, his seat were gongs, "his rope was a brass  
 chain" i. e. he had a chain instead of a rope. [P. 8]

*ya! patofēēm man nan tjēnum....mo Lumāwiga!* well then! so create  
 ("make grow") the water, if you are Lumāwig! [L. 70]

#### Predicative Adjectives (and "Participles"):

*antjōak* I am tall *nablēyak* I am tired (passive of *felēyek*)

*kāwlska* you are good *kāwls sīya* he is good

*sīa sa!* that is right! (all right!) *ngāag sa!* this is bad! (pron. *ngāg*;  
*ā* drawn)

*nan tjēnēm ya ātong* or: *ātong nan tjēnēm* the water is warm

*nan fobfāfāyi ya kāwls* or: *kāwlsnja nan fobfāfāyi* the women are good

*insākīt nan lalāki paymō ya nablēy* the man is sick or tired

*nan asāēwēāna ya inmāy* his wife has gone, is absent or: *inmāy nan*  
*asāēwēāna*

*nan lāngtay ya nafākash* or: *nafākash nan lāngtay* the bridge is broken

*adī kāwls nan mamamāgkid* or: *nan mamamāgkid ya adītja kāwls* (but  
 not: *adītja* at the beginning of the sentence!) The girls are not  
 good

*kāwls nannāy* this is good *kāwls nantjīy* that is good

*āntjo nan āfongna* his house is high *āntjo nan kōak* mine is high or:  
*nan kōak ya āntjo*

*kāwlska'y lalāki!* be a good man!

*amīnkāmī ay Igōlot* we are all Igorot *akītkāmī* we are few

*lāteng adwāni!* it is cold to-day *ātong adūgka* (*nan tālon*: the weather)  
 it was warm yesterday

*tjaktjākiak mo sīka* I am taller than you

#### Predicative Pronouns:

Possessive: *nan pīnang ya kōak* the headax is mine; *fakēnko*  
*kōa:* is not mine

Personal: *moshāya sak/ēn ya sīka* if I were you  
*moshāya tjakāmī ya kagkāmī ken tjakāyē* if we were you ("like unto  
 you")

*sak/én nan nangwámi is sa* it is I who said so ("it")  
*fakénak ken síya* I am not he  
*sinákkayé?* who are you?  
*aykô sak/én?* is it I?

#### Numerals:

*djuákami* we are two; *tôlôkăyě* you are three; *limátja* they are five;  
*mamínsangak* I am the first; (*mangudjđđjak* I am the last)  
*mangánimak* I am the sixth

#### Adverbs (and Prepositional Terms):

*kadkayě* how many are you? *isnák* I am here *isnáka* you are here,  
 you stay here! *istjăyak* I am there, I remain there (usually:  
*wôđđak istji*)  
*intókami?* where are we? *intô síya?* where is he?  
*aykôka tŭlin?* are you a rice bird? Cf. *aykăk*, *adlak*, *mă/idak*, *igăk*,  
*fakénak* etc., in the preceding sections!

Observe the ironical questions:

*asún tönă'sh?! what? this shall be a dog?!*  
*tjenămi tönă'sh?! you say that this is water?! (—far from it, it's mud—)*  
*kipăn tönă'sh?! and that you call a knife?!*  
*kaniyăb tönă'sh?! that thing you call a shield?*  
*lafŭn tönă'sh?! is that indeed midnight? [M. 17]*

(Observe the ligature *-n* in this construction, suffixed to substantives with final vowel!)

Our phrase "I was on the point of..." is expressed by the preterite and *angkay*, or: *yăngkay*, only, just:

*fimmălaak angkay, ya ket wôđđ nan fafăyi* I was on the point of going  
 out, when the woman came ("and, lo! there was the woman!")  
*sinămkėbak angkay is đfong ya ket inpăngakėđfan nan đsə* I was on the  
 point of entering the house, when the dog bit me ("and then quickly,  
 suddenly: *-pang-*, the dog bit me"). Also with the present:  
*sămkėbak angkay....*  
*finkăshna yăngkay nan sôkod ya ket wôđđ nan fatô ay mamăok ken síya*  
 he was on the point of throwing the spear when there "came flying"  
 a stone which hit him; ("and then there was a stone...."); *mamăok*  
 from *făôkck* I hit with a stone

The preterite of the copula in sentences such as given above is usually indicated by adverbs of time. Sometimes, if a word has been verbalized

by the personal endings (and by prefixes as stated in [167-177]), the verbal "augment" is employed to express past.

Certain adverbs of time indicate the future, in sentences in which we use the future of the copula; and in some cases the prefix *ad-* is used. (Also the prefix, respectively infix *-um-* is employed to denote transition from one condition into another and to express future, as has been explained in [173, 174].)

The "Infinitive": to be a soldier, to be strong etc. is usually expressed by forms with verbal prefixes or infixes, as these examples show:

*soldādsoak* I am a soldier; *lēytjek ay insoldādso* I like to be a soldier  
*lēytjek ay inlgólot* I like to be an Igorot  
*inongónga [énongónga]* to be a child  
*kúmāwēs* to be good; *ínsākít* to be sick; *lēytjēna ay fúmíkas* he likes  
to be, to become strong  
*adítja mabfālín ay kumāwēs* they can not be good

## TO BECOME

365. "To Become," transition from a state or condition into another, is expressed regularly by the prefix or infix *-um-*. Sometimes the future (with prefix *ad-*, or indicated by an adverb of time) conveys the idea of "becoming." [173f]

*fúmíkasak* I am getting strong I become strong  
*gumadsángyen sftōdī* he becomes rich  
*lumáteng* it is turning cold *fumulínget* it grows dark  
*nan yín/ak ya insoldādso is áwani* my brother will be (soon) a soldier  
*tjumaktjáki nan ongónga* the boy is getting big  
*fatō* a stone; *fumátōak* I am transformed into a stone [*bumátōak*]  
*ngátjan* a name *ngəmətjanak* I change my name, i. e. I am transformed (as a girl becomes a rice bird; a boy changes to a monkey; Lumawig's brother-in-law is transformed into a rock, etc.)  
*káak* a monkey; *kumákak* I become a monkey  
*umátong non tálon* the weather is turning warm  
*pumókəəkak, ngumítitak, kumíladak* I am getting white, black, red  
*fumánigak* I am getting little preter. *finmánigak*  
*umalfəwídad* I am becoming a friend



## TO HAVE

366. "To Have" is expressed by these constructions:

*Wodă* [*wodăy*]; our direct object of "have" becomes subject; our subject is governed by the preposition *is*, respectively *kēn*. "I have a house" changes, in this construction, to: "there is to me a house."

Or:—*Wodă* [*wodăy*] is followed by the object of our "have," with possessive suffixes: *wōddă āfongko*: there is a house of mine. If a substantive is the subject of "have" it is placed at the beginning of the sentence, as nominative pendens, and the phrase with *wodă* follows; the object has the suffixes *-na* or *-tja*. Ex. there is a house-mine; the man, there is a house-his. Sometimes the verbs: *īgtok* I hold, keep; *īgnak* I hold; *alăck* I take (in the preterite: *inđlak* I took, i. e. I have); *padănek* I receive etc. are substituted for "to have."

Phrases with *kōa*, denoting property (*kōak*: my own;), or with substantives that have the prefix *min-* or *nin-* [62] are frequently employed to express our "to have."

Personal pronouns as our subject of "to have:"

*wodăy kēn sak/ēn nan āfong* or: *wodăy nan āfongko* I have a house  
*wodăy kēn sika nan sōklong* or: *wodăy nan soklōngmo* you have a hat  
*wodăy kēn tōđi nan āsē* or: *wodăy nan āsēna* he has a dog  
*wodă kēn tjăjtja nan kīpan* or: *wodă nan kipăntja* they have (the) knives  
*wōddăy nan anăkko* I have a son *wodăy nan anăkko ay fafăyi* I have a daughter

*wodă nan ānănăkna* he (or she) has children  
*wōddăy nan tōlō'y nōangmi* we have three carabaos  
*wodăy kēn tjăkăyē nan kalăsaymi* you have our shields  
*adwōddăy nan bilăkna* he will have money (or: *adalăčna nan bilăkna*)  
*lēytjek ay kōa nannay ay āfong* I should like to have this house  
*lēytjek ay minkōa nan kafăyo* or: *lēytjek ay wōddăy kafăyok* I like to have a horse

*adika mabfălŋn ay kōa nan kafăyok* you can not have my horse  
*īgtom [īgtom] nan falfēgko* you have (keep) my spear  
*wodăy kēn sak/ēn nannay ay fălfeg* I have this spear  
*nannay ay fălfeg ya kōak* (this spear is mine) I have this spear  
*sak/ēn nan ninkōa nannay ay fălfeg* or: *sak/ēn nan ninfălfeg ay nay* I have this spear (I am the "spear-owner")

*ɽodá nan fálǵgko* I have a spear *ǽgtok nan fálǵg* I keep the spear  
*inálak nan fálǵg* I took the spear (and I have it)  
*lǽytjǽm ay alǽn sa* you want to have this  
*maadádsa nan kóak mo nan kóam* I have more than you (more my prop-  
 erty than yours)

*ɽodɽodáy nan bilákmo mo nan bilákko* you have more money than I  
*lǽytjǽnyǽ ay maadádsa nan kóay mo nan kóána* you want to have more  
 than he

*ɽodá ken sak/én nan sóklong adsángǽdum* I had a hat (some time ago)  
*ɽodáy kén tónǽ nan bílak adídána* he had some money day-before-yester-  
 day

*ɽodá nan tufáyko adúgka* I had a spear yesterday  
*ɽodá nan kafáyok ya nan ásrík* I have a horse and a dog  
*ɽodáy nan ísa ay kafáyóna* he has one horse  
*ípát nan kóak* I have four *ípát nan kóátja* they have four  
*adalǽnyǽ nan pínang ya nan kálásay* you will have (get) the ax and the  
 shield

*líma nan alǽk* I shall have five; I get five  
*mosháya ɽodáy ángsan nan biláktja* if they had much money  
*nan ɽodáy ken síka* that which you have; cf. *nan kóam* [107]

Substantive as our subject of 'to have':

*nan laláki ɽodá nan líma ay ánáǽkna* the man has five children or:  
*nan lalaki líma nan ananákna*

*nan laláki ya nan fáfáyí ɽodá nan anáktja ay djáa ay lalaláki* a man and  
 a woman had two sons (observe the negligent use of plural forms!)

*nannay ay laláki ɽodá nan tufáyna* this man has a spear  
*nannay ay laláki adɽodáy nan tufáyna* this man will have a spear  
 (adalǽna)

*ɽodá adsángǽdum nan laláki ay ɽodá nan djáa'y anákná* there has been  
 a man (or: Once upon a time there was a man) who had two children  
*nannay ay jobǽllo inálana nan tinóǽdko* this boy has (taken) my hat  
*nan mamáǵkid lǽytjéna ay alǽn sa* the girl wants to have this  
*nan alǽwidko ya ɽodáy tékken ay kǽpén (ay kapéna)* my friend has other  
 things to do

*ɽodáy kafáyoy si nan laláki* the man has a horse (or: *lalaki ɽodá nan*  
*kafáyóna*)

*ɽodáy nan fákát is nan ongónǵa* the boy has a nail

Negative sentences: I have not; I have no; I have not any; are  
 constructed with *ma/fd*. It is preferable to use the possessive suffixes with  
 the substantive:

*ma/íd káyæk* I have no wood (there is no wood-mine)  
*ma/íd biláktja* they have not any money  
*ma/íd áfǝng tǝdí* he has no house (there is no house of his)  
*nan fáfáyí ma/íd anákna* the woman has no child

#### Interrogative sentences:

*ayké wodáy ámín wanistáko?* has everyone of us his breech-cloth?  
*aykǝ wodáy nan bilákmo?* have you any money?  
*aykǝ ma/íd áfǝngna?* has he not any house?  
*aykǝna inála nan tjokáæko?* has he (did he take) my bag?  
*sínu nan wodá áfǝngna ken tjakayæ?* who of you has a house? (*kén:* of)  
*sínu nan nangála is nan singsǝngko?* who has (taken) my ring?  
*sínu nan mangǝgto is nan kayǝngko?* who has (is the keeper) my spear?  
*ngǝg nan wǝdá ken sǝka?* what have you?  
*ngǝg nan wodáy ken sǝya?* what has he?  
*ngag nan wodá is nan fáfáyí?* what has the woman?  
*kad nan ananákyæ?* how many children have you?  
*kad nan bilákna?* how much money has he? (*kad nan inálána is bilákna?*)  
*kad nan adalǝm?* how much will you have? (take, obtain)

## NUMERALS

367. As the Igorot use the finger count, their numeral system is decimal. If ever a different system has been employed, no trace of it has been ascertained from the several groups of Igorot that were consulted.

The Numerals are used in counting all imaginable objects, such as persons, animals, things etc. There are no "numeral affixes" (such as: person, head, seed, tail, piece, stem, fruit etc.) in Bontoc Igorot.

The Numerals are adjectives or abstract nouns, as our "unity," "trinity." The fact that they are frequently preceded by the article *nan*, and that those ending in a vowel take the "genitive indicator," the ligature *-n*, seems to point to their quality of being nouns.

Numerals usually precede, rarely follow, the substantive; they are connected with it by *ay*, sometimes by *-n*. This suffix *-n* is only used if the

numerals end in a vowel; but *ay* is often employed instead of *-n*. If, however, several tens or hundreds are counted by units ending in a vowel, *-n* is employed exclusively: *līmān pōlo* "five tens" or 50; *tōlōn lāshōt* "three hundreds" or 300; thousands prefer *ay*: *tōlo'y līfo* (or: *tōlōn līfo*).

Nouns with special plural forms are sometimes found in their singular form after numerals. Cf. [49].

The Numerals are:

| Cardinals:   | Ordinals, preceded by <i>nan</i> :                                  |
|--|---|
| 1 <i>īsā</i> (as unit of measure: <i>sīn</i> )   | the first <i>mamīnsang</i> [ <i>mamīngsang</i> ] (means also: once) |
| 2 <i>djūa</i> [ <i>dūa</i> ; <i>djūa</i> ; <i>djūwa</i> ]  | the second <i>mamidjūa</i> [ <i>maygadūa</i> ]                      |
| 3 <i>tōlo</i> [ <i>tōlō</i> ; <i>t'lo</i> ; <i>tōtlo</i> ]   | the third <i>mamit'lo</i> [ <i>maygat'lo</i> ]                      |
| 4 <i>īpāt</i> [ <i>āpāt</i> ]  | the fourth <i>mangipāt</i> [ <i>migapāt</i> ]                       |
| 5 <i>līma</i> [ <i>līma</i> ]  | the 5th <i>mangalīma</i> [ <i>maygalīma</i> ]                       |
| 6 <i>ēnem</i> [ <i>īnim</i> ; <i>ēnim</i> ]  | the 6th <i>mangānim</i> [ <i>maygānim</i> ]                         |
| 7 <i>pītō</i>  | the 7th <i>mangapitō</i> [ <i>maygapitō</i> ]                       |
| 8 <i>ṽālo</i> [ <i>ṽālo</i> ]  | the 8th <i>mangarṽālo</i> [ <i>maygarṽālo</i> ]                     |
| 9 <i>sīam</i> [ <i>sīyam</i> ]   | the 9th <i>mangasīam</i> [ <i>maigasīam</i> ]                       |
| 10 <i>pōlo</i> [ <i>pō'o</i> ; <i>pō'lo</i> ;! stands for a vocalic <i>l</i> , nearly: <i>r</i> ] or: <i>sin po'o</i> : "one decade" | the 10th <i>mangapō'o</i> [ <i>maigapō'o</i> ]                      |
| 11 <i>sin pōlo ya isa</i>  | the 11th <i>mangapōo ya īsa</i>                                     |
| 12 <i>sin pōlo ya djūa</i>   | the 12th <i>mangapōo ya djūa</i>                                    |
| 13 <i>sin pō'o ya tōlō</i>   | the 13th <i>mangapō'o ya tōlō</i>                                   |
| 14 <i>sin pō'o ya īpāt</i>   |   |
| 15 <i>sin pō'o ya līma</i>   |   |
| 20 <i>djuān pō'o</i>   | the 20th <i>mamidjūa'y pō'o</i> (lig. <i>ay</i> !)                  |
| 30 <i>tōlōn pō'o</i>   | the 30th <i>mamit'lo'y pō'o</i>                                     |
| 40 <i>īpāt pō'o</i>  |   |
| 50 <i>līmān pō'o</i>   |   |
| 60 <i>inīm pō'o</i>  |   |
| 70 <i>pītōn pō'o</i>   |   |
| 80 <i>ṽālōn pō'o</i>   |   |
| 90 <i>sīam ay pō'o</i>   |   |
| 100 <i>lāshōt</i> [ <i>sīn lāshōt</i> ; <i>lasōt</i> ; <i>kāshēēt</i> ]  | the 100th <i>mangapō'o ay pō'o</i>                                  |
| 200 <i>djuān lāshōt</i>  | the 200th <i>mamidjūa'y lāshōt</i>                                  |
| 300 <i>tōlōn lāshōt</i>  |   |
| 400 <i>īpāt lāshōt</i>   |   |

|       |   |
|-------|---|
| 500   | <i>limán lăshôť</i>                           |
| 900   | <i>sīam ay lăshôť</i>                         |
| 1000  | <i>līfo</i> [ <i>sin līfo</i> ; <i>lībo</i> ] |
| 2000  | <i>djăa ay līfo</i> [ <i>djăa'y līfo</i> ]    |
| 3000  | <i>tôlo'y līfo</i>                            |
| 4000  | <i>ipăt ay līfo</i>                           |
| 9000  | <i>sīam ay līfo</i>                           |
| 10000 | <i>sin pō'o'y līfo</i>                        |

## Observation:

Ordinals with the prefix *mayga* [*meika*] are not used in Bontoc Igorot to denote "the first, second, third etc. decade" (as in Tagalog and in Pam-panga).

the last *mangrədjīdjī*

*nan tôlo'y lălăđki* three men; *djăan fafăyi* or: *djăa'y fafăyi* two women  
*nan līma'y kafăyo* 5 horses; *nan līsa'y lălăđki* one man; *nan wăđlo'y pēsosh* 8 pesos

*nan mamănsang ay đkyu* the first day; *nan maygalīma'y făan* the 5th month

*nan tôlo'y ay ănănăk ay fănġ* three little children

*nan đntjo ay kăyæ ay ipăt* four high trees

*tjakămġ ay līma* we five (men); *tjăġtja'y sīam* they, nine persons

*nan sinpō'o ken tjakăyæ* ten of you; *nan tôlô* is *nan mamamăġkid* ten of the girls

*sġn tjiġă* one "tjiġă," i. e. the distance between the tips of the middle fingers of the outstretched arms; about five feet

*sġn tsăngan* [*tjăngan*] one span, the distance between the tips of the middle finger and that of the thumb, both extended

*sin fəngġ ay păküy* one handful of unthrashed rice

*sin fting* one measure containing 5 handfuls; *sin kăttad* 25 handfuls; *sin pġak* 50 handfuls; *sin fătġk* 100 handfuls; *sin ôpo* 1000 handfuls

*sin băngæ* one glass; *sin lībla* one "libra" Span. pound

(Cf. *sin-* as prefix: *sinpăngăfong* one family, one household [59, 60])

*ěntsănota ay djăa* we are working, two of us

*ěntsunôkami ay tôlô* we are working, three of us, three men; we three

*nay nan djăa'y fănga*; *păyam si tjġuam nan līsa ya păyam nan līsa'sh fġnăyu!* here are two pots; fill the one with water and the other with rice

*umăytăko ay tôlô, ay ipăt, paymô ay līma* let us go, 3, 4 or 5 men

*nannay ipăt ay ănănăk* these 4 children; *nannay līma'y fafăyi* these 5 women

*nan falfġgmi ay pitô* our 7 spears; *nan ananăktja 'y tôlô* their 3 children

*am/ġn nan djăa'y mătă* both eyes; *am/ġn nan djăa'y sġki* both legs (lit. "all two legs")

*am/ġn nan djăa'y līma* both hands (hand: *līma*; *līma*: five "fingers")

*tjinpáptja nan ínim ay fátug* they caught six pigs [H. 16]  
*ya ðna ayákan san toló'y fobfállo* he goes to call three young men [L. 83]

Numerals take the personal endings in phrases like: we are three; you are five etc.

#### Cardinals:

*ipátkámí* we are four; *tolótja* they are (were) three; *aykókayéí líma ay?*  
 are you five men?

*nentsünókami ay ínim* or: *inímkámí ay nentsúno* we, 6 men, were working

*umüytáko ay toló* or: *tolókami ay úmüy* we, 3 men, are going  
*issan kinmañnanmi ad Maníla limanpó'ókami* when we left Manila, we were fifty

*limákamí ay íFéntok, walókámí ay íSamóki* we were 5 Bontoc-men, 8 Samoki-men

*tolókamí ísna* we are three men here

*kasintáko umíla ta mawálo* let us see again, that there be 8 (pigs) [H. 16]

#### Ordinals with personal endings:

*mamínsangak ay umáli* I come first, I am the first to come

*mamítlótja ay mámkash is nan falfégtja* they were the third (group)  
 throwing their spears

*mangédjídjíkámi ay inmáli* we came last

*nan laláki ay mangédjídjí ay linmáyaæ* the man was the last who fled

#### 368. Distributive Numerals have the prefix *sin-*:

*nan sínísa ay pēsosh* one dollar to each

*nan síntsidáa* two to each

*nan sintólo [sintótlo]* three to each

*nan sínipát* four to each

*ítsaotsaotáko nan sintótlo ay pēsosh ken tjáítja* let us give \$3 to each

(Also without distributive form: *djáá'y pēsosh nan ítsaotsáoko is nan ísa'y tákæ* I gave \$2 to each single man)

*nay nan toló'y lalaláki; sin ísa ken tjáítja woda nan kalásayna ya nan djáa'y fálfcgna* here are three men, they have each a shield and two spears

*amín ken tjátáko wodaý sóklong* or: *amintáko ay lalaláki wodaý sóklong-táko* each of us has a hat

*áktam tjáítja is sínipát ay fèngé* present them each with four handfuls (of rice)

## 369. Multiplicatives.

*is mamñsang, is mamidjña, is mamñt'lo, is mǎngipǎd* once; twice; three, four times (preterite: *is namñsang, namidjña* etc.)

*inñlak sñtödf is namñsang* I saw him once

*inayákanmí nan fajǎyi is namñt'lo* we called the woman three times

*mamñt'lo nan kǎak, mamñsang nan kǎam* I have thrice as much as you (thrice my property, once yours)

(More idiomatically: *wodwodǎ ken sak/én mo nan kǎam* I have more [Redupl. for comparative!] than your property; or: *adǎdsa nan kǎak mo nan kǎam*)

The following multiplicative verbs illustrate the formation of derivatives similar to our "to double," "to treble:"

*mamiduǎck* (preter. *namiduǎck*) I double; *mamit'lǒck* I treble; *mamipátek* I make it four times as large; *mamilimǎck* etc.

370. Fractional Numerals. *djurǎna* [tjǎwan] one half; *tjǎwan si mǎnok* half a chicken; *tjǎwan si fǎtug* half a pig. *kat'lǒ* a third; *kat'lǒn si fǎtug* a third of a pig; *kapǎt* (*ka-ipǎt*) the fourth part; *kalmǎn* (*ka-lima*) *si nǎang* the fifth part of a buffalo.

*ísa'y fǎtug isǎcd nan tjǎǎna* one pig and half (*isǎcd*: and then)

*djǎa ay fǎtug isǎcd nan tjǎwan nan ísa'y fǎtug* two pigs and a half

These verbs denote "dividing into 2, 3, 4 etc. parts:"

*kaduǎck* I divide into 2 parts; *kat'lǒck* into 3; *kapátek* into 4; *kal'mǎck* into 5; *kauñmek* into 6; *kapitǒck* into 7; *kawǎlǎck* into 8; *kasiǎmek* into 9; *kapǒock* into 10 parts.—I divide into many parts: *tjatǎkck* [*tsadǎkck*] *is ángsǎn* or: *ángsǎnck ay manǎdak*

371. Ordinal Adverbs. *lablabǎna* for the first time

*lablabǎna 'sh mangangnénak* or: *ángnuck sa is nan lablabǎna* I do it for the first time *lablabǎna sa!* this is for the first time!

*piduǎna* [*biduǎna*] for the second time *piduǎna is mangangnǎnǎnyǎ* you do it for the second time; or: *kapiduǎck*

*pit'lǎna* for the third time *pit'lǎna is umalǎna* he comes for the third time; *kumapit'lǎak* I shall do it for the third time

*íkapǎtna* for the fourth time *íkapǎtna's mangflak ken sǎya* I see him for the fourth time

372. *Companionship*. Prefix *ka-*, with collective force, and possessive suffixes combined with numerals produce nouns denoting companionship:

*nan kadāak* my other companion, my partner

*nan kat'lōmi* our third companion

*nan kapātmi, kalmāmi, kanēm̃mi* [*kānēm̃mi*] our 4th, 5th, 6th companion  
*tōlōkami īsua ya nan kapātmi ya umāli is āēni* we three are here, and  
 our fourth comrade will soon come

### 373. Miscellaneous numeral Phrases.

The number of persons or things forming a group is expressed by:

*sintjīdua* [*sintsīdua*] a pair; *sintōtlō* a group of three; *sin-* denotes in this combination: united.

*finaālāna tjaŋtja ay sintsīdua* he sent them out in groups of two; two by two

*sinisīsatāko* we move one behind the other (The reduplication, *is isa*, denotes plurality, several single persons)

*sintsītsīduākami* we go in groups of two

*sintotōt'lotja ay māīfādfad* we march three abreast (*īfādfādko* I arrange in a line or column)

*sinipipātja ay māīfādfad* they are placed (or: move, walk etc.) four abreast

*sinlilimākami* we are in several groups, five men in each group

Similar terms are formed by prefixing *ma-*, preter. *na-* (passive prefixes, with the force of a "middle" here!):

*māšsaisātja* they "come" one by one

*naduaduākāmī* we came two by two

*admatolotolōtja* they will come three by three

Transitive verbs are derived from these forms:

*sinisāck* I "treat" one by one; *sinisāēnyē tjaŋtja ay manglāp* you count them one by one

*sintsiduāck nan lalalāki ay mangāyak* I call the men two by two

The adverb "first" is *īna*: *mangantāko'd īna!*, *isatāko'd ēntsāno*  
 let us first eat, then work!

*mangēm̃ndākami ay manālfeng* we will first dance



*nan áman nan laláki kinmapíḍña; kapiduḍña nan ḥnan nan fafáyi* the father of the son married for the second time; he married the mother of the girl [M. 1]

*kapiduḍek [kabiduḍek]* I marry for the second time, *kapit'lóck* for the third time; or with person. vbs.: *kumabiduḍak* I am going to marry for the second, *kumapit'lóak* for the third time

*énduadñaek* I doubt, is derived from *dua*, two (as in many other languages, cf. dubitare, endoiazo, zweifeln etc.)

In the game *lípay* (played with round fruits, which are rolled at others placed at some distance on the ground; a children's game) the number of points made by a player are indicated:

*naka/ísaak* I got one; *nakadjñaak* I got two; *nakat'lóak; naka/ípatak; nakalímaak; nakaánimak* I got 3, 4, 5, 6.

*maisḍak* or *isángak* I am alone; *isángak ay ímüy* I go alone  
*nan fafáyi mayísa ay malpō is nan págpag* the woman comes alone from the forest. (*mayisḍak* or: *ma/isḍak* "I am isolated," passive prefix *ma-*)

*nan áseḥtja'y djña* the dog of the two (men)

*nan lígon nan túfay ya nan toló'y pēsosh* the spear costs three pesos; (the price of the spear is 3 pesos)

Examples of the four species:

*nan ípāt ya nan líma: sām* 4 and 5 are 9

*sinpō'o makāan pitō: tolō* 10 minus 7 are 3 (*kāñek* I take off, dimin- ish); or: *tolo nan makāyad: 3* are left (*kayátjek* I leave)

*ípāt ay líma: djuān pō'o* 4 times 5 are 20

*sām makāt'lo is nan tolō: tōlō* 9 divided by 3 are 3

## PREPOSITIONS

374. Prepositions are:

a.) The "true" or "simple" preposition, *is* = in, at, to, from etc. Instead of *is* the "personal" preposition *kĕn* must be used with words that take in nominative the personal article.

and:

b.) Words with the qualities of nouns or verbal nouns (Nom. acti-  
onis), often preceded by the preposition *is* and sometimes by the article  
*nan*. These words form "compound prepositions;" they take the possessive  
suffixes, and, if treated as verbs, the personal respectively the possessive end-  
ings.

The examples will show the different meanings of these "compound  
prepositions."

(In English "in, at, from, by" etc. correspond to the "true" or "simple"  
prepositions mentioned above; while "on account of, at the top of, by means  
of" would be classified here among the "compound prepositions.")

375. The substantive governed by the "compound prepositions" may  
be thought to be in the genitive (if it be permitted to transfer our concep-  
tion of cases or declension to the Bontoc vernacular, for convenience sake!);  
the prepositional noun ("top," "account," means" in the examples given  
below) takes the suffixed "genitive indicator" or ligature *-n*, if it ends in a  
vowel.

Personal pronouns governed by "compound prepositions" are represented  
by the possessive suffixes, as in English: "on my account" (on account of  
me), "for their sake" (for the sake of them). Prepositional nouns ending  
in *-ĕn* take the suffixes of 1st and 2nd sing. after dropping final *n*, like the  
verbs of the *-ĕn* class: 1. *-ĕk* 2. *-ĕm* (not "*ĕnko*, *ĕnmo*"); it is most likely  
that they are verbal nouns.

376. There are no compounds of prepositions combined with words  
of other categories (such as: invade, undergo, perforate, translucent, con-  
tradiction) in Bontoc Igorot. It seems, however, not impossible that the

prefix *i-* placed to names of towns (*iSamōki*, *iFě́ntok*, *iTukúkan*) represents the preposition *is*; as also the prefix of the *i-* verbs, which gives directive force to the verb.

Bontoc Igórot possesses a considerable number of (uncompounded) verbs conveying a prepositional notion, as our transitive verbs (uncompounded): climb [upon]; follow [after]; enter [into]. If such verbs have the possessive endings, i. e. if they are used transitively, they do not require any preposition. Nor do the verbal forms explained in [258-264] require prepositions to govern the indirect object, place, instrument, cause etc. depending upon the "special" verbal form.

(It has been observed that the Igórot preferred the simple verbs to these complicated forms; they say rather: *kăpck nan táfay is nan mantllyo*, than: *ikaěpko nan mantllyo is nan táfay* I make the spear with the hammer.)

In the following sections the preposition *is* (*ken*) will be treated first; then "compound prepositions" will be discussed, and finally a list of our prepositions with their Igórot equivalents will be given.

### IS

377. The locative Preposition *is* appears in these various forms: *is*; *id*; *as*; *ad*; *si*; *'s*; *'sh*; *'d*. There are no definite rules for the use of these forms. The change between *i* and *a* seems to be rather dialectic than phonetic (affected by the first vowel of the following word). *Is* stands before vowels, *id* (or *is*) before consonants; *'s* or *'sh* is used after the preceding final vowel. *Is* and its metathetic form *si* are always interchanged without hesitation; their use depends merely upon euphony. There is no difference in the signification of the various forms. *Ken* appears occasionally shortened to *'n*, in negligent pronunciation.

378. The basal signification of *is* conveys a locative notion: rest, sojourn at a place; motion toward or to a place; motion from a place. In the last case the place is thought as the starting point of the motion.

All other meanings of *is* are tropical, derived from its locative signification.

The governing verb or the context determine the meaning of *is*; in most cases one of these prepositions can be used in translating an Igórot phrase in which *is* occurs:

in; into; at; to; toward; of; from; out of; among; for; with; upon; against; by; near; concerning; on account of; until; through; about etc.

An example which illustrates the principal signification of *is* referring to place at, to, or from which..., and in which the verb determines the meaning of this universal preposition, is:

*kayăttjem nan kĭpan is nan katuktjĭan* leave the knife on the chair!  
*ipufino nan kĭpan is nan katuktjĭan* place the knife upon the chair!  
*alăēm nan kĭpan is nan katuktjĭan* take the knife from the chair!

The preposition *is* governs words of nearly all categories, as: substantives, adjectives, adverbs, numerals, verbals nouns and verbal adjectives etc. But *ken* must be used instead of *is* with personal pronouns, proper names of persons and terms of kinship requiring the personal article *si* in the nominative. This article *si* is dropped after the "personal preposition" *ken*. (In this book *ken* is not viewed as "Dative" of the personal article.)

### 379. *Is*: rest at (in, on) a place.

*nan lalalăki ėntsĭnotja is nan păyo* the men work in the rice patch

(or: *nan păyo nan ėntsĭnoan nan lalalăki* [287])

*insĕgna nan kăyo'sh nan ũma* he planted the tree in the garden

*ɛvoddăkămi is nan ĩlini* we are in our country (town)

*si Domĭngo intedĕc ad .ĭlab* Domingo stays at Alab [Alap]

*tumuktjĭkăyɛ is nan fănko* sit down on the bench

Names of towns, and some terms such as *ĭli*, town, country; *ăfong*, house, home; *fobfăy*, region where one lives, etc. are usually preceded by *nan*, if the speaker is there; if he is absent from the place which he mentions, *nan* is omitted:

*umĭytăko'd Fĕntok!* let us go to Bontoc! *ɛvoddăkămi's nan Fĕntok* we are in Bontoc

*umăyka'sh ăfong!* go home! go into the house!

*intedĕctako is nan ăfong* we are in the house

*ɛvoddăkami is ken tja Mălĕng* we are at Moleng's house

*ămĭyak ad ĩli* I go to town; *ɛvoddăk is nan ĩli* I am in the town

*si Anaɛɛwăsal intedĕc id Tukăkan* Anauwasal lives in Tucuan

*intedĕĕkami is nan Chicago* we stay in Chicago

*is nan ĩkid* at the left side; *is nan ikĭdko* at my left side

*is nan ăɛɛwăn* at the right side; *is nan ăɛɛwăngko* at my right side;

*is nan ăɛɛwan nan dĭălan* at the right side of the road

*nan fafáyi woddá aady nget is nan tékken ay áfong* the woman is perhaps in the other house

Observe the use of *is* in the phrases: *nan fli'd Fě́ntok*, the town of Bontoc; *nan áto'd Laewéngān*, the town section Lauwingān; *nan kapáyeyan ad Kádsug* the rice fields at Kadsug; *nan fílig ad Pókis* the mountain Pokis; *nan fílig ad Káman Ilèng* etc.

*naamoamóngtsa ad Servantes nan amín kákačkāfli* in Cervantes all the countrymen were assembled [B. 7]

*umilčewilčwis nan mūsico ken tjakamí id Kandsón* the music band marched around with us in (the streets of) Candon [B. 8]

*umtsángkāmi ad Santo Tomas* we arrived at St. Tomas [B. 49]

*ketjěng kanān nan Ilóko ad Fāngal* then said the Ilocanos at Fangal [B. 50]

*ěntsa mamalādong ad Lánae* they went to get beans at Lanau [L. 26]

*et admāgěnta is nan fanfánig ay áfong* and we live in the little hut [M. 14]  
*is áfong nan managnām, ketjěng manāgni's áfong* in the house is your dancing place; then she danced in the house [L. 86]

*ika/ěptja tjāftja ad Fě́ntok ad Tsípesh* they bury them at Bontoc at Tsípesh [L. 94]

*isáadtja nan ólo ay finākatja [finākagtja] is nan kanññtjūan is nan áto* they put down the heads they had chopped off at the fire place in the "ato" (council-house) [H. 4]

*nay kay lěytjēm ngin ay mařsa is nannay faklulúta?* you like perhaps to be left alone in this world? [S. 11]

*isáed makáyad nan andkna is áfongtja* then her daughter was left in their house [T. 3]

*san ílitjá'sh Tjūlyá-a* their town in the region "Tjūlyá", i. e. Bontoc [Love Song]

*pashuyčpěnyer'd is nan fšyok* you ought to make them sleep on the board [H. 24]

380. *Is*: motion to a place.

*umüytáko is (nan) págpag!* let us go to the forest!

*inmāli sšya'd Samōki* he came to Samōki

*umáted ta tinmollkayē is nan ílitáko* we are glad that you have returned into our country [B. 61]

*isáttja'd tomōli is nan āpōtja* then they return to their commander [B. 31]

*ketjéng sinótèna 'sh asdèwəna is nan káalóngān; ketjéng alāna san ásew ya ipayóna's katjapána; ketjéng alána san kawéftan ya ipayóna is kaólóna* then he places his wife ('sh: person. art.) into the coffin; then he takes the dog and puts it at her feet, then he takes the cock and puts it at her head [L. 81]

*itáketja nan sakólang is nan bōshā; ipuítja nan ólo is nan kasakólang* they tie the receptacle for heads to the pole (boshā); they put the head into the receptacle [H. 4]

*mfd úmüy is nan páyo, tay lēglēg* nobody goes to the fields, because it is "head-burying-festival" [H. 10]

*ta'd sumáitja nan fajáyi is nan áto* that the women come to the council house [H. 18-]

*ta umalíkāyē is nan flimi ad Kensátjan* come ye into our town in the region "Kensatjan," i. e. Bontoc [H. 21]

*snbókak síka is nan sáyag nan ákyu!* I blow you (pains!) away into the Sun's morning rays [Conjuration of headache]

*ináktjaáktjang is nan fádang* he jumped from tree to tree [M. 13]

*umálíka kēn sak/én!* come to me! *umáyka kēn síya!* go to him!

381. Motion to a place, expressed by *is*, may be the reason for constructing Personal Verbs, Nom. agentis and Phrases in which our objective genitive occurs, with *is* governing the object.

*mánganak is nan mákan* I eat the rice; I eat rice; "I am eating at, from-aiming at the rice;" my action passes over to the object through *is!*  
*adtsádlo fumángónak, mo fumangóngka kēn sak/én* I shall certainly awake, if you wake me up [S. 12]

*ináka's mōtīng, ina* give me some pounded rice, mother! [T. 1]

*tēngkāmī mangáyē si lēpat!* let us go to gather dry branches! [K. 2]

*ēngkāyē umála is fáyash!* go and bring rice-whisky [H. 23]

*nan áman nan laláki mangánub si ógsa ya nan lámān* the boy's father hunted deer and wild pigs [M. 2]

*ēngkálíák is nan kálín si Igólot* I speak the Igórot-Language (*si I.*: [76])

*ēnta'd enlāpis is umáta tay adtja umáktan is píki!* let us two clear the ground for a garden, because they do not give us any corn! [R. 1]

*adfkāyē pumadōy kēn sak/én!* do not kill me! [R. 12]

*sfnu nan mángtek is nan fajáyi?* who knows the woman!

382. The idea of motion prevails also in the construction of these verbs:

*ngemátsanta ay sinákí is kólling* we two brothers transform ourselves into eagles [K. 11]

*shumáa san nginmátjan si kólling is áfongtja* the one changed into an eagle comes home into their house [K. 14]

*san anákna ay nginmátsan is káak* his son transformed into a monkey [M. 18]

*isána'd itápek nan fákkong ya ket nginmátjan is mákan* then he put the spoon into (the boiling water) and it changed to rice [R. 27]

*kásín shumákkong san nginmátjan si tlin* (the girl) transformed into a ricebird came again home [T. 9]

*ngág nan kanám si sa?* what do you call this? (what do you say to this?)

*pasemsémkek síka is nan túfay* I remind you of the spear

*inpashmékna sak/én ken tjátja* he reminded me of them

*kápek nan pátátjín is túfay* I make spear blades of iron (I make the iron into spear blades)

*ma/íd makáéb ísna is túfay* there is nothing here to make spears of Cf. [276]

*éngkáyé'd umála ay íSamókí is bídá ta kapényé is fángá!* go, ye Samo-kians, get clay that you make pots of it! [L. 23]

*tsáéshém is áfongmo; tsáéshék is áfongko* go directly into your house; I go into mine [R. 20]

*ketjéng tsáétsáéséntja is áfongtja* then they go quickly into their houses

*ketjéng tsáéshénmí [tsáéshénmí] ad Afóu* then we go directly to Afóu [B. 56]

383. *Is*, expressing "motion to a place," or direction, is the preposition used for our dative relation (indirect object):

*itsaotsáoko nan sóklong is nan fobfállo* I give the hat to the boy

*ipaílám nannay kén síya!* show this to him!

*ídjum nan kánfyab is nan laláki* show the man the shield

*nan táké intólitja nan bílak is nan alféwidtja* the people had returned the money to their friends

*ídjúam sa ken sak/én!* give it to me!

*kinwádnik kén tódí* I told him; *kinwádnik ken áma* I told father

*ipaílána nan kalásayna ken Mátyé* he shows Matyu his shield

*isána'd kanán is nan áseña ya nan ógsa* then he says to his dog and his deer [L. 8]

*isdam nan tēānis, nan kātjīng....ken ināta* take the breech cloth, the brass chain to our mother (of us two) [K. 10]

*isāed kanān Palpalāma ken Palpalāking* then said Palpalama to Palpalaking [P. 4]

*nan nafāngōsh ay mākan yōhna is nan lalāki; nan kāwēls ay mākan yōhna is nan anākna 'y fafāyi* the rotten rice she brings to the boy, the good to her daughter [M. 3]

*tay nay tjāmi lsmek ay māngapuy ken tjakāyē lśna'd Wakālan* because we often think of sacrificing to you here at Wakalan [Labad Ceremony]

*amōngēna is san ānakna'y fafāyi* she takes it all for her daughter [M. 2]

*nan tjēnēm ya kāwēls ken sika* water is good for you

*kanāna ken anōtjīna* he says to his younger brother [K. 7]

*kanām ken ināta'n "ālam nannay ta inanākmo!"* tell our mother: "Take this that it be your child!" [K. 10] *ināta'n: 'n = en* introduces the discourse

*itsaotsāoko'n Antero* I give (it) to Antero ('n: kēn)

*tjakāyē ay Igōlot mifuégkāyē'n sak/ēn* you Igórot, accompany me! [B. 1] ('n: ken)

A number of verbs (show, give, promise, bring etc.) have an object with *is* or *ken* besides a "direct object."

A few of those verbs which differ in construction from our verbs are given here:

*lbfākak ken sika nan kipāumo* I ask you for your knife

*kānak ken sīya nan tināpay* I ask him for bread

*nan fafāyi kinwānina's nan lalāki nan blak* the woman asked the man for money

*kanāntja ken sak/ēn nan mōnok* they ask me for chickens

*fayātjak nan lalalāki is nan fālīdog* I pay the gold to the men; I pay the men with gold

*finayātjantja nan lalalāki is nan sinpō'o ay pēsosh* they paid ten dollars to the men

*āktak nan ongōnga is nan mākan* I give the child some rice

*aktāna sak/ēn is nan tināpay* he gives me bread (Recipient in "Accus.," thing with *is*)

Compare also the constructions with the idiomatic verbal forms in [258 ff], where the indirect object, place, instrument, time, cause etc. depend directly upon the verb, while the other elements are governed by *is*.



384. *Is*: motion from a place. *Is* in constructions with verbs which signify "to go away from, come from" denotes the starting place. The verb used mostly to express motion from a place is: *malpo*, I come from, I start coming from. [353]

*nalpōak id Fěntok* I came from Bontoc

*fumālaak is nan āfongko* I go out from my house

*nalpōak is nan fli* I came from the town

*nalpōkāmī ad Alab* we came from Alab (we were in Alab)

*nalpōtja id Fěntok ya inmāytja id Dakūpān* they went from Bontoc to Dagūpān

*inālak nan sūlad ay nalpō'd Tukākān* I received a letter from Tucucan (that came from 'Tucucan)

*nalpōkāmī's nan fliig* we came from the mountain (*ngāg ay fli nan nalpānyē?* from which town did you come?)

(*intō nan nalpōan nan alēwidko?* from where is your friend?)

*kumāanak is nan fli* I return from, I leave the town (but: *tēmōliak is nan fli* I return to the town)

*kinmāanak id Fěntok* I left Bontoc

*nalpōak istjī* I came from there

*tōlō'y ōlas nan mālpō'd Fěntok ya ūmūy ad Tukākān* it is three hours' walk from Bontoc to Tucucan

*lagōak nan wūc ken Agpāwēwan* I buy the rattan from Agpauwan

*alaēntāko nan bīlak ken Likāldso* we get the money from Ricardo

*kāānēm sa ken sak/ēn* take this away from me

*inālāna nan sūngsing is nan fafāyi* he took the ring from the woman

*inpādanoko nan sūlad ay nalpō is nan tsaktsākī ay lalāki* I received the letter from the big man

*nan ongōnga inālāna nan ngātjāna ken ikīdna* the child got its name from its grandfather

*iyāpok nan ālid ad Fāllig* I bring the wax from Barlig

*tsaowādek nan kāpis is nan lalāki* I get the cotton from the man

*linagōanmi nan patatjīm is nannay ay lalāki* we bought the iron from this man

*kad nan kaadsōwin nan ad Fěntok ya ad Manfla?* "what is the distance from B. to M.?" how far is it from B. to M.?

*īssan adītja adsāwēi is nan āfongtja* when they were not far from their house

*sīnu nan nangyāi is nannay ay fādso ay inālāna ad Fěntok?* who brought this coat from Bontoc? (...coat which he took from B.)

*mābu'd Kānōu* he came from Kanōu (*mābu'd* dialect for *malpo ad..*)

*malpóak id Sagádsá ya úmüyak id Máyinid* [*Mínit*] I go from Sagada to Mayinit  
*ildénmi nan ápuy ay intatáyay ay mápo'sh* [*malpo is*] *póshong* [*pósong*] we see the fire (the exploding shells) flying from the sea [B. 23]  
*san anákna ay inyápona'd Féntok* her children whom she had brought from Bontoc [L. 88]  
*uminúmkami is nan bánga* we drink from the glass  
*mangáŋkami is nan kíyag* we eat from a plate  
*éŋka 'ntékön is ken alitáom* go and get (something) at your uncle's, from your uncle's house [R. 23]; likewise: *yöiyöña is ken alitáona* he often takes it to his uncle's [*is ken* pronounce: *ísku*]

385. In certain phrases we find *is* used in a partitive sense; this use of the preposition may be traced to "separative *is*," i. e. *is* with the notion of "from," "a few taken from a number."

*kékkék nan lína'sh nan lalaláki* I know five of the men  
*kad nan insakít ken tjaítja* how many of them are sick?  
*sínu nan twodá falidógua ken tjakáyě?* who of you has gold?  
*nan kágwéls ay lalaláki is nan ámín ay Igólot* the best men among all Igorot  
*djúá nan nadóy is nan fobfafáyi* two of the women have died  
*djúá nan nabaldúkan is nan soldádsó si Filipíno* two were shot among (of) the Filipino-soldiers [B. 28]; *is*: among (from the context only)  
*twodáy ken tjaítja si Abakíd* there is Abakid among them, one of them  
*nay nan ísa ken tjaítja* here is one of them

386. "Partitive *is*" may be found also in these phrases:  
*nay si ásóñ!* here is salt! (the call of the salt vendors from Mayinit) [*ásón* for *ásín*]  
*anítja! nay si fánga ma! lumagókáyě is fánga!* ye people! here are pots! buy pots! (partitive: *si fanga*)  
*tay nay si fílad ay kinépnay ay minlálaymi ken tjakáyě* because here is thick bacon for which we call you (invite you) [H. 21]  
*sána kay si lípad ay naláŋgolángo!* there comes now "some" very dry wood! [K. 8]  
*aykó sa na is pánga?* is this wood? [K. 9]  
*sána kay si naláŋgolángo 'y fanáŋig ay pánga!* there come now "some" dry small branches! [K. 9]

*mōshāya wōddā āngsan is bilākko* if I had much money (partit. probably after: *wōddā*; *āngsan* would require: *ay*)

387. *Ma/íd—is*. If *mā/íd* is connected with a verb which governs a direct object, this object is preceded by *is*, respectively by *ken*. If *mā/íd* is connected with a personal verb, the subject of this verb is preceded by *is*, respectively by *ken*. (*Ma/íd* not at all, not any, no; see [322]).

*ma/íd kánk is tināpay* I do not eat any bread  
*ma/íd yāñna'sh patatjēm* he does not bring any iron  
*ma/íd intjānanmī is sīngsing* we did not find any ring  
*aykō mīd iñlaēm is ayāyam ay?* do you not observe any bird?  
*ma/íd inīlak si tākē* I did not see any persons  
*ma/íd inīlak is āsē* or: *ma/íd āsē is inīlak* I did not see any dog  
*ma/íd inūmēm is tjēnēm* you do not drink any water  
*mīd intedēc is tafāgo is nan fobāngak* there is no more tobacco in my pipe  
 (in this example *is*, with the subject, follows an intransitive verb, a personal vb.!)

*si pay Palpalāking ma/íd ināāna [inālāna] is kātjēu* Palpalaking did not catch any fish [P. 2]

*mīd kankānēnā's akfōb* he does not eat any fruit [P. 7] (trochaic verse)  
*takēm mo mīd kánk is ākfob* I do not care if I have no fruit to eat [P. 7]  
*ma/íd intjānanmī is fātug* we did not find any pigs [B. 15]  
*ma/íd inīlami is nan anākmo* we have not seen your daughter [T. 5]  
*ma/íd finayādjantja ken tjañtja* they did not pay them at all

388. *Is*, in constructions with the negatives: *fakēn* and *ketjēng* (probably in a partitive sense), occurs in phrases like these:

*na! nangkō fakēn tji's fafāyi!* well! why, this is no woman!  
*fakēn sa's kīpan* this is no knife  
*fakēn sa is tjalikānan* this is not the fire place (in the house)  
*fakēnak is nasūyep* it was not I who slept  
*fakēntja is mangwēni* it is not they who say...  
*fakēnkami is imāy is Mēlika* it was not we who went to America  
*fakēn sa'sh tsalāddōy* this is no tree trunk [L. 54]  
*fakēnkayū'sh umāli* do not you come (but others) [L. 59]  
*ketjēng sīya is manūbla* none but he is smoking

*ketjéngak is inkáéb si táfay* it is just myself who make spears  
*ngágen, aykô ketjéng na 'sh monôkyer?* why, is that all you have of  
 chickens?

*ketjéng pay sa 'sh pasiksákpénmi* this is all we raise ("we make go into  
 the chicken basket")

*amín ay fobfáfáyi ya wódátja 'sna, ketjéng si Akúnay is ma/id sina* all  
 women are here, "except Akunay is not here"

Cf. [327].

One example with *si* (i. e. *is*) after the negative *adí* was obtained:  
*í'adí aláén si áser nan ólo:* lest any dogs take the head [H. 6]

389. *Is* with adverbs (frequently pronounced like a prefix to the  
 adverb) is found in these terms: *is na*, or *ísna*; *is sa*; *istjí* (for: *is tjáy*)  
 here, there, yonder. *iswákas* or *aswákas*: to-morrow; *idúgka* or *adúgka*  
 yesterday; *is kásín wákas* day after tomorrow (also: *kásín aswákas*); *is*  
*áéni* soon; *idkáoni* or *ad káéni* a little while ago; *is kásín* again, an  
 other time; *is íkid*, *is áéwan* at the left, right side; *is nan aewángo*  
 at my right side; *adwáni* (also: *idwáni*) now; today.

And, as has been already mentioned, the preposition *is* forms, governing  
 nouns, verbal nouns etc., the "compound prepositions" (as e. g. our preposi-  
 tion "on" does in the "compound preposition:" on account of).

390. *Is* (*kén*) corresponds to our "by" preceding the agent of  
 passive verbs:

*naayákantja nan ánanak is nan amátja* (or: *kén amátja*) the sons were  
 called by their father

*nannay ay áfong ya nakáéb ken Jálío* this house was built by Julio  
*nan laláláki ya mafayátjan is nan apótja* the men are being paid by their  
 master

*nan ayáéwan ya napadóy ken sak/én* the buffalo was killed by me  
*maayákanak ken síya* I am called by him

*nan fáfáyi ya nafadsángan is nan laláláki* the woman was helped by the  
 man

*nan áser ya náfgto ken tjaítja* the dog was kept by them

*nan bílak ya náitáfon is nan táker* the money was hidden by the persons  
*admafadsangánkáyér ken tjakámí* you will be assisted by us

391. "By means of" or instrumental "with" is expressed by *is*, unless the instrumental form of the verb is employed. [262; 286]

*kápek nan táfay is nan mantílyo* I make the spear with the hammer

(Or with the instr. verbal form: *ikáébko [ikáépko] nan mantílyo is nan táfay*)

*padáyek nan ápyu is nan tjénnum* I extinguish ("kill") the fire by water

*ítgok nan patatjím ay mamátong is nan sfbíd* hold the hot iron with the tongs

*nan ongóngá pinadáyna nan káak is nan fátó* the boy killed a monkey with a stone

*síya tiktikóna nan patatjím is nan mantílyo is nan ka/opóópan* he strikes the iron with the hammer in the forge; (or: *mantílyo nan ítikítkna is nan patatjím*)

*nan laláki ya nafálted is nan kágod* the man was bound with the rope

*nan fángá ya nápuo is tjénnum* the pot is filled with water

*páyak nan bángaæ is tjénnum* I fill the glass with water

(Or: *tjénnum nan páyek is nan bángaæ*)

*payányæ 'd san kákwan is ángö ta ek taláan* fill the pail with camote-vines that I go to feed (the pigs) [L. 46]

392. *Is* before Adjectives denotes the manner in which an action takes place (adverbial *is*):

*éntsunnótja is kawís nan fufúmshak* the smiths are working well

*síya éngkálí 's kágawís is nan kálími* he speaks our language well

*ikána 's káwís* he acts well, honestly

*kápém is kawís* do it well! *kinaápu is ngāg* he did it badly

*tjaktjaktjákí 's akít* somewhat large

*fanfaníng si ákít* a little small, rather small

393. *Is*, like our "in," "at" etc. is used with expressions of time:

*is kasín téngaæ* on the next holiday; *si wáld* in the morning (at dawn)

*is nan láfí* in the evening; *is nan mastjím* in the night; *is sinakítan* in a short while, for a short while

*ítgak iníla si Fúmna is nan sinpólo 'y ákyu* I have not seen Fumna for 10 days

*is nan magákyu inkána's sidsidsímna* from noon till evening

*is nan sin ákyu* a whole day

*is nan maygát'lo* [maikát'lo] *ay ákyu* on the third day

*intedcékămi is nan tjaktjăki ay áfong is nan lăna ay ákyu* we remain in the large house five days [B. 9]

*mangăngkămi is nan mastjîm* we eat during the night [B. 23]

*ketjêng sumďă s'amăna is nan lăfi ad fobfăy* then his father went home, to his "homestead," during the night (midnight)

394. Many other relations, which we express by various prepositional phrases, show the most extensive application of the preposition *is*. They cannot be treated here exhaustively; a few examples must suffice:

*intedcékak lăna kên tōďl* I remain here with this one

*ɔwōďăka kên sak/én* you are with me (in my home) [*ɔwōďăka 'n sak/én*; 'n = ken]

*énkaslángk nan kăpi is nan sinăsho* I mix coffee with milk

*nan laldki ya nadôy is nan paylŋpüg* the man died of fever (*is nan kizwătsay* of poison; *is nan făkak* of a wound, a cut)

*ta lumălaytăko way—lalaki 's wagsăllayan—fabfayi 's dinŋpay-ay....* let us call a man of strength—a woman with strong thighs [Wedding Song]

*matotoyăkami is nan falôgnid* we are speaking about the battle (or: *falôgnid nan tsămi matotoyădan*, battle is our topic)

*totôyênmi si Anglôy is nan fŋďăyŋ* we speak to Angloy concerning the rice *en* (for: *ngăg en*) *man kékken tōďl nan ad Manŋla ay?* why does this one know "so much about" Manila? (the affairs at Manila)

*maďngo is nan êngkalăna* he laughs while speaking (during his speaking) (or: *maďngo ay êngkalŋ*)

*angnéna is nan kŋwănina ken tjakayŋ* he does according to his saying, as he told you

*êngkălikălŋ is nan iităona* he talks while dreaming (in his dreaming)

*êngkălŋ is ngăg ken sak/én* he speaks insultingly about me; slanders me

*inlagfôak is nan limănpôlo 'y pŋsosh is nan lăsa 'y fŋan* I work for \$50 per month

*inlăgok nan tŋfay is sălăpi* I sold the spear for 50 cents (or: *salăpi nan nangilagfôak is nan tŋfay*)

*lagfôak nan wăc kên Agpăwŋwan* I buy the rattan from Agpauwan

*nan ongŋŋa inălana nan ngătjăna is nan ikŋďna (kên ikŋďna)* the boy got his name from his grandfather

*is nan nalpāsan nan nengkālāna* at the end of his speech, after he had spoken

*mabf̄fkod si lagf̄ōa* getting thin, emaciated on account of working for wages [Song]

*tay nan kafibf̄fak ya ifāl̄urd̄tja is nan adik kagalān* because my sister, they imprisoned her for my not going (i. e. with them, the Insurrectos) [B. 3]

*et ak̄t̄ yāngkay ay énasipad̄dykām̄ ay Iḡól̄ot is nan mangwānān nan plesid̄ēnte ad Mal̄ōnosh* and we Igórot almost had killed each other on account of the talk of the "presidente" at Malolos [B. 47]

*ngāg si al̄k̄wid:* he is a bad friend (pretending friendship: "as if he were;" "essential" *is*)

*kap̄ēnmi sf̄ya is plesid̄ēnte* we make him president

395. Sometimes *is* introduces a purpose clause or a clause containing an obligation; or any kind of substantive clause.

*si f̄na aktāna nan ānak is inām̄ēna, is kanēna* the mother gives the child to drink, to eat

(*aktak* governs the "Accusative" of the recipient, but the gift takes prepos. *is*; as: I present him with a knife.)

*fālāngka sa is mangip̄āyam* put this anywhere! (*fālāngka*: everywhere; this sentence is strictly idiomatic!)

*manākas si māngan mo nan āminum* it is better to eat than to drink

*manākash si inted̄ēcak isna* it is better for me to remain here

*manākas si nḡemāt̄janta ay sinākt̄ is kōlling* it is better to transform ourselves into eagles [K. 11]

*wodā is nan nimn̄immo* it is as you think; "you ought to know it"

*nan pay inōt̄ji 's inasāw̄wak* the younger sister shall be my wife [L. 47]

*sak/ēn ya is inumāla 'sh tsalād̄ōy* indeed, I must bring the beams [L. 54]

*sak/ēn nan is f̄kad* I am to care for it (to procure it) [L. 58]

*nant̄jūy tsaktsāki 's t̄jip̄āpēm* this big one you ought to catch [L. 60]

*ad̄f̄ȳw̄ w̄d̄nts̄n nan nalilēngānan; nan naak̄f̄u is w̄ants̄nȳw̄* do not follow the clear water; the muddy you must follow [L. 89]

*ta kik̄d̄dak is kanēntāko* let me care for (prepare) our eating [R. 15]

*ta kay sak/ēn ya is mānpab* I indeed am to catch it [L. 61]

*ta nan tāk̄w̄ 's āminum* the people shall drink!

396. *Is*, repeated, replacing *ay*. If *is* precedes a word that would be connected with a following word by the ligature *ay*, the ligature *ay* is changed often into *is*. (Especially if *nan* does not precede the first!)

So with ligature *ay*: *ilǎgoyɛt angsan ay tǎfay* you sell many spears; but: *ma/fd ilǎgoyɛt is angsan si (is) tǎfay* you do not at all sell many spears.

*mǎnganak is djǎa 'sh fǎlad* I am eating two bananas (Or: *mǎnganak is nan djǎa ay fǎlad*; with *nan* before the first)

*ta ɛngka umǎla 'sh tǔlo 'sh tayǎan* that you go to bring three baskets

[L. 32]; *umǎlaak is tǔlo 'sh tayǎan* I get three baskets [L. 32-]

*inǎku is ɛsa 'sh kǎtjəu* give me one fish [P. 3]

## COMPOUND PREPOSITIONS

397. There are in Bontoc Igórot some words — nouns, or adverbs, or verbal roots—which are applied to express more definitely certain prepositional relations, than the primitive preposition *is*. As the examples will show, the form in which these “prepositional terms” appear is either their simple root, or the root with personal or possessive endings, sometimes appearing to us as “verbs,” sometimes as nouns with possessive suffixes. In many cases they are governed by *is*; such combinations of preposition and “prepositional terms” are called “compound prepositions.”

The most important are treated in the following sections, to illustrate similar application of similar terms which are given among the Igórot idiomatic prepositional expressions compiled in section [408] and in the Vocabulary.

398. Root: *sakang*, *shakang*, redupl. *sasǎkang*, denotes “in front;” “before” (locative, not temporal). *Sasakang* obtains sometimes the verbal suffix *-ɛn*, with which the possessive suffixes are combined: *sasakǎngɛk*; *sasakǎngɛm*; *sasakǎngɛna* etc. Preceded by *is* and the article this compound preposition is employed in these phrases:

*is nan sasakǎngɛk* before me

*is nan sashakǎngɛm* before you

*is nan sashakǎngɛna* before him, in front of him



*is nan sashakǎngénmi* in front of us  
*is nan sashakǎngén nan laláki* in front of the man  
*ʔodáka is nan sashakǎngék* you are in front of me  
*nan ongóngá tumáktju is nan sasakǎngényæ* the child sits before you  
*nan fajáyi ya tinmáktjik is nan sashakǎngén nan mamádkid* the woman  
 stood in front of the girl  
*ʔodákami is nan sasakǎngén nan káyo* we are in front of the tree  
*nalpótja is nan sasakǎngén nan áfong* they came from "before" the house;  
 from their place in front of the house  
*umáyka is nan sasakǎngén nan pabaféngan!* go to the front of the coun-  
 cil-house!

As personal verb :

*sumashákangak ken síka* I am before you, I stand before you  
*sumashakǎngka ken sak/én* you are in front of me  
*síya ya sumashákang ken tódí* he is in front of that one  
 Also: *insákangak ken síya* I am in front of him  
*insákangta* we two are in front of each other: we are opposite, facing each  
 other

As possessive verb :

*sasakǎngék síka* I am before you, I face you  
*sashakǎngém sak/én* you are in front of me (or: *ʔodáka is nan*  
*sasakǎngék*)  
*sasakǎngénmi tjaftja* we are in front of them  
*sinasákangko sítodí* I was in front of him  
*sasakǎngék síka ay manálan* I walk before you (or: *manálanak is nan*  
*sasakǎngém*)  
*sakǎngém sak/én!* walk before me! precede me!

399. Root: *saköng, shaköng, sasakön, sasaköng*, denotes "vicinity," "near."

*ʔodá síya is nan sakön* he is near (or: *insákön síya*)  
*nan saköngko* my neighbor  
*ípuímo nan tjénæm is nan sakön nan ápuy* put the water near the fire  
*íntedéctáko is nan sakön nan wánga* we stay (live) near the river  
*is nan sasakönek; is nan sasaköñem; is nan sasaköñena* near me; you; him  
*malpókami is nan sasaköntja* we come from near them, from their vicinity

## As personal verb:

*sumashākōnak* [*sumashākōngak*] I am near  
*sumashākōngkāmi is nan fllig* we are near the mountain (we are "getting" near)  
*insākōntja nan ānānak ken inātja* the children are near their mother  
*sinmashākōnak si nan ālang* I was near the granary

## As possessive verb:

*sashākōnck sika* I approach you  
*sinashākōna sak/ēn* he approached me

## Observe the combination of "compound prepositions":

*sumashākangak is nan sakōnyē* I am near you and in front of you  
*sumashākāngka is nan sakōnko* you are near in front of me  
*tjaftja sumashākangtja is nan sakōnmi* they are near in front of us  
*sŷya sumashākang is nan sakōntāko* he is near before us

400. Root: *tsōgok*, denotes "the rear," "the place behind."

*wodāak is nan tsōgok nan kāyo* I am behind the tree  
*nan fafāyi tinmāktju is nan tsōgok nan lalāki* the woman sat behind the man  
*nan tsogōkko* [*tsogōgko*] the place behind me  
*wodāak is nan tsogōkmo* I am behind you  
*wodāka is nan tsogōgko* you are behind me  
*nan āklang woda' sh nan tsogōgna* the coat is behind him  
*nan djāa ay lalalāki wodātja is nan tsōgok* two men are in the rear  
*tjakāmī wodākāmī is nan tsogōgkyē* we are behind you  
*īntjāsak nan fākat is nan tsōgok nan ājong* I found the rail behind the house  
*nan lalalāki ēntsūnotja is nan tsōgok nan ālang* the men are working behind the granary  
*umhŷkayē is nan tsōgok nan tākē!* go behind the people!  
*īllak nan fēisēl is nan tsōgok nan tsaktsāki ay bātō* I watch (observe) the enemy behind the big rock  
*nan soklōngmo ya mīsabfūd is nan tsogōkmo* your hat is hanging behind you  
*ēngka's nan tsōgok!* go behind, to the rear!

As personal verb (only two examples are at hand):

*intsogǒgkǎyě ken tjākāmí* you are behind us  
*intsogǒgkāmí ken sika* we are behind you

As possessive verb:

*tsogókēk sika ay manālan* I walk behind you  
*tsogǒgkěnyě tjākāmí!* keep behind us! be behind us!  
*tsogókōna nan djāan ongānga* he walks behind the two children

401. Root: *fūcg*, denotes accompaniment; "with," and forms usually the verbs: *ifuēgko* I take as my companion; *mifūegak* I am with, I accompany (the passive form of *ifuēgko*: *ma-ifueg-ak*.) Rarely used as simple root: *nan fūcg*: the companion:

*tjaftja nan fūcg Antēro* they are the companions of Antero, with Antero  
*ma/īd fuēgko, isisāngak āngkay* nobody is with me, I am quite alone

As personal verb:

*infūegak ken tjaftja* I am with them  
*ninfūēgtja ken tjakāmí* they were with us  
*mifūegak ken tjaftja* I am, go with them  
*nifūēgtja ken tjakāmí* they were, went with us  
*lēytjek ay mifūcg ken sika* I like to be, to go with you  
*nan ongōnga ya maifūcg [mifūcg] is nan amāna* (or: *ken amāna*) the child is taken along by its father  
*sīnu nan nifūcg kēn tōdī?* who was with him?  
*si Anauwāsāl nifūcg is nan Igólot ad Chicago* Anauwāsāl went with the Igorot to Chicago  
*maifūēgka ken sak/ēn!* come with me! go with me!  
*mifūēgkāmí is nan alfēwidmi is fli* we go to town with our friends  
*nan yān/ak nifūcg is nan yān/ak ay fafāyi ay inmāy is nan pāyo* my older brother went with my older sister to the rice-field  
*sītōnā ay lalāki nan fuēgko ay inmāy ad Manīla* this man went with me to Manila  
*inmāli sītōdī nifūcg ken sak/ēn* this one came with me  
*sīnu nan nifūēgkam is fli?* with whom did you go to town? [*nibfuēgkam*]  
*si Antero mifūcg ken Bēgti id Fēntok* Antero is going with Bugti to Bontoc  
*nan alfēwid ya nifūcg ken sak/ēn* my friend went with me

## As possessive verb:

*ifuégko sika is áfong* I take you with me to the house; you are my companion....

*ifuégmo nan ongóna!* take the child with you!

*infuégna nan mamágkid* she took the girl with her

*ifuéggye sak/én is nan fliyye!* take me with you into your country!

*si áma ifuégna nan anákna is págpag* the father took his boy with him to the forest

*si áma infuégna si ina ay inmáytja'd Dagápan* Father went with mother to Dagupan; lit. Father took mother with him.....to Dagupan

## Promiscuous examples:

*áfusak nifúcg kén tónã* I had already gone with this man

*intedéac ísna kén tódí* I stay here with him (not: *nifúcg*; this "verb" expresses present, past or future motion, not rest at a place)

*sínu nan nifúcg kén tódí?* who was with him? who went with him?

*inálak ay nangifúcg* I took with me

*aláem nan ongóna ay mangifúcg!* take the child with you!

*léytjek ay mangifúcg* I like to have with me (*is nan ongóna* the child)

Accompaniment expressed by the prefix: *maki-* see [300]: "I come with a shield, an ax, a spear," see [67]; and see the following section: Idiomatic prepositional expressions. Instrumental "with:" see [391]; cf. [394].

The following "compound prepositions" occur only in constructions like those given below.

402. *Tsáim* or *tsáimna* [*tjáim dáim*] "inside, within," always with *is*:

*is tsáimna nan aswácko* within my body

*is tjáim nan lúta* within the earth

*wodátja is tsáim nan tjénem* they are within the water, under the water  
(*inkyátja is nan katjénem* they swim on the water, on the surface)

*ngág nan wödáy is tsáimna?* what is inside?

403. *Impön*, until (with or without *is*):

*entsánoak is ámpön aswákas* I work until to-morrow

*intedéac ísna ámpön is sidsidsáimna* I remain here until evening

*ãmpõn lãfí, ãmpõn fíbiakát, ãmpõn domíngko, ãmpõn is kasín taæwín* until  
midnight, morning, Sunday, next year

404. Root: *kæwa, kãæwa*, "the space between."

*wõddã is nan kakaæénta* it is between you and me (two persons)

*is nan kakãæényẽ* between you

*inkãæwak is nan fílig ya nan wãnga* I am between the mountain and the  
river

*sak/én nan kakãæényẽ* I am between you

*kaæwãek*: I go through the centre, the middle; *kaæwãek nan íli* I cross  
the town

405. *Tsão* under, *nan kõãpna* the space beneath

*is nan tsão nan bãtõ* under the stone

*ígnak nan kispõlo is tsão nan kãýæ* I hold the match under the wood

*íntaktãkkãmí is tsão nan fãdang* we run under the big tree

*isabfãdmo nannay ay litalãto is nan kõãpna [is nan kokoafõna] nantjãý ay*  
*litalãto!* hang this picture beneath that picture!

*patsãock [patsãæwæk]* I place under, put beneath; *patsãæwæk nan ágræb*  
*is nan átep* I put the box under the roof

406. *Oshon, õson, æsæn* "the top of," "the surface of" (only  
found in the status constructus with ligat. -n).

*is nan æsæn nan õlom* upon your head, on top of your head

*is nan õshon nan kãýæ* upon the tree, on the top of the tree

*is nan õson nan tæktjãan* upon the chair

*is nan æshon nan líta* upon the ground

407. Root: *Tõngtju* "the space above."

*is tongtjãna nan tjãya* above the sky

*totongtjãen nan õlok* above my head

*fekãshëm nan fãlfeg is tõngtsu!* throw the spear high up!

## IDIOMATIC PREPOSITIONAL PHRASES

408. In the following sections our prepositions in their various applications and their Igórot equivalents are enumerated, frequently with reference to preceding parts of this Grammar.

(For the expression of some of our prepositional phrases by special verbal forms of Bontoc Igorot see: [261-264; and 285-290].)

Above — [43]

About — *Is. matotoyǎkami is nan falǒgnid* or: *falǒgnid nan tsǎmi matotoyǎan* [matototyāan] we are speaking about the battle [394] *kekķěntja nan ũmad si nan fafǎyi* they know about the woman; ("the matter, the happenings to the woman")

on Account of — [394] Frequently the conjunction *tay*, because, is employed: *adiǎk inmǎli tay falǒgnid* I did not come on account of the fight; *tay (mo ķǝ tay) nan bilǎkna* on account of his money

Across — Cf. Vocabulary sub "across;" expressed by verbs, such as: *kitjǎngek nan pǝshong* I cross the sea; *kuntjǎngak is nan tǎnga* I cross a river; *patjǎngek nan batǝ is nan tǎnga* I throw a stone across...Verbs: *karǝwǎck* I go through the middle; *pitsiǝwek* I cross diagonally

After — Frequently a phrase like our Nom. (or Accus.) absolutus, preceding the main sentence is used, with the passive *mafǎash* and *nafǎash* (of: *fǎdshck* I finish): *nafǎash nan falǒgnid ketjǝng sumǎǎkǎmǎ*, "the fight having been ended, "then" we return home" or: after the fight we return home

*mafǎash nan talǝfeng isatǎko't mangǎyeng* "the dance being finished then we sing" or: after the dance we sing

*mafǎash nan tsǎno isǎkami't umǝleng* after the work we rest

*nafǎash nan ǎni inlislistǎko* after the harvest we play (celebrate "lislis," in the Rio Chico)

Or with "*nǎngkay*" "there being no more, no longer" (*angķǎdyck*: I bring to an end, finish, I use up everything etc.)

*nǎngkay nan fǎlǒgnid pumusitǎko* after the war we are getting poor

Or: *inmalitǎko 'sna is nan nabfǎdshan nan falǒgnid* we came here "upon the ending of the war" (is with Nomen actionis); after the war we came here

Or by a temporal clause: *mo nangángkāmī issákami masúyep* when (if) we have eaten, we shall sleep

Or by verbal forms with prefix *naka-*: *nakakapíðak et nánganak* I finished praying, then I ate: after my prayer I ate [299]

And by phrases with *éna* at first: *nangéneéna ay inmáli nan laláki isá't finmángon nan fafáyi* first the man came, then the woman awoke; after the man's arrival the woman awoke

*sumkéþka éna isák sumkéþ* I enter after you; lit.: you enter first, then I enter

*binmánad nan tékken ay tákæ nangéneéna mo sak/én* an other man went down earlier than I; i. e. before me, or: I went down after him

*ikáðmi ay umfleng is nan nalipásan nan tsáno* it is our custom (*íkad; ékad*) to rest "upon having been finished our work;" after our work (*lipáshek* I finish)

Or by *is san (nan) anóngosh* [*anóngæts*]: at the end of...

*is san anóngosh nan falógnid* after the battle

*is san anóngosh nan tólo 'y ákyu* after three days

*is nan anóngæsh san ípát ay ákyu* after four days; four days later

Against — *Is. fckáshénmi nan fálfegmi is nan féiserl* we throw our spears against the enemy

Ago — The expression of time past is followed by "*ay inmá'y*" or "*ay nálosh*" (*lá/óshak*: I pass by):

*sám ay ákyu ay inmá'y* (or: *nan inmá'y*) nine days ago

*tólon fáan ay nálosh* three months ago

*ayáka 'y táæwén ay nálosh* many years ago

Alongside — *is nan ílid*: on the edge, boundary line, shore etc.

*manálantáko is nan ílid wánga* let us walk alongside the river

*is nan ílid nan kakáyěän* on the edge of the grove

*ilfdek nan íli* I pass on the boundary line of the country

*wántjek* [*wántjek*] *nan wánga* I follow the river, I walk alongside the river

*ketjéng manadálángkāmī is nan ílid nan kálsa* then we walk along the street [B. 48]

Among — [385]

At — [379]

Between — [404] *ngăg nan katêkken nannay ay jobănga is nan tinak-tăkê ay jobănga?* what is the difference between this pipe and the pipe ornamented with a human figure?

Before — Locative: [398]. Temporal: usually circumscribed by a temporal clause. Expressed by *mangmăna* "earlier" *mo*: than; *innăli nan lalăki* (ay) *mangmăna mo nan jobfăfăllo* the man came before the boys

Behind — [400]

Beneath — [405]

Concerning — *Is*; see: "about."

During — Expressed by *issan* with Nomen actionis; as: during their fighting; the contemporaneous action is indicated by "*tsa*" [310] *issan* (or: *is san*) *tsătsa infalognădan woddăk id Făntok* during their battle I was at Bontoc  
*issan tjătja 'utsămăan* during their working

(Constructions with *issan* will be treated in the chapter on Conjunctions.)

Except — *ketjěng. amăn woddătja isna ketjěng si Fămnak* All are here except Fumnak. See [327]

For — [383] [261; 285-] [394]

*potlôngem ta inkăak nan potlôngna* cut off a piece for me! ("that I have")

*nay nan bflak ay kăan Běgti* here is the money for Bugti (ay *kăan*: as the property of)

*yăina nan istja ay kăan nan Igôlot* he brings meat for the Igórot  
*nay nan fălfeğ ay kăan nan tođ 'y lalălăki* here are the spears for the three men

*nannay ay fălfeğ fakăna kăa* this spear is not for him (not-his property)

*nan fălfeğ ya kăayê* the spear is for you; *fakănyê kăa* is not for you

*iyăik nan patatjhm ay kăan nan lălăki* I bring the spear for the man  
*nay nan bflak ay kăami* here is the money for us

*woddăy ken sak/ên ay idjăak ken tjătja* I have something (to give) for them



*nay nan pínang ay kóam* or: *nay nan pinángmo* here is an ax for you

*ayké nan tolfé'gko ay.* is there a key for me?

*nannay káwís ken síya* this is good for him

*kad nan kanám is sa?* how much do you want for this?

*ibfákak* (or: *kának*) *ken síka nan kípan* I ask you for the knife

in Front of — [398]

From — [384-] [353-]

Notice the verbs: *kumáanak is nan fli* I return from the town; but: *termóliak is nan fli (is fli)* I return to the town

*íssan adítja adsá'rwí is nan áfongtja* when they were not far from their home

*alééntáko nan bílak ken Likáldso* we receive the money from Richard

*tsar'wádek nan kátjing is nan laláki* I receive the brass from the man

*adadsá'rwí nan nalpóantja* they come from afar

From—To: *malpóak ad Chicago ya úmüyak ad Féntok* I go from Chicago to Bontoc

*ilabotáko ay éntsáno is nan sinpó'o ay ólas inkána's nan magákyu* we work from 10 o'clock till noon ("we begin to work...")

*tólo'y ólas nan malpo'd Tukúkan ya úmüy ad Féntok* it is three hours (walk) from Tucucan to Bontoc

*nasúyepak is nan magákyu inkána's sidsidsímna* I slept from noon till evening *máilábo adwáni* from now on; "begun now"

*iFéntokak* I am from Bontoc ("a Bontoc man"); *intó nan flim?* where are you from? (where is your town)

*inkánas san ka/ongóngana* from his boyhood on, since his boyhood

In midst — *is nan ténga* (in the centre)

*is nan téngan nan katukijáan* in the middle of the chair

*is tengána* in its centre; *is nan téngan nan fli* in the middle of the country

Also with *ká'rwá* [404] "between": *is nan ka'rwáentja* in their midst

*is nan ka'rwána nan póshong* in midst the sea

Instead — *itsaotsáona kén tódí fakón tinápay, bátó nan intsaotsáona* he gives him a stone instead of bread (he gives him no bread; stone is his giving)

*innáli nan laláki, fakén fajáyí* the man came instead of a woman  
[323]

In; Into — [379, 380, 381, 389, 393,] [286, 287, 288].

Near by — [399] Also: *ngan/ngáni ad Fěntok* near Bontoc

Of — [71, 381, 385, 394] [41]

On — [379, 393, 406]

Opposite — [398]

Out of — See: from. The prepositional notion is inherent to the verb:  
*fumálaak* I go out; *făđlek* I send out; *kăđnuck* I take out etc.

At the side — *tsápat, tsípat*

*manálanak is nan tsapátmo* I walk at your side

*intsitsípatáko* we are (go) side by side

*sak/én wodaak is apídna 's na* I am on this side

*síka wodaaka 's apídna 's sa* you are on that side

*is apídna 'stjáy ay fílig, is apídna 'sna ay fílig* on this, that side  
of the mountain

*íssan iná/jettja istji is apíd nan póshong* when they met on the other  
side of the sea

Since — [393]

Through — "Through" is expressed by verbs, such as the intransitive *lum-fátak*, in combination with the locative *is*: *lumfátak ay intáktak is nan íli* I run through the town (or: *intáktákak ay lámfut is nan íli*)

*palfátek nan bató is nan álad* I throw the stone through the fence

*teténgck* I go through the center; *sílkck nan pagpag* I go through  
the forest

*nan lóshfúdmí* our "getting through," place of exit

To — *Is*: [380, 381; 393]

Toward — [380] Into the vicinity of: [399].

*umáykămí is nan má/yöy ad Tukákan* we go in the direction of,  
toward Tucuan

"The direct way toward" is expressed by the word: *ála*, with possessive suffixes: *umáyka ad San Fransisco, ketjéng álam ya 'd Chicago* you go to San Francisco and (from there) you go in straight direction toward Chicago

(*álak ya láyao*: "my straight direction is running: I run forthwith)  
*ketjéng álan san anákna ya kálab si nan fádang* then his son  
 climbed directly upon the big trees [M. 12]

*ketjéng álamí ya nan pagpag* then we go directly toward (and into)  
 the woods

*ketjéng nan éngmí ya 'd Fúlādong* then we go directly toward  
 Fuladong [B. 54]

Under — [405]

Until — [393] [403] Also: *inkána* is: *inkána's nan ísa 'y taewén*  
 till one (i. e. next) year; for one year

Upon — [406]

With — [391, 394, 401] I have, carry with me: [67] Coöperation:  
 [300]

Idiom: *ngă nan mangipáyam is sa?* what are you doing with this?  
 for what do you use it?

*ngă nan inđngnēm is nan bilákko?* what have you done with my  
 money?

*ngă nan ifaigmo is nan ásw?* with what do you strike the dog?  
 [262] (what is your "striking-tool" for the dog)

The inclusive Dual and Plural forms of verbs are employed often to  
 express companionship; e. g. go with me: *umăytáko* let us go, you and I,  
 you and we. *umăyta*: let us (two only) go; go with me.

Instead of "with" the conjunction *ya*, and, is used most frequently, or  
 the "Collective Article" *tja*, followed by *ken* [39]: *tja áma ken ína*  
 Father with (and) mother; *tja Anawásal ken Fúmnak inmálitja 'sna*  
 Anauwasal came here with Fumnak. Or: *si Fúmnak ya níkiđli ken*  
*Anawásal*

The substantive: *ib/á*, companion, is found instead of the preposition  
 "with" in many phrases, as: *sínu nan ib/ám ay inmăy?* who was your  
 companion in going, i. e. who went with you? (Or: *sínu nan nífúeg ken*  
*síka?*—*sínu nan fuégmō?*—*sínu nan kadúam?* [372])

*sínu nan ib/ám ay nangđéb is nan áfong?* with whom did you build the  
 house?

*nannay nan ib/atáko ay manfbet is nan káyō* with these men we cut the  
 tree

Idioms: *nan sináma, nan sínúna*: the father with his child, the mother  
 with her child.

*sínu nan laláki ay ántjo nan fódkna?* who is the man with the long  
 hair?

*nan fajáyi ay tjaktjáki nan ólóna* the woman with the big head  
*nan ongóna ay tjaktjáki nan ūpóna* the boy with the big thigh  
*lěytjéntáko ay totóyèn nan laláki ay nākólud nan jōókna* we want  
 to speak to the man with the curly hair (i. e. to the "Negrito")  
*intó nan laláki ay antjoántjo nan kōwēngna?* where is the man  
 with the big ears  
*nan jobfállo ay abafíkash nan límāna* the young man with the  
 strong arms  
*nan fajáyi ay nalímno nan kāmishna* the woman with the round face  
*Ken* signifies "with" in this example: *sumaákami ken Antero is*  
*áfongko:* we go with Antero into my house  
*ma/íd inpasképna is nifúeg ken sfya* he let nobody enter with him  
*mikitedčétja ken sak/én* they stay with me, they are with me [300]

Within — [402]

Without — Expressed by phrases with: *ma/íd*, "there is no--":

*inmáliak ay ma/íd soklōngko* I came without hat  
*inmāy sfya ma/ídak* he went without me  
*ma/íd bílak ken sak/én* I am without money

The constructions of Prepositions governing Interrogatives or Relatives have been explained in [348-351; 331-335].

## ADVERBIAL EXPRESSIONS

409. Adverbial Expressions consist of simple adverbs, or of substantives with prepositions, of adjectives with prepositions etc.

Adverbial phrases are sometimes formed by means of auxiliary verbs [308-317], or of verbs conveying an adverbial notion [317-], or of verbs to which the adverbial notion is inherent (*tēmōliak*: I come back; *bumānadak*: I come down; *kēmāñak*: I go away etc.). In many instances a prefix conveys an adverbial notion [296-303], or reduplication is used instead of certain adverbs [291-294].

The adverbs of negation have been treated as "Negatives" in [319-327]; Numerical adverbs in [369, 371, 373].

410. Some simple adverbs take verbal endings as the "auxiliary verbs" (which are indeed verbalized "adverbs").

Compound adverbs, consisting of the preposition *is* and substantives, appear most commonly with the possessive suffix *-na*, his, her, its; as: *is tsādm* or: *is tsādmna*, inside, or: "in its interior."

411. There are no forms for adverbs formed of adjectives. The adjective with *is* follows the verb; or the adjective (without preposition) precedes the Nomen actionis.

*ikāna is kāwfs* he acts well [392]; or: *kāwfs nan ikāna* "good is his acting"

*sīya èngkālī 's kāwfs* he speaks well; or: *kāwfs nan èngkālīfana*

*sīya nèngkālī 's kagawfs* he spoke very well; (*mo...*better than)

*itsaotsāotja is akīt*; or: *akīt nan itsaotsāotja* they give but little

*akīt nan ninnīmtja* they think little

*ngāg nan kapēntja ay sōkod* they work badly making spear shafts

*entsīno sīya is* (or: *ay*) *kāwfs* he works well

*kāpēm is kāwfs!* do it well! *kakawfsēm ay mangāēb!* do it better!

*kapēnyē is kāwfs!* do it well! *kakawisēnyē ay mangāēb!* do it better!

Cf. verbs conveying the adverbial notions: with energy, quickly, slowly, gladly, etc. in [317].

#### ADVERBS OF PLACE

412. The locative particles *na*, *sa*, *tjāy* [*tjōy*, *tjī*] which serve also as demonstrative pronouns [99], are adverbs if preceded by *is*: *is na* or: *īsna* [*isnā*, *sindā*, *'sna*, *'shna*]: here (near the speaker), hither.

*is sa*: there (near the person addressed), thither

*istjī* [*is tjāy*, *sidi*, *is tjōy*] yonder, thither, at or to the place yonder

*nay* here is... *tjāy* there is

*nalpōak istjī* I came from yonder, thence

*sīnu tji? ngāg tji?* who, what is that?

*isnāka!* stay here! [L. 76ff.]; *isnāak* I am here, I stay here; *istjāyak* I am yonder

- is amñ ay fatáwewa* everywhere (lit. in the whole world)  
*is kabfatáfatawewa* everywhere; or: *is nan látwak, kalatwalátwak is nan fatáwewa* everywhere in the world  
*falánga* any where you please; *élay intó na* "any where here"  
*adsawéwé* [adsóví, adsóvíyan, adsóvíyén; adadsóví] afar; *adsawéwé is nan áfong* far from the house; *adadsóvíyénak* I am far away.—  
*nan káadsóvína:* the distance  
*umadsóvíak* I go far away Ger. ich entferne mich  
*kad nan kaadsóvíén nan ad Féntok ya ad Manfla?* how far is Bontoc from Manila?  
*adsawéwé nan tjegángtja* they are far apart ("far their interval, space between")  
*adsawéwé nan tjegangtáko* we are far apart  
*kinmān* or: *kabkafála* he is away, gone out; from: *kēmānak* I go out, away; and *fumālaak* I go away  
*is tóngtjé, ad tóngtjé, is tóngtjána* upwards, aloft; *is tóngtjána* above  
*nan ayáyam tumáyay ad tóngtsé* the bird flies high  
*is tjáya, ad tjáya* skywards  
*is kóápna* down, below  
*ngan/ngāni, as sasakón* near (*sumákōnak* I go near)  
*is wuñnána* forward, to the front; *umúytáko!* "let us go" forward!  
*is tsógok* back, behind, in the rear; vb.: *sakóngek* I turn, Person. *sumákongak; sakóngek ay fláén* I look back  
*sumákongak ay intáktak* I run back; *pashakóngek* I throw back  
 Cf. [400]  
*is udjídji* at the rear (the last of a column)  
*amñ* together (or: all); *maámong:* assembled, together; cf. prefix *maki-* [300]; and prefix *sin-* [60]; *madjidjítáko* we are close together  
*is fíkid, is áwéwan* at the left, at the right side; *is íkídko* at my left side; *is áwéwan nan áfong* at the right side of the house  
*inlíkid* around vb.: *inlíkidak* I go around; or: *inléwisak; léwis* around  
*is óshōna* "on its surface;" on the outside (of a box etc.); *is tjíla* outside of a house, "in the yard"  
*is tsa/imna* inside [*istjím, adsáyim*]; *inlécbak adsáim* I dive into the water [402]  
*is ténga, is tengāna; is káwéwa, is kawéwāna* in midst; *is nan kakawéwécentja* in their midst

is *apfda'sna*, is *apfda 's sa* on this, that side; *is nan tsapátko* on my side. Cf. *ála*, in straight direction [318]

The interrogative adverbs: where? whence? whither? cf. [353].

## ADVERBS OF TIME

413. Most "Adverbs of Time" are compound phrases: Substantives with the preposition *is*; others are probably adjectives preceded by *is*, or adverbs with *is*. Several of the "adverbs" and their constructions have been treated before, such as: *issak* [308], *áfus* and *íptjas* [309], *tsa* [310], *kankañ* [311], *kasñ* [312], *sána* [313], *tjitjítja* [314], *tjádkasko* [315], etc.

Also reduplication expresses sometimes a temporal relation: frequently, repeatedly etc.

And various temporal adverbs are contained in the prefixes: *pin-* and *pang-* [296] *ka-* [297], *ma-* *an-* [302].

*adwáni*, *idwáni* now, to-day

*adsángádum* formerly, some time ago, then

*tsa mamfngsan ay...* sometimes Ger. oft einmal. *tsa*: [310]

*tsáak mamfngsan* [*mamfngsang*] *ay undli* I come sometimes

*tsákámf manúbla is sinpamfngsan* we smoke now and then

*sinádkyu* — *sinádkyu* one day — the other day

*idkáeni* some time ago; *idkarkáeni* a short while ago; *adsángádum* a long time ago

*idtawwín* a year ago *ayáka'y tawwín ay inuáy* great many years ago

*áfus*, *íptjas* [349] "already," "before"

*is kawádkawádkas* very often, every day, or; always; *ininkána*: for all future

*sissisíssya* always; *sissisíssya ay inaltwidta* we two will be friends for ever

*is katawítawwín* for ever, for many years

*is nan sin ákyu* all day long; *iyakakyáko* I continue working all day

*is lablabóna* [*is laplapéna*] for the first time

*is mamfngsan* once [371]; *tsa*: many times, often: [310]

*ólik* up to a certain time, after some time; afterwards; see conjunction: until

*is áeni*, *is awáeni* soon; *issak* henceforth [308]; immediately: *tjádkasko* [315]; very soon, in a moment: *sána* [313]; very soon: *kankañ* [311]; suddenly: *ma* — *an* — [302]; quickly, soon: *pin-* [296]

*aɛni kǎyǎ!* in a moment! *sǎna!* yes, sir; immediately! Ger. ja gleich!

*ǎɛnin kay si akɛt ya!* "wait a little!"

*is sinakɛtan* in a very short while; forthwith

*tsǎn pay* not yet [324]; *tjitjɛtja* yet, still: [314]

*ǎngkay....ya ket..* on the point of:

*finmǎlǎǎk ǎngkay ya ket wɔdǎ nan fafǎyi* I was on the point of going out, when the woman stood there (*ya ket:* to my surprise)

*ǎna, onǔna;* vb. *mangɛnɛnǎak* first, at first

*mangantǎko 'd ǎna, isatǎko'd ɛntsuno* let us first eat, then work!

*mangudjɛdjak* I am the last (*ay.... to...*)

*misǔngkopak, sumǔngkopak* I am the next (*ay... to...*)

*pǎad* with negative: never [326]

*kasɛn* again; cf. [312]; *is kasɛn ya is kasɛn* again and again, repeatedly

*is kasɛn* an other time, or: *is kasɛn ǎkyu* on an other (following) day

*nan lablabǔna manalifǔngkayɛ, isǎkayɛ 'd mangǎyeng, isǎ et*

*mangananǔngosh nan patpadǔy* at first you dance, then you sing,

"finally comes" the spear throwing [pron.: *mang an a nǔ ngosh*;

see voc.: "end"]

*ma/ǎɛniǎɛniak* I am late; *ma/ǎɛniǎɛnika ay ɛntsǔno* you work late

"Early" is usually expressed by the time: in the morning, at noon etc., also by partial reduplication of the verb.

*inmalitǎko is ɛli djǎa 'y fǎan ay inmǎy ya adintedǎetǎko isnǎ is djǎa 'sh*

*fǎan* we came to town two months ago and we shall stay two months

longer [396]

*sanguyǎn pan!* how quickly! *sanguyǎn nan inmalǎam!* how quickly you came!

*sanguyǎn pan nan ningyafam si sa!* how soon you brought it!

*sanguyǎn pan si naotǔan nan kanǎntǎko!* how soon, how quickly was our food cooked! [Rt6]

*sanguyǎn pan is mangǎǎpam is nan tǎfay!* how quickly you made the spears!

*adwǎni, idwǎni*

to-day (or: now)

*adǔgka, idǔgka*

yesterday

*adkǎsɛn ǔgka, aditǔna [adidǎna]*

day before yesterday

*aswǎkas, iswǎkas*

to-morrow

*kǎsɛn aswǎkas, is kasɛn wǎkas*

day after to-morrow

*is kasɛn ǎkyu*

the following, next day

*is san tjǎy ay ǎkyu*

on the same day

*is nan djǎa, tǔlo..ay ǎkyu*

in two three...days

*is nan wɛwɛid*

very early in the morning



|   |  |
|---|--|
| <i>is nan wíid</i>                      | early in the morning   |
| <i>is nan fibífbikát</i>                | early in the morning   |
| <i>is nan ffbikát</i>                   | early in the morning   |
| <i>is lablábon si fáálan si ákyu</i>    | at (the beginning of) sunrise  |
| <i>is maák'yu</i>                       | early in forenoon (8-11 o'clock)   |
| <i>is nan magáákyu</i>                  | at about 11-2 o'clock  |
| <i>is nan téngan si magáákyu</i>        | at noon  |
| <i>is nan máksip</i>                    | in the afternoon (2-4 o'clock)   |
| <i>is nan misáyaæ</i>                   | late in afternoon (4-6 o'clock)  |
| <i>is nan sidsidsíma</i>                | at the time of sunset (sunset: <i>nalókmæd</i> )   |
| <i>is nan mastjím</i>                   | in the night   |
| <i>is nan lafí</i>                      | in the night (11-2 o'clock)  |
| <i>is nan téngan si lafí</i>            | at midnight  |
| <i>is taláno</i>                        | at about 2-4 A. M. ( <i>énkókóok nan kaæwítan ya mapat/a</i> : the cock crows and it dawns)  |
| <i>maæwákas</i>                         | "it is getting to-morrow," "it is getting an other day"  |
| <i>maláff</i>                           | it is getting midnight   |
| <i>is nan mastjím si áænín</i>          | to-night   |
| <i>aswákas si mastjím</i>               | to-morrow night  |
| <i>idkáfab, idka/ófab, adkááfab</i>     | last night (or: <i>nan mastjim ay nálosh, ay inmá'y</i> )  |
| <i>aswákas si ffbikát, si lafí</i>      | to-morrow morning, night   |
| <i>nan fibikát ay nay</i>               | this morning (or: <i>is nan ffbikát</i> )  |
| <i>nan ffbikát ay nálosh</i>            | yesterday morning  |
| <i>nan téngaæ ay nálosh, ay inmá'y</i>  | last holiday   |
| <i>nan taæwín ay nálosh</i>             | last year (or: <i>tinmaæwín</i> ; preterite of "t-um-aæwín;" or: <i>idtaæwín</i> )   |
| <i>nan taæwín ay umáli</i>              | next year  |
| <i>nan fúan, nan domíngko ay nálosh</i> | last month, week (Domingo: Sunday)   |
| <i>nan fúan, nan domíngko ay umáli</i>  | next month, week   |
| <i>ad ísan taæwín</i>                   | year before last   |
| <i>is kásín téngaæ</i>                  | next holiday ("holiday again")   |
| <i>is kásín ákyu</i>                    | on the following day   |
| <i>aswákas is nan nisáyaæ</i>           | to-morrow afternoon  |
| <i>labóna adwáni</i>                    | from to-day on, henceforth; <i>labóna adwáni is inkaépantáko is táfay yáŋkay</i> from now on we make only spears; <i>labóna 'dwaáni mana-lantáko</i> from now on let us walk |
|   | Or: <i>máilábo adwáni</i> from now on.   |

|   |   |
|---|---|
| <i>adl kasín</i>                              | not any more; <i>adl kasín insákít</i> he is no longer ill  |
| <i>ájoájong adsángādum</i>                    | "the house is old;" lit.: it was a house long ago, for a long time  |
| <i>mangēnēna mo</i>                           | earlier than.... <i>binnānad nan tēkken ay tákē nangēnēna mo sak/ēn</i> another person came down earlier than I |
| <i>adumāliak is maigadāa ay ákyu</i>          | I shall come in two days from now ("on the second day")   |
| <i>is maigát'lo ay ákyu</i>                   | in three days from now ("on the third day")   |
| <i>admamingsanak, admangudjídjiak ay umāy</i> | I shall go first, last  |
| <i>maetwíid nan tálon</i>                     | it is getting morning; <i>tálon</i> : time, weather etc.  |

Observe these verbs, formed by prefixing *mang-* or *ma-* to the reduplicated substantive signifying time:

|                         |   |
|-------------------------|---|
| <i>mamibifibikátak</i>  | I come, go, work etc. in the morning; <i>mamibifibikatak ay umāli</i> I come in the morning, early        |
| <i>mastjimmastjímak</i> | I come in night, during the night; <i>nastjimmastimákamí ay nēntsāno</i> we were working during the night |
| <i>magamagákyuak</i>    | "I do.... at noon"— <i>magamagákyuak ay tēmōli</i> I return at noon                                       |
| <i>malafílafák</i>      | I come at "midnight;" <i>éngka man malafílafá ay?</i> why do you come so late at night? [M. 16]           |

The interrogative adverb: when? how long? see [354, 356, 357]. Consult the Vocabulary s. v. "Seasons" and "Moon." —

#### ADVERBS OF QUALITY AND MANNER

414. Verbal prefixes express frequently adverbial notions for which we employ adverbs, as: *pin-*, "quickly" [296]; *ka-* "completely" and *ka-* "under pretense" [297]; *naka-* "completely" [299]; *inasi* "mutually" [301]. Cf. the "auxiliaries:" *tsa*, "customarily, usually" [310]; *kankant* "almost" [311]; *sumyáak yángkay* etc. "only" [316]; the substantives *āla* and *fkad* "straight direction" and "custom" [318]; and the verbs enumerated in [317]

*kág; kǎg* as, like, likewise, thus. Cf. [143]

*kǎgna* likewise, like it; ("its likeness")

*kag Igólot* like an Igorot

*kǎgna nan ákyu* like the sun.

*adika kǎg fajǎyi ay inǎka* do not cry like a woman! ("be not like a woman who cries")

*ǎngnēm sǐdǐ!* do it like this!

*ǎngnēm is kǎg nannǎy!* do it like this! *adǐ kǎg nannǎy!* not like this!

*kǎǎg nan kǎam nan kǎak* your possession is like mine; yours is just as much as mine; you have as much as I

*kǎǎgna nan kanǎna is nan kǎnck* he eats as much as I

*kǎg* is sometimes equivalent to "it seems to be": *kǎg gulǎya sa* this seems to be steel; this is like steel

*nannay ya nantjǎy kǎǎgna* this and that are alike; this is like that

*akǎt yǎngkay et kǎǎgna* it is similar (lit. "but little, then it were alike")

*nannay ay kǐpan kǎǎg nan lǎgon nan fǎnga* this knife costs as much as the pot ("this knife, equal the price of the pot")

*kǎǎgna nan ǎngnǎna ay inkǎǎb si sa* he did it in the same fashion

*kǎg kǎn sak/ǎn sǎya* he is like myself; *kǎg kǎn sak/ǎn sǎya ay ǎluǎn* he looks like me; *kǎg tǎnǎ* thus, like that

*nan kǎyǎ ya kag nannay nan kaantjǎna* the tree was as high as that

*kǎg sǎna* like here, like this

*nan kǎǎgko* like myself (meinesgleichen); *nan kǎǎgko ay tǎkǎ* a person like me

*nan kǎǎgmo* like you; *kǎgak kǎn tǎdǐ* I am like him

*kǎg* with verbal endings (personal, respectively possessive) and a following "infinitive" means "almost," "I came near.":

*kǎgak madǎkang* I almost fell *kǎgkamǎ intǎktak* we almost ran

*kagmǎ sagfǎtǎn nan fǎtǎ* we almost carried the stone

*kǎgmo kalǎfǎn nan kǎyǎ* you almost climbed the tree

*kagkǎyǎ nasǎyǎp* you almost slept; *kǎgyǎ infla sak/ǎn* you almost saw me

*kǎgak tǎnmǎli* I almost returned

*kashǎn* like, similar: *lalǎki kashǎn lǎon* a man like a lion (loan word: *lǎon, lǎon*)

*kasǎngka kǎak* you look like a monkey

*kashǎn madǎb nan tjǎya* as if the sky would break down [B. 38]

*tsatsǎma* very, in a high degree; too much; *tsatsǎma ay lǎtǎng* very cold, too cold; *tsatsǎma ay angangǎlǎd* too bad

*is kǎwǎs* well; *is kagǎwǎs* better; *tsǎdlos* exceedingly; (Hoc.?) with suffixes: *tsǎdlosak umǎgiad* I fear exceedingly, beyond measure; *tsǎdlosyu ǎngnen sa* you do this exceedingly well

*mandakas* better (loaned probably from Ilocano)

*mandakas is mangan mo nan uminum* it is better to eat than to drink

*mandakas nan mangan is nan malkan* it is better to eat rice

*mandakash si* (or: *nan*) *umayka* it is better that you go

*mandakas nan intedec is nan Fentok* it is better to stay at Bontoc

*mandakas amfn nan mandlan* it is better that all walk

*mandakash si totumgdyka* [or: *kagawls nan totumgdyka*] it is better that you keep quiet

*mandakash si inpatpadoy mo nan inkdeb si singsing* it is better to throw (spears) than to make rings

*mandakas si ngematsanta is kolling* it is better we two change ourselves into eagles [K. 11]

*is ngag* ill, badly; *lawa* it is wrong, bad, improper: *lawa nan masuyepantja* it is improper, bad that they sleep

*lawa; adfkayew engkali sna!* it is wrong; do not speak here!

*ololay* it is very bad, "a crime"

*nget, ngin* [306, 342] perhaps

*tit/awa* certainly, truly, surely, really

*is adf kaktek* secretly (lit. "for not any knowledge")

*is nan ababaway* "in the light," i. e. openly

*umdet ta* it is well that... "we are glad that...:" *umdet ta inmdlika*  
"we are glad that you have come!" ("we thank you for coming")

*mo* than (with comparisons)

*pasig* throughout of one substance: *pasig bangaw sa* this is all glass  
*pasig papel* all paper

*pasig monok nan istja* the meat is all chicken (not mixed with other meat)

*pasig faldog* it is all gold, purely gold, unmixed gold

*elay* [*olay*] "it matters not," "nevermind," "whatever you please" "I do not care"

*elay kōkōtjek nan limak!* nevermind, if I cut my hand!

*elay umayka* I do not care if you go, it is of no consequence...

*aykō elay entsunotako.* do you (we) not care if we work? is it of no importance that we work? does it not matter?

*elay!* when receiving a gift, means: "this was not expected, you need not to reward me"

*elay sñn:* any one you please; *elay ngag:* whatever; *elay intō:* wherever you like, any place whatsoever

*elay intō nan tinmektuana:* wherever he sat down; *elay intō nan temoliántja:* wherever they return

*tak/ōn* "it matters not:" *tak/ōn mo inmdlika* "I do not care if you have come"

*sfa* correct, right; *sfa sa* this is correct, "all right"

*sfa ma ngin* [*man ngin*] this might be all right, but... [L. 12]  
*siāmāadjisa* [*sfa ma adjí sa*] this is the right one! *siamaadjisa nan* [*ǎljeg!*]  
 this is the right kind of a spear!

*aykǒ sfa tji?* is that right?

*kasfsya* [*kasfsia*]! this looks well!

*kasfsia nan engkaliǎnyæ* your language is quite good, "all right" [L. 20]

*kǎnǒ* is a loan-word, used in several Philippine Languages to designate a statement as that of an other; hence *kǎnǒ* is frequently interpolated in indirect discourse, like our "he said, she said, they said," or: "it was said." It is used in the same sense in Bontoc Igorot.

The interrogative adverbs: how? why? see [352, 358, 359].

#### ADVERBS OF QUANTITY

415. The Adjectives denoting quantity, Indefinite Pronouns, certain classes of Numerals [136-136; 369, 371, 373-] are also used as adverbs, as the first of these examples show:

*ǎngsan* much; *entsǎnotja* is *ǎngsan* they work much; *angǎnck*; see  
*ayǎka* very much, great many [370]

*aklt* little; *nasuyeptǎko* is *aklt* we slept little

*mǎl/an* copious, in great mass; *mǎl/an* seems not to be used attributively:

*mǎl/an nan ilǎgok ay fǎnga* I sell great many pots

*mǎl/an nan kǎtjǒu* plenty are the fish

*mǎl/an nan tjǒtjon* in great mass (come) the grasshoppers, locusts

*tsatsǎma* 'y *kǎwǎs* very, too good (or: *kǎgawǎs*); but *ǎngsan* and *ayǎka*  
 can not be applied adverbially with adjectives.—*tsatsamǎkami ay*  
*fanǎng* we are too small

*adǎdsa* more; *twodǎ ken sak/ǎn adǎdsa* 'y *pǎküy mo nan kǎam* I have  
 more rice than you

*mo kekKentǎko* is *adadǎdsa*, *umüyongtǎko* if we know more, we get worse;  
 the more we know, the worse we become

*mo entsunǒkǎyu* is *amamǎmid*, *tsakayǎ mablǎy* is *amamǎmid* the more  
 you work, the more tired you get

*adlk lǎytjǎn ay kasln mǎngan* I do not like to eat more (lit. "again")

*adǎdsa nan kǎak mo nan kǎam* I have more than you

*adǎdsa nan kanǎna mo nan kǎnck* he eats more than I

*inǎka* 's *ǎdǎdsǎ!* give (me) more!

*is aklt* little, a little; *nimnǎmtja* is *aklt* they think little

*inǎka* 's *aklt yǎngkay!* give (me) but a little!

*akít nan sakítko* I am a little sick

*akít nan látèng* it is a little cold

*sumédka is sinakítan!* wait a little!

*akakít nan látèng adwáni mo adúgka* it is less cold to-day than yesterday

*nan táfay akakít nan palítua mo nan pñuang* the spear is less sharp than the ax (the spear, less its sharpness...)

*tsatsáma ay akít nan èntsánoam* you are working too little

*kólang* (a loan word) too little; "there are missing..." *Kolang* denotes that a person selling goods or offering his service is not contented with the amount offered by the purchaser or employer, or, if a sum is paid, that it is not sufficient:

*kólang sin pēsosh!* it lacks one peso; it is one peso too little!

*kasín*, again, means also: one more, some more:

*ináka kasín!* give (me) one (some) more! give me an other!

*ángkay, yáŋkay* only; *sak/én yáŋkay* only 1; *djúa yáŋkay* but two, only two

*tsām áŋkay mangmangwanían!* you are speaking in fun only! you are only talking!

(Cf. *sumyáak yáŋkay, ápidak* or: *ábüdak yáŋkay* in [316]: I do only one thing; so, in song-dialect, "*pitkam*" (only this form, 2nd person sing. was given): (iambic verse)

*pitkám ay ínyakyáking* you do nothing but loiter

*si ínam nán mamáding* your mother gathers the wood [H. 11]

*áálána* "it suffices;" *adú, adú!* enough! (Interjection); *adí emánäy* it is not sufficient

*áálána nan katsaksákna* its size is sufficient, it is large enough

*áálána nan káántjotáko* we are tall enough

*weódá nan áálána ken sak/én* I have enough

*áálána nan kíndáŋko* I have eaten sufficiently ("my eating suffices")

*áálána nan bilákna* he has enough money (his money suffices)

*adí emánäy nan bilákmo* you have not enough money

*adú sa!* this is enough!

*aráy nget (ngin)* about, perhaps; *nan weódá ken sak/én aráy nget tólo* 'y *pēsosh* I have about three pesos

*aráy nget djúa ay fñan* about two months

*aráy nget is tólo* 'y *ólas* in about three hours. Cf. [306; 342]

The interrogative adverbs: how much? how many? see [355]; how many times? [350]

## PARTICLES

416. Bontoc Igórot Language makes most extensive use of a number of particles which, together with impressive intonation of sentences, color either an entire sentence or certain parts of a sentence. The application of these particles is highly idiomatic; no more definite rules can be established than in other languages that possess such particles.

Most of them are postpositive, if they refer to a single word; usually they are enclitic and have sometimes an influence upon the accent of the preceding word; this accent is inclined to move toward the final syllable.

The various meanings of these particles can best be seen from examples.

417. *Măn*, sometimes *măn*, is an intensive particle; it is employed particularly in commands and questions.

*bumańđka man!* come down, then! descends done! so steige doch herab!

[M. 14]

*sađka 'd man!* go home now! [M. 11]

*engkăyě man lumăyăy ay?* why, pray, do you flee? [B. 50]

*intő măn lă nan nangalđna 'sh ĩstja?* where should he get meat? (*la*: ironical, incredulous.) [R. 25] and again:

*intő man la nan nangalđan đmam is nan ĩstja?* where would your father get meat, pray? [R. 26]

*intő man la mangalănyă 'sh tji?* where did you get (so many beans) that? [L. 33]

*intő man la nan umđlam si đduom?* where will you take your wedding-feast? [L. 50]

*tjăy man si fobalđetan ay alđena nan sinlăi* there indeed is a handsome young man who takes the pods [L. 33]

*tsumnđta man cd!* so let us then get married! [L. 52; cf. 49]

*intő man la nan kăđwad?* where, pray, should the place be?

*engka man!* go! go! *alikăyă man!* come on, forward! (battle cry)

*ngăg engka man ĩmăy.* why is it that you go?

*ngăg engkăyě man tĩmđli ay?* why did you return, indeed?

*ngăg man engtja engkalđ ay?* why do they speak?

*ngăg engka man madđniđăni ay fumăngon?* why do you get up so late, pray?

*əŋka man adí ɛntsáno.* 'why do you not work?  
*ngǎŋ man sa?* 'what is that? (surprise; indignation)  
*əŋ man naðɛniðɛni tji nasáyɛp ay?* 'why, pray, did he sleep so late?  
 (tji: instead of *sɛya*)  
*əna man káɸɛn nan áfɔŋ is fǎnɪŋ ay?* 'why does he make the house so  
 small?  
*ɛntáko man mandýɛ!* 'let us go then to get wood!  
*intó man si Mátyɛ ay?* 'where is Matyu, say? Wo ist denn eigentlich M.?  
*kááŋkayɛ man!* 'get away! "packt euch!"  
*kádkáyɛ man.* 'how many are you indeed?  
*tít/ɛca man, ya innáy!* 'it is certainly true, he is gone!  
*adí man katsákub* 'surely it does not suffice [L. 28]  
*nnáykámi 'd man* 'we ought really to go [B. 48]  
*ayáka man tji!* 'that (singing) lasts certainly too long! [H. 15]  
*kóak man, fakəŋmo kóá!* 'it is mine, not yours!

Also a form *mǎna* occurs, which is probably a contraction of *man* and the locative participle *na*, here:

*tjakámí mǎná ay mamalátɔŋ* 'we who are gathering beans [L. 28]  
*aykóka ɛntsáno ay?* *ɛntsánoak mǎná!* 'are you working? certainly, I do  
 work!

418. *Kay* or *Pay* (the latter is said to be the Ilocano form) is used for emphasis; it usually follows the word upon which special stress shall be laid. Sometimes *kay* or *pay* is placed between the article and the noun, or between the preposition and the noun. It may also take the future prefix *ad-* from the verb, but it does not take any verbal endings.

*nay kay léytjɛm ngin ay ma/ɬsa* 'at this spot you like perchance to be left  
 alone [S. 11]

*nay pay naóto nan ib/ána* 'there indeed was cooked the other (pig) [L. 66]

*nan pay fobólan nan kanyón* 'the projectiles of the guns [B. 53]

*ya nan pay fobólan nan báldɔŋ* [B. 58] 'and the bullets of the rifles

*nan pay inótji* 'the younger brother

*sána kay nan tjénɛm!* 'here comes the water! [L. 42]

*sána kay si lɪpáɸ ay naláŋgoláŋgo* 'here! here comes perfectly dry wood  
 [K. 8]

*adpaywánnin* 'now indeed (*ad wánni* with *pay* inserted) [L. 80]

*intó pay?* *intó kay?* [R. 24] 'where, pray? wo denn? wohin denn?



*intō kay si Brǝgti?* where, pray, is Bugti?

*si pay Fǝkan nan ninǝnak ken tjakǝmǝ* Fukan, she has born us [L. 92]

*si pay Palpalǝking ma/id inǝǝna is kǝtjǝu* Palpalaking did not catch any fish [P. 3] (*inaana*, for: *inalana*, from *alǝck*)

*aǝnǝ kǝyǝ!* very soon! yes, soon!

*ketjǝng ngǝg pay?* what then? (impatient question of a person listening to a narration, to urge on the speaker)

*ǝlǝy pay mo gadsǝngyǝn, sǝya tsatsǝma na/imǝd* however rich he may be (though he be rich), he is very stingy

*intō pay ǝkis nan mantǝlyo?* where is the hammer, say! "wo ist denn wieder der Hammer?"

*kǝd pay nan lalǝlǝki?* how many are the men?

*kǝnim pay nan tinǝpay?* do you really eat the bread?

*kinmǝǝn pay* he has gone, indeed

*ma/id pay sǝna!* he is surely not here any more!

*tjakayǝ pay ay iKǝnǝu* you, people of Kanǝu [L. 92]

*pǝsig pay nafǝngǝsh nan shengǝdko* my food is all rotten (*pǝsig*: thoroughly) [M. 9]

*ketjǝng kay mastjǝm ǝkis* and then it turns again night [H. 10]

*ketjǝng naǝto pay* and then it was cooked [H. 18; cf. L. 66]

*lǝpad pay ay nalǝngolǝngo* dry wood! [K. g.]

*aykǝak pay shumǝǝ?* shall I really go home? [K. 11]

*adǝm pay patǝnǝn nan pǝshek, tay nǝyak sǝna!* do not drive in the wedge, because I am here! [L. 84]

*mǝd pay asǝǝwǝk* I am surely not married [L. 85]

*ǝdpay ǝkish [akǝs] madǝy nan inǝgnan nan ǝsu 'y tjǝy* (the fire) which the dog brings there will surely also be extinguished ("die") [L. 10]

*ǝdpay umǝliak* I shall certainly come

*tay ǝdpay angkǝyǝm nan fǝnǝyǝ* because you will surely eat up all the pounded rice [T. 2]

At the end of a sentence *pay* and *kay* appear often as *paya* and *kaya*:

*ketjǝng mazǝwǝd paga* then morning came

*ǝlǝm kayǝ!* come and see! "sieh doch einmal!" "just look at this!"

*alikayǝ kayǝ* (like one word: *alikayǝkayǝ!*)! come! "kommt doch einmal, rasch!"

*ketjǝng sumǝobtja pǝyǝ* then they arrive (at home); "dann kamen sie also heim"

*iyǝim kayǝ!* so bring it! "so bringe es doch!"

It is uncertain whether the final *a* is a paragogic vowel, or whether *pay* has been combined with a particle *ya* [423] which appears uncombined with *pay* in these sentences:

*itsaotsāomo kay ken sīya ya!* so give it to him!

*arunū kay si akīt ya!* "soon, in a short while!" "in a moment!;" "wait a little!"

Preceded by *ā*, the particle *pay* expresses reproach, as in this question:  
*āpay adīm kinwāni is nan tākē?* and why, sir, did you not tell the men?  
 [B. 46]

419. *Mam pay*, or *mam pay man*, which is a combination of the particles *man* and *pay*, expresses a strong assertion:

*aykō umāli? nay umāli mām pay man!* is he coming? there he comes, surely!

*sīa mam pay!* certainly! it is correct, without any doubt! it is evident!  
*pināyanmi, tay tjiy mam pay si lalāki ay fumātjang ken tjakam!* we have filled (our bean-baskets), because, lo! there was a man who helped us [L. 37]

420. *Ann/ō* denotes certainty in these examples:

*ann/ō ya umāli adwāni* he will certainly come to-day

*ann/ō linmāyātja* they have undoubtedly run away

*ann/ō umāytja* they will surely go; I am sure that they will go

*nintengan nan sikāa—ēntāko 'd man nitsāa—ann/ō patsōng na shāa* the sun has reached the middle; let us go to eat dinner; surely it is time for it [Industrial Song]

421. *Adji*, usually in combination: *man ādji* or: *ma ādji* expresses sometimes a request; in statements *ādji* has affirmative force: indeed; certainly.

*engkālīkāyer man ādji!* speak, pray!

*ālika man ādji* come, please!

*īkayer man ādji!* come then! (why do you not come; come now!)

*intō ma ādji nan ināyam.* where did you go, say?

*ētsunōka man ādji!* so work then!

Emphatic: *kádtja man áđji?* how many are there indeed?  
*sfa ma adjf sa!* this is the right thing, to be sure! [L. 55]  
*nan ma áđji tsam inpaydi ay shengédko 'd ya nafángösh* that food which  
 you used to send me was rotten [M. 7]  
*sádata 'd ma áđji ay sináma!* so let us go together, father and son! [M. 11]  
*ya, intö ma áđji nan fínáyě?* well, where then is the pounded rice? [L. 57]  
*nong/nóngem ma áđji nan idnotáko!* you arrange our wedding feast,  
 please! [L. 58]

422. *Kan* or *pan* (*pan* is the Ilocano form) expresses astonishment, surprise:

*sfnu kan sa?* who, pray, is that? Ger. "ja, wer ist denn das?"

With verbal endings: *sfnu kantja sa?* who are these?

*sanguyán pan si na/ótóán nan kanéntáko!* how quickly our food has been  
 cooked [R. 16]

*sanguyán pan is nángtjásam is nan tólfeg* how quickly you found the key  
*sanguyán kan nan ningyafam* how quickly you brought it!

*ngág kan aykó ketjéng na 'sh monókyə?* why, are these all your chickens?  
 [L. 43]

*ngág kan aykóka umoóshitsong?* say, why do you watch me from above?  
 [L. 29]

*intö pan, nangkó mamátpab ya adíka páad makátpab;* where then? it is  
 easy to catch, and you can never (not at all) catch it? [L. 62]

The phrase: *kanáy pan*, sometimes with endings, expresses disgust and surprise:

*kanáy pan! amfuyáka 'sh si nafkodka!* why, is that so! this is the reason  
 why you are so lean! [M. 10]

*kanáyka pan si fafáyí!* how miserable you are, woman! [M. 17]

*kanáyka pan si alfwid!* what a bad friend you are!

*kanáykayě kan is fumabfalógnid!* what poor fighters you are!

*kanáftja pan!* how bad they are!

*kanáfkamf pan!* how wretched we are!

423. *Ya*, introducing a question, expresses surprise or indignation; it designates also a cause as self-evident (not to be confounded with the copula *ya*, or with *ya*: and):

*ya ngăg tōná?* what is that? Ger. ja was ist denn das?

*ya intō pay si Akúnay?* why, where is Akunay? Ger. ja, wo ist denn die Akunay?

*ayékéd ya!* go on! go ahead! Ger. also vorwärts! continue then!

*ya ngag nan ínnad is nan tjàpánmo?* well, what has happened to your foot? what is the matter with your foot?

*aykđ síkáya [síka — ya]?* "how about you?"

*ad! man katsákub tay síka 'y yín/a ya éngka inámiámish* it is not enough (in your bean-basket), because you, the older sister, always go bathing (instead of working) Ger. weil du ja immer... [L. 28]

*ya kad nan fútugyá 'sna?* why, how many pigs have you here? [L. 45]

424. *Yáka* expresses "then at least;" the speaker can not obtain what he wishes and asks for something inferior instead:

*yáka ináka ma ádji is nan mákan!* well then (..if you do not give me any meat...), so give me at least some rice (instead)!

*aliká'sna! — ad!ak. — yáka intedécka istj!* come here! — I shall not! — well then, stay there! Ger. nun, so bleibe dort!

*itsaotsádomo nan táfay ay nay! ad!; ifgtok sa. yáka man nan kápan ádji!* give me this spear! No; I keep it. Well, so give me at least the knife!

*yáka yáim nan kóveng nan kátjén* so give me at least the ear of a fish! [P. 4]

*yáka yáim man nan kóveng nan tjáld!* so give me at least the ear of a small fish! [P. 5]

*yáka yáim man nan apángoy si ákkámá!* so give me at least the leg of a crab. Ger. so gib mir doch wenigstens eine Krebscheere! [P. 6]

*yáka yáim man nan ísa 'y fállda!* so give me at least one iron post! [P. 14]

425. *Mo*, an affirmative particle: "certainly," is also used for emphasis: it must be distinguished from *mo*: if, and from *mo*, than.

*umáliká'sna mo* you certainly come here

*kóak sa mo [kóak sámo]* this is certainly mine! *kóam sámo* this is yours, surely

*intō pay sak/én mo?* where am I (in a picture of a group of Igorot)?

*kō si Fánged námō!* this is Fanged, indeed! this is Fanged, I am sure!

*nóang námō!* this is indeed a buffalo!

*ōgsa shāmo!* that is a deer, to be sure

In combination with *ya* [423]: *yām̃mo alāēm nan tōlo 'y tayāan!* certainly get the three baskets [L. 34]!

*nangkō ēp̃om nām̃o!* why, this is your leg! [K. 8]

*nangkō lām̃am nām̃o!* why, these are your arms! [K. 9]

*soklōngmo nām̃o (na mo)* this is surely your hat

Observe the phrase: *mo kō man tay...* "no wonder; because..." certainly because. —

*mo kō man tay finlēyko āna, īssam tjiáp̃en* no wonder; because I have tired it first, you will catch (the pig) [L. 63]

*mo kō man tay inniṗa/īsig ken sak/ēn* why, certainly; because he made me angry [L. 79]

426. *Kō* expresses surprise; thus it is used in sudden recognition, introducing a phrase:

*kō si Angay nām̃o!* why, this is certainly Angay!

*kō sīka sa!* why, this is you!

*kō tjakāyē man na!* why, this is indeed you (here)!

*kō tjaṗtja sa ay?* why, is it they? Ger. die sind es also!

427. *Nāngkō*, a particle with verbal endings, introduces sentences to express surprise and sometimes reproach in an exclamation or question; its forms are: *nangkōak*; *nangkōka*; *nangkō*; *nangkōtāko*; *nangkōkamī*; *nangkōkayē*; etc. — *nangkōk*; *nāngkōm*; *nangkōna* etc.

*Nangkō* is often followed by: *bōd* [*pōd*, *bēd*].

*nāngkōm* [*nāngkēm*] *alāēm nan kāyo!* so it is you who take the wood!

*nangkōak wōdā'sna!* why, here I am! Ger. also da wäre ich!

*nangkō wōdā'sna!* so he is here! (or: *wōdā'snā ya!*)

*nangkō pōd si Mātyē sa?* ah, is that so, is this Matyu?

*nāngkōm bōd inā [ināla] nan soklōngko!* so it was you who took my hat!

*nangkōna bōd ināla nan fafāyi!* so it was he who saw the woman!

*nangkōka pōd masāyep?* so you are sleeping?

*dā!* *ngag nan ēp̃ōn tōdī nangkō* [*mankōy*] *tsaktsakgōa!* see! what big legs he has!

*nāngkō pōd ol/ōley nan ikāk/an nan kasīm in/nāna* how wretched is your stepmother's acting! [M. 10]

- nangkötäko ööshdén nan shengédtja 's amín nan anäkta* why, have we not procured food for all our children? [M. 17]
- nangkëka mangísu is fajáyi!* why, you are a miserable woman! [M. 17]
- nángköy nan pótlong tji?* how did it break off here (a spear-blade)?
- nangkö ma/íd makákan!* why, there is nothing to eat ("eatable")
- nángkö bôt tsátona nan mangangkayáangkay is nan ónashko!* well! here are those who always eat up my sugar-cane! [S. 3] [cf. 3. 4: *böd* without *nangkö*]
- nángköm kauán en "mo umalitäko is nan íli....* why, you say: "when we come to the town... (reproaching their leader) [B. 16]
- nangkö—pispisítash ángkay!* why, only twenty cents! [B. 20]
- nangkö böd, falógnid nan inyáyak tónä!* why, this man called us out for battle! (surprise and indignation of the Igorot called by the leader of the insurgents "to a dance") [B. 26]
- nángkö tékken ay talífeng!* why, this is a different dance! [B. 26]
- nángkö ma/íd madáy ken tjátäko ay Igólot; nangkö ketjéng nan insullktosh is ángsan nan madáy* and see! none of us Igorot had fallen; only of the insurrectos many had fallen [B. 42]
- nángkö sltónä nan ónóónöy* why, this one is a lucky fellow! [R. 29]
- nangkö akiakít!* why, it is very little!
- nángkö míd nong/nóngna nan kayéénýæ!* why, your "getting wood" is worthless! [K. 2]
- nangkö mandäkas si ngémätsanta ay sinäki is kölling* it is surely better if we two brothers change ourselves into eagles [K. 11]
- nangköka tsatsäma æmipäðshé ay ken sak/én!* why, you make me ashamed [L. 71]
- nángköm inlátak san kashúdmó ay?* why have you pushed your brother-in-law into the rock? [L. 79]
- nangkökayé tjemóngao is fádlén is apáy?* why did you tarry bringing fire? [L. 8]

428. *La*, often combined with *man* [see examples in 417], serves to color a sentence, particularly a question, with some irony, incredulity:

*intó man la nan nangólam si sa?* where did you hear that? Ger. wo willst du das gehört haben?

*kad man la nan twodá ken sfya?* how much does he claim to have?

429. Observe the use of *la* in the scornful phrase:

*tsǎka la 'sh sa?* what can you do, — nonsense!

*tsǎka la 'sh sa, intǒ nan umǎlam si idnom?* (you want to marry?!)— nonsense! where will you get your wedding feast? [L. 49]

*ngǎg tji? umonǒngka ken sak/én? tsǎkǎlasǎ!* what is that? you want to fight with me? nonsense!

430. *En* ['n], after verbs of saying, introduces both direct and indirect discourse; it can never be omitted:

*ketjǽng kasǎn kanǎn nan Lumǎwig en "indǎka'sh ísha 's tayǎn!* then Lumawig said again: "give me one basket!" [L. 31]

*isǎed kanǎn inǎtja en "nangkǒ mǐd...* then says their mother: "why... [K. 2]

*ketjǽng kǎnanmi en "lumayǎwǎkami!"* then we say: "we run away!" [B. 21]

*nan lalǎki kinwǎni 'n "adǐk lǽytjǽn sa"* the man said: "I do not want this"

*isǎna'd kinwǎni 'n...* then he said...

*kanǎna ay mangwǎni en "sǎǎka'd man!"* he said: "go home!" ("he said saying")

The particles *ay*, *paad*, have been treated in preceding sections [340: 326]; *ay* emphasizes a question, *paad* a negation.

The particle *et*, forming the conjunctive of verbs: see [188, 191, 242]. (Some words enumerated among "Adverbs" may also be classified among the "Particles.")

## CONJUNCTIONS

431. Conjunctions in Bontoc Igórot Language are either "true" conjunctions (as: *ya, ta, mo, tay* etc.) or adverbial conjunctions, which are really adverbs and are treated in this chapter only because they may be considered Conjunctions in that they indicate the logical connection between sentences (as: *ákis, ketjéng, ét* etc.). Sometimes prepositional phrases, i. e. the preposition *is* governing verbal nouns, are employed instead of conjunctions.

Certain conjunctions take the endings from the verb.

After most conjunctions the "inverted order" is observed, i. e. the conjunction is followed by the verb, the verb by its subject, object, adverbial adjuncts etc.

The coördinate conjunctions are almost exclusively used in common conversation. Also in narrative, parataxis is preferred to hypotaxis.

## COÖRDINATE CONJUNCTIONS

432. COPULATIVE: *ya*, and, connects single words with each other, and sentences.

*nan áþuy ya nan tjénəm* fire and water; *sak/én ya sika* I and you

*si áma ya si ina* father and mother

*nan kafátufátug ya kaáshuáshu* the pigs and dogs

*si Olóshan ya si Lang/ágan* Oloshan and Langagan (or: *tja Olóshan ken Lang/ágan*)

*ketjéng umáli ákis nan sinkumpánya ya mabaldúkan ket ákis nan isa ay soldádsó* thereupon comes again the company and then again one soldier is shot [B. 29]

*sítódí ay láláki ya sítódí ay fafáyi* he and she

For the construction: *tja Agpárwaw ken Tóngay* A. and T.; *tja áma ken ina* father and mother; see "Collective Article" [39]. Cf. *sináma* the father and his child [60]. For: *sumaákami ken Antero* I and Antero go home: [408 "with"]

(Copulative conjunction *ya* must be distinguished from the copula *ya* ("is, are, was, were") and from the particle *ya* [423])



The negative copulative is seen in these examples [325]:

*kag ken sak/én ákis ígak flaén* nor did I see it

Or even with omission of the negative: *adlak úmñum is tjénnum; kag ken slyá ákis* I do not drink any water; nor does he.

Neither — nor is also expressed by *adí — paymó*.

Polysyndetic construction is frequently employed in enumeration; also *isácd*: "and then" is often found as connective in a series. (*Isácd* designates usually temporal succession: "one after an other.")

*isácd fêlâdjín nan yun/ána nan wánisna isácd nan dikámna ya nan sangkitána ya nan soklóngna ya nan fobangána ya nan kátjínna ya nan tjokáena* then his older brother took off his breech-cloth, then his shell and his belt and his hat and his pipe and his brass-chain and his bag [K. 6]

*ífgnam nan tjokáeko ya nan wánisko, nan katjínko, nan soklóngko ya nan fobángak* hold (keep) my bag, breech-cloth, chain, hat and pipe [K. 6]

*ketjéng ínpafálan nan ótot nan gángsa ya nan ítjush, isácd nan tóónan, isácd nan fá/kong* then the rat brought out the gong and the spoon, then the jar, then the pestle [R. 18]

*ayáka nan inálak ay kátjöu, nan tjálí, nan akkamá, isácd nan lílèng* I have caught plenty of fish: k., tj., crabs and "lílèng." [P. 7]

433. ADVERSATIVE: *siádnay* but. The conjunction "but" is in most cases omitted, asyndetic antithesis producing a stronger, more impressive contrast than any conjunction. Also *ya*, and, is sometimes used instead of the more forceful *siádnay*; or the phrase *nay möd ádji* introduces adversative clauses.—

*ínmáy sí Mólèng, ínmáli sí Olóshan* Moleng has gone, but Oloshan has come

*wodá nan túfaymi, píngngmi ya nan kalásaymi; ma/íd báldugmi* we had spears, axes and shields, but no guns [B. 25]

*ípaéítmo ken sak/én nan ístja; fakén tinápay!* send me some meat, but no bread!

*ketjéng áfús naóto nan mákan, siádnay ma/íd ístja* then the rice had been cooked, but no meat [B. 11]

*ífgtok nan ásn ísna, siádnay adákis fumála* I keep the dog here, but it will again run out

*léytjénmi ay manábla, siádnay mfd [ma/íd] apáy* we want to smoke, but there is no light

*adl inótjan adwáni, siádnay adinótjan aswákas* it does not rain to-day,  
 but it will rain to-morrow  
*inānápko nan kápan, siádnay igáak nakádash* I searched for the knife,  
 but I could not find it  
*sak/én ongóngáak, siádnay síka amam/áka* I am young, but you are old  
*adña yáí nan ístja, siádnay nan mákan yáína [iyáína]* he does not bring  
 any meat, but he brings rice

*Ketjéng* "that is all," "except," "thereupon;" see [326, 327, 388, 408  
 etc.] serves as adversative conjunction:

*iláek amín ay fobfajáyí, ketjéng si Akúnay is ma/íd ísna* I see all women,  
 but Akunay is not present

434. DISJUNCTIVE: *paymó*, or:

*laláki paymó fajáyí* a man or a woman  
*si Angay paymó si Isding* Angay or Isding  
*síka paymó síya* you or he  
*ináka 's kápan paymó fakón nan pínang* hand (me) a knife or, if there is  
 none, an ax!  
*adumáliák aswákas paymó is kasín wákas* I shall come to-morrow or day  
 after to-morrow

435. "Adverbial" Conjunctions are:

*ákis [áks]* also, too. (*ákis* means also "again")  
*sak/én ákis* I also; *nan fajáyí ákis* the woman too  
*kág kén sak/én ákis* I also (lit. "like me, too")

436. *Ketjéng*, introducing a sentence, serves as temporal conjunction:  
 thereupon, then. [In negligent pronunciation usually: *k'tjéng*; or scarcely  
 audibly: *'tjéng*; also "*kítjáng*" occurs.]—As the original meaning of  
*ketjéng* seems to refer to something accomplished, "that is all," "it is ended,"  
 it may be nearly equivalent to the Latin connective phrase "quo facto,"  
 while "therefore" would be a free translation. In narrative the Igorot will  
 never get tired beginning each new sentence with this *ketjéng*.

The common construction after *ketjéng* is the order: verb—subject.

*nan laláki inmáli 's áfongna, ketjéng aláén (nan) asáerwănă ay fajáyí nan soklóngna*; or: *ketjéng si (nan) asáerwana aláéna nan soklóngna*  
the man comes home; then his wife takes his hat... (the second order is employed rarely after *ketjéng*)

*ketjéng tja mańgsan nan tákə, ketjéng tjáttja nan umlí is nan fatáerwa*  
then the people became a great many, thereupon they became the inhabitants of the earth (world). [L. 15]

*Ketjéng* followed by the ligature *ay*: *ketjéng ay isáttja'd inflak*  
thereupon they feasted [L. 66] (*Ketjéng ay* means also sometimes: there-fore.)

*ketjéng ay umńnumak is nan tjénum* thereupon I drink the water  
*ketjéng ay fumángoń* thereupon (or: "then finally") he awoke [P. 12]

437. *Et, cd, 't, 'd* is an enclitic conjunction: "then," "then without delay," "immediately then;" it signifies that the succession of deeds or events takes place rapidly, immediately, invariably, regularly. Thus it is used also often at the beginning of the apodosis of conditional clauses, if the protasis precedes. (It must be distinguished from the particle *cd* or *ct* which forms the "conjunctive mood" of verbs!). — It is used as conjunction alone and also in combination with other conjunctions, as always with the following:

438. *Isácd*, thereupon, then, then immediately. This "compound" is considered one word, the first element of which, *isa*, takes the endings from the verb. If the verbal ending attached to *isa* has a final vowel, *c* is elided: 'd. [For *isácd* or *ísa'd* the forms: 'săd, 'shăcd, 'shăd, due to negligent pronunciation, are used frequently.]

*Isăed* is probably a combination of the preposition *is* and the locative adverb *sa*, as "upon there" or "thereupon," followed by *cd* = "then." The forms of this conjunction are:

|          | Personal:                     | Possessive:      |
|----------|-------------------------------|------------------|
| 1.       | <i>isăked</i>                 | <i>isăked</i>    |
| 2.       | <i>isăka'd</i>                | <i>isămed</i>    |
| 3.       | <i>isăcd</i> [ <i>isă'd</i> ] | <i>isăna'd</i>   |
| D.       | <i>isătta'd</i>               | <i>isătta'd</i>  |
| I. incl. | <i>isatăko'd</i>              | <i>isatăko'd</i> |
| I. excl. | <i>isăkămi'd</i>              | <i>isămi'd</i>   |
| II.      | <i>isăkăyě'd</i>              | <i>isăyě'd</i>   |
| III.     | <i>isăttja'd</i>              | <i>isăttja'd</i> |

The Constructions are:

a) with personal verbs; in the 3. person sing. or plur. The subject is:

- 1) a substantive: *isácd umáli nan laláki* then the man comes  
*isátja'd umáli nan lalaláki* then the men come
- 2) a proper name: *isácd umáli si Fángcd* then Fanged comes
- 3) personal pronoun, 3rd person: *isácd umáli sfya* then he comes  
*isátja'd umáli (tjaátja)* then they come

The subject is a pronoun of 1st or 2nd pers.:

*isákamí'd umáli* then we come  
*isakáyé'd umáli* then you come  
*isáked umáli* then I come

b) with possessive verbs; in the 3rd person singular or plural. The subject is:

- 1) a substantive *isácd kanán nan laláki* then the man says (not: *isána'd*)  
*isátja'd kanán nan lalaláki* then the men say (also: *isácd*; but the plural ending suffixed to *isa-* is used regularly with plural nouns)
- 2) a proper name *isácd kanán Fángcd* then Fanged says
- 3) a pers. pronoun *isána'd kanán* then he says  
*isátja'd kanán* then they say

If a substantive as subject shall be emphasized, *isána'd* respectively *isátja'd* is used, but the substantive is preceded by the ligature *ay*:

*isána'd kanán ay aláwidko* then he says, my friend  
*isátja'd kanán ay aláwidko* then they say, my friends.

If the subject is a pronoun of the 1st or 2nd person:

*isámed kanán* then you say  
*isatáko'd kanán* then we say  
*isáyér'd kanán* then you say  
*isámí'd kanán ay Igólot* then we Igorot say

(The reasons for these various constructions have been explained in preceding chapters; as [200, 201, 208, 209] etc.)

*umüytáko isatáko'd masúyep* we go and then we sleep  
*nan laláki inmáli isácd nentsáno isácd nasúyep* the man came, then he worked, then he slept  
*inmáy sfya, isána'd fínukash nan fátó* he went, then he hurled the stone

*nintáktākak isákid* [for: *isáked*] *tjínpap nan áswa* I ran, then I caught the dog

*inmáya ya isámed inála nan kipángko* you went and then you took my knife

*isá'd kinwánnin áma* then Father said (*áma* is without article, as the article in the Nomin. would be: *si*; notice the ligat. *-n* suffixed to *kinwánni*: "the speaking of Father")

*nan lablabóna manaliféngkáyē, isákáyē'd mangáyeng, isá'd mangananón-gosh nan patpadōy* at first you dance, then you sing and finally comes spearthrowing.

*isátja'd úmüy nan soldá'dson si Melikáno ad Tájèng* then the American soldiers march to Tulubin [B. 64]

*isátja'd mamógnak ay sináki; isátja'd inámtjan is nan kakáyēan; isá'd kanán nan inótjín....* then the two brothers went to work, then they arrived in the forest, then the younger said.... [K. 2]

*isátja'd en pōshngen ad Mabúdbodóbud* then they went to inundate (the land) at Mabudbodóbud [L. 2]

*isátja'd mafóteng amín nan inasáwēwan ya isátja'd en mintjépap is nan fátug (én: [307])* then all are drunk, all married men, and then they go to catch pigs [H. 15]

*isátja'd falótjèn nan fátug, isátja'd sagfátèn...* then they bind the pig, then they carry it (on their shoulders) [L. 17]

*isákamí'd ön mángan* then we go to eat (*ön*: [307]).

If several verbs follow this conjunction, it takes the endings from the nearest verb only:

*isátja'd mangáyáyeng ya kanántsá ay mangwánni* then they sing and say [H. 9]

*isátja'd inumála ya kapéntja...* then they get (clay) and make (pots) [L. 23]

*ishána'd sibōén nan pánga ya kanána'n...* then he cuts the branches and says... [K. 7]

439. *Ketjéng* and *isá'd* combined occur in these examples:

*ketjéng isá'd kanán san fafáyi..* thereupon "then" the woman says.. [L. 85]

*ketjéng isátja'd insángfu* thereupon they performed the "sangfu" ceremony [L. 67]

*ketjéng isána'd patēfjēén san asín ad Lakángaw* thereupon Lumawig created the salt at Lakangau [L. 18]

440. *Kēt, yá kēt*, "and then" is used similarly to *isáed*, as these examples illustrate. Sometimes *kēt* serves as the simple connective without particular temporal notion.

*ninsakít ya ket nadóy* he was sick and died

*kinmāan si hua yá kēt tinmóli* the mother had gone away and returned

*ya ket fáfūy ay tsaktsagóag ya ket nan fái ay óko ay tsaktsáki* and then the boar (is) big and the sow (is) big [L. 46]

*ketjéng ólik ya ket inmānak* and "some time passed" as she bore children [L. 88]

*mo madóyak ket mo umáykáyæ flaen nan nalpóak [nápak]* when I die, then if you go to see my birth-place [L. 89]

*ketjéng ya ket inangángo san inótji* thereupon the younger sister laughs [L. 30]

*Ket* is probably identical in many cases with the following particle:

441. *Kö-* or *köy-* with the endings taken from the following verb, and with subsequent *et* or *ed* (like *isáked*). This "verbal conjunction" means also "and then;" it seems to be used particularly to introduce a sudden event or an unexpected event, a miracle, surprise etc. Its forms are:

Personal:

Possessive:

- |  |   |
|--|---|
| 1. <i>köyáked</i>                            | <i>kóked</i> [ <i>köyked</i> , <i>kóket</i> ] |
| 2. <i>kóyka'd</i>                            | <i>kómec</i>                                  |
| 3. <i>kó'd</i> [ <i>ke'd</i> , <i>ket-</i> ] | <i>kóna'd</i>                                 |
| 4. <i>kóta'd</i> [ <i>kóyta'd</i> ]          | <i>kóta'd</i> [ <i>kóyta'd</i> ]              |
| I. incl. <i>kótáko'd</i>                     | <i>kótáko'd</i> [ <i>kóytáko'd</i> ]          |
| I. excl. <i>kóykámí'd</i>                    | <i>kóymi'd</i>                                |
| II. <i>kóykáyæ'd</i>                         | <i>kóyyæ'd</i>                                |
| III. <i>kóytjá'd</i>                         | <i>kóytjá'd</i>                               |

*köyáked umáli; inmáli* then I come; came *kóked kápen; kináeb* then I make; made

*kóked kináeb nan tufáyna* and then he made his spear

*köyáked* [also: *kóket*, irreg.] *inmáli is áfongna* and then I came into his house

*ketjéng ámtjan nan ísa'y fúan köytsa'd inpapangáli nan soldáadson si Melikano* and then one month passed, and at once there came the American soldiers [B. 62]

*ketjəŋg migmikána nan ímpash; kəytja'd mangmangálak ya kakawətan*  
then he (Lumāwig) fed the little chicken; then, behold! they grew  
suddenly to hens and cocks [L. 44]

*ketjəŋg talháanna san amómok ya kəytša'd ákis mashangóyen ay nasíken*  
*nan fátug* and he fed the little pigs and then forthwith also they  
grew rapidly, the pigs [L. 46]

(*kə tjakayə sha!* why, you are there! [L. 6] Cf. [426])

*isáed ímtjan ya kanána'n "kə tjákkəyə sha ay!?"* then he arrived and  
said: "then you are these women!?" (surprised) [L. 27] (without  
*əd*)

*isána'd ikísua nan ítsush is nan fánga ya kə'd [ket] ístja; isánad ákis*  
*ikísua nan fák/kong is nan ísa 'y fánga ya kə'd [ket] mákan* and  
then (the rat) stirred with the spoon in the pot and behold! there  
was meat; then it stirred with the pestle in the other pot and there  
was rice! [R. 21, cf. 28, 27, 30]

*kə'd nay adəwəni ya ma/íd!* (you had promised us food:) and now there  
is not a thing! [B. 16]

[*Kə-* is undoubtedly the same particle as in [426] and probably also  
found in the interrogative: *aykə*, and in the particle *nangkə*, expressing sur-  
prise.]

442. The equivalent for our inferential "therefore, for this reason, on  
that account" is commonly *síya* followed by the Nom. actionis with suffix  
-*an*; this suffix, which has usually locative force, is decidedly causal in this  
construction; *síya*, or *síya tsi* [*tji*] means: this or that. The construction is  
illustrated by examples:

*síya tji nan umáfantja* this is "their coming-reason;" therefore they come  
*síyádsi* [for: *síya tji*] *nan adík ímüyan* therefore I do not go

*insákít nan litjəŋko; síána [síya nan] adík éntsánoan* I have a sore  
finger; therefore I do not work

*insákitak; síya nan umánumak is nan tjeŋəm* I am sick; for this reason I  
am drinking water

*síyadsi nan inakálantja* therefore they weep (from: *inákkaak*, with inserted *l*)

*síya tji nan igána nargasəwəwān* therefore he did not marry

*antjəka; síya nan mangawətsam is nan kəyə* you are tall, therefore you  
can reach the wood (beam under a roof)

*nabləyak; síyadsi nan adík kumáəban is nan fálfəg* I am tired, for this  
reason I do not make any spears

*siādsi nan intafōnantja is nan págpag* therefore they hide in the forest

This construction is also used for our result clauses, as: it is so heavy that...; the Igorot would say: it is very heavy; therefore...

*nan fātō [fātō] ya tsatsāma ay adadsāmet; siyá nan adík makasagfátan*  
the stone is very heavy; therefore I can not carry it; or: is so heavy  
that I can not carry it (or: I cannot carry the stone, because—*tay*  
[451]—it is heavy)

*nan kafāyo ya tsatsāma ay abafíkash; siānan manguyátjāna is nan kalomāto*  
the horse is so strong that it pulls the wagon [*siānan* for: *sīya nan..*]  
*nan djālan ya tsatsāma 'y adadsāwēwan; sīa nan mablēyam* the way is so  
far (long), that you are tired

*nan tjénəm ya tsatsāma 'y láteng; siānan adík umisan* the water is so  
cold, that I do not bathe

*nan āsu tsatsāma nan taktákua; sīya nan adík makaapayāwēwan* the dog  
runs so quickly, that I can not follow it (Lit.: the dog; its running  
too fast; this my-not following-reason)

A rather doubtful phrase: "*amfuyákash*" followed by *is* may be used, if surprise shall be expressed; as in:

*amfuyákash si nafíkodka!* ah! therefore you are so lean! [M. 10]

*amfuyákash is ma/fúka 'sna!* this was the reason that you were not here!

*amfuyákash si nafālud sīya!* therefore he is bound, imprisoned!

*amfuyákash si ma/fú is nan āfongna!* oh! that is the reason that he is  
not at home!

(*Amfuyákash* can never be used with 1st person, as: "that is the reason that I," but only with 2nd and 3rd person: this is the reason that you, he etc.)

*Sīadsi* and *is: sīadsi's énta umāla is arwáda* therefore let us two go  
to get our burden (wood) [K. 4]

Also *ketjéng ay* is used to express "therefore." [436]

#### SUBORDINATE CONJUNCTIONS

443. When. "When" is expressed by the conditional conjunction: *mō*, ("if") or by *Issān*. *Mō* requires the finite verb; *mō* must be used if the verb is in the future tense; and it may be used if the verb is in the present; *issān* is found with the present and especially with the preterite.



*Issan* consists of the preposition *is* and the article *san* [32]; *san* precedes the Nomen actionis of the verb. The Igorot does, for instance, not construct: when she came, we saw her, but: at her coming, we saw her.

*mo adlak entsāno, inlāpayak* when (if) I do not work, I play

*mo uminumtāko is nan kāpi, aditāko kapēn nan tāfay* when (if) we drink coffee, we do not make any spear

*Issan immaliāna, amīn ay tākē nangāntja* when he came, all people were eating

*Issan inalān nan āma, nan ānanak ya kinmāantja amīn* when the father came, the children had all gone away

*Issan nintedēcak ad Manīla, wōdā nan djāa ay āsuk* when I lived at Manila, I had two dogs

*Issan ninfukāwān nan lalāki, nan ongōnga (ya) immāli* or: *mo infākaēn nan lalāki, nan....* when the man called, the boy came

*Issan nan/ngōlak is nan okōkud, naāngoak* when I heard the story, I laughed

*Issan nanaēwādak is nan sālād, findāsak* when I had received the letter, I read it (vb.: *tsaēwādek*)

*Issan immaliantāko 'd Chicago, kinaēptāko nan ājongtāko* when (after) we had come to Chicago, we made our houses (lit. "upon our coming")

*Issan immalām adūgka, ya ninēdjan* when you came yesterday, it was raining

*Issan inayantāko is nan pōshong, ninkiyatāko is nan katjēnēm* when we were (lit.: had gone) at the lake, we swam (in the water)

*Issan kinmaānāmī ad Manīla, limanpo'ōkāmi* when we left Manila, we were fifty persons

*Issan ināfcdtja istjē is apfd nan pōshong, ninlalcyaādtja* when they met across the sea, they rejoiced

*Issan kapāsik; kaongōngaak; kaamāmaak; ninsākitak; kagadsangyēngko; kafikāshko:* when I was poor; little; old; sick; rich; strong (healthy)

*Issan ninaliēwidsānta* when we two were friends (*s* inserted).

444. While. "While" is expressed by *issan*, when; frequently the verb or verbs are reduplicated to indicate that one action continues simultaneously with the other. This contemporaneous action is also designated by the auxiliary *tsa*:

*Issan mamasnyepāntja, entsūnōkami* while they (continue to) sleep, we work ("during their sleeping")

*Issān kárɛwəd nan alɛvidko id Tukúkan:* while my friend was in Tucucan  
*is tsák ɛntsánoan* during my working, while I am at work  
*is tsátsa 'ntsánoan* while they are working

(The article *san* is sometimes omitted before *tsa*.)

*Issan umnúmam is nan tjénɛm, tsák manúbla* while you drink water, I  
 smoke

*Issan ɛngkalɛm (ɛngkalɛnyɛr) mamasúyɛp sɛya ay fafáyi* while you talk,  
 she is sleeping

*Issan tsátja mangáyan* while they are eating (better: *is nan*, because *san*  
 indicates past action)

*Issan ɛngkalianɛko, tsána kimtén nan áklang* while we are speaking,  
 she is sewing the coat

*Issan nangiláantja kén tódí:* while (when) they saw him

*Issan inlagóantja is nan sɛngsɛng nan fɔbfafáyi, mangayéngkamí* while  
 the women sell rings, we are singing (without redupl.)

*Issan sinumkepántja* while they came in (when they came in)

*Issan kapényɛr nan áfong, umiléngkamí* while you are building the house,  
 we rest

*Issan tsátja 'njalognídan, wɔddák id Fɛ́ntok* while they were fighting, I  
 was at Bontoc

*Issan kárɛwəd Fánged is nan áfong ya Issan tsána manglān ken Mátyɛr*  
 while Fanged was in the house and while he saw Matyu

*is nan tsák mangánan* while I am eating

*is san tsána nangánan* while he was eating

*Issan tjátja nɛngkalán* while they were still speaking

#### By Circumlocution:

*ɪnfásak, tsáka ákis insúlad* I read; "meanwhile" you write: I read while  
 you write

*masúyɛpak, tsáka ákis ɛntsáno* I sleep while you work

#### Participial Construction:

*nan laláki manálan ay mangayáwɛng* or: *nan laláki mangayáwɛng ay tsa*  
 manálan the man walks while singing

*mańgo is nan ɛngkaliána* he laughs while speaking ("in his speaking")  
 or: *mańgo ay ɛngkalí*

*ɛngkalí is nan ɪtáɛna* he speaks while dreaming

*nan kállang inmáli ay ináka* the little boy came crying, or: cried while  
 coming

*nan laláki umléng ay manúbla* the man rests while he smokes

445. After. Temporal clauses with "after" are frequently introduced by *lssan*, when [443]; the subsequent main sentence begins sometimes with *ketjéng* (or: *isáed*), whereby it is expressed that the action of the main sentence is not simultaneous with that of the subordinate clause, but follows it. (Notice the present, instead of the preterite, in the main sentence!)

*lssan kinwánina na, ketjéng ifukáewána* after he had said this, he shouted  
*lssan tjengngóna na, ketjéng ibfakána* after he had heard this, he asked  
*lssan nadóyan nan laláki, ketjéng inka/úptja* after the man had died, they buried him

*lssan tinmektuána* after he had sat down  
*mo inangnényé amín nan nakwáni ken tjakáyé, ketjéng tomolíkáyé'd*  
 after you have executed all orders ("have done all told you"), you ought to return

*lssan iniláentja nan inmad, ketjéng linmáyaertja* after they had seen what had happened ("the happening"), they fled

*lssan inmalán nan ápo, isáed onótjén nan laláki síya* after the master had come, the man followed him

*lssan nanngólan nan ámam sí sa* after your father had heard this  
*lssan adsángádu ay finmála nan lalaláki, ketjéng inisképa sí Júlio is áfong* after the men had gone out, he led Julio into the house

*lssan nan/ngólan nan laláki sí sa, ketjéng itálfóna nan pinángna* after the man had heard this, he hid his battle ax. (*nan/ngólan*: Nom. act. from the Nom. agentis [257]. Thus in the following example:)

*lssan nangílana ken tjaájtá, tēmóli nan fafáyi* after seeing them the woman returned

*lssan sinumképana is nan áfong, aláena nan sóklong nan anótjik* after he had entered the house, he took the hat of my younger brother

*lssan napadóyana inká/éptja nan awákna* after he had been killed, they buried his body.

"After" circumscribed by: *fə́dshék*, I finish, accomplish:

*finúash nan fobfafáyi ay nangáföy is nan wánis, ketjéng tsinimédtja nan fādsóna* after the women had woven the breech-cloth, they mended his coat (lit.: the women having finished weaving..., thereupon they mended...)

*nafúash ay nakaimsangka, ipuúmo nan wanúsmo!* after you have washed yourself, put on your "wanis!" [*naka*- 299]

Or by the auxiliary *áfus*: *áfus nadóy nan amáma, isá'tja'd inká/up síya* after the man had died, they buried him

Or by the preposition *is*: *inmáliak ísna is nan nabfēásan nan kakántja* I came here, after they had eaten

*is nan finmangónantja* after they had awakened

Or by the prefix *naka-* [299]: *nakakánan nan lalaláki, ketjéng inmáytja'sh kapáyē*, or: *isátja'd inmá'y 'sh kapáyē* after the men had eaten, they went into the rice-fields

*isátja'd nakákan, isátja'd maámong nan mamágkid* then they had eaten, then the girls assembled [II. 21] or: after they had eaten, the girls...

*intsímid is bayákna; isáed nakatsimídan is bayákna; isána'd itsáotsao nan bayákna* she sewed his wings; then she had finished sewing, then she gave... [S. 6]

*ketjéng mangántja; ketjéng nakakanántja, isátja'd kanán ay sináki* then they dined; then they had dined, then said the brothers.. [R. 16f.]

Or: after they had dined...

*ketjéng nakatsublántja; ketjéng kanán nan ótot...* then they finished smoking, then the rat said... Or: after they had smoked.. [R. 17]

*isátja'd insángfu; isátja'd nakasangfáwan ya foknákéna; isáed nakafok-nákan ya isáed kanán san si Lumáwig* then they sacrificed; then they had sacrificed, and he went up, then he had gone up and Lumáwig said... [L. 67] Cf. [L. 80]

*ketjéng mangántja ya nakakántja, ketjéng masísantja* then they eat, then they finished eating, then they separated [II. 19] Or: after eating they separated Cf. [II. 22]

(The construction: the Present followed by the same verb with *naka-* is found frequently in narrative.)

Our clauses with "after" are also circumscribed by *ína* [*éna*] first: *mánganak éna, isáked éntsúno* I eat first, then I work; after I have eaten I shall work

*mangantáko'd ína, isatáko'd éntsúno* after eating let us work ("let us first eat, then work")

446. Before. "Before" is circumscribed by *éna*, followed by a sentence introduced by *isáed*:

*umískami éna isákami'd tumúktju* we wash ourselves before we sit down (lit.: we wash first, then we sit down)

Or, *éna* being omitted: *admakitotóyak ken sáya, íssa umá'y (íssa: auxiliary of future tense [308])* I shall speak with him, before he goes away; "I shall speak with him; he will go away."

*inílami nan lalaláki, issátja madóy* we saw the men before they died

*umískāmf, issākami māngan* we wash ourselves before we eat  
*insulādkā ken sak/én, issāka umāli* write to me, before you come

447. Until. "Until" is expressed by *ōlik* or *inkāna's*; both require a construction with Nom. actionis. Sometimes *ōlik* is followed by *ya*, and; it seems that in this case *ōlik* means: "some time passed" and...

*Ta*, "in order that," often precedes *ōlik*, if the action governed by *ōlik* is expected or intended.

*intedēctāko īsna ōlik mabfēāshān nan tāwēwēn* we remain here until the year is ended

*opōōpak nannay, ta ōlik fūmitjāngan nan āpuy* I work the bellows until the fire burns

*nintedēcak istij ōlik inalān nan alēwidko* I stayed there, until my friend came

*īgnam nannay ay tāfay ōlik alāk* hold this spear until I come

*īgnak ōlik alām ya alāēm* I hold it, until you come and take it

*ēntsūnoak ōlik masūyepam* I work until you sleep

*adinalēwidta inkāna is adīta madōyan* we two shall be friends until we die  
 (Observe the negative: *adīta*; "as long as we do not die")

*ketjēng ōlik ya ākis tomōli si āma* then "some time passed" and the father returns also

*ketjēng ōlik ya ket immānak* then "some time passed" and she bore children [L. 88]

*ketjēng ōlik ya kasīn ākis umānak san naamasāngan* then "some time passed" and the widower again became father [L. 88]

*intedēcak īsna inkāna's umalām* I stay here until you come

*ēntsūnōkami inkāna is umalān nan lalāki* we work until the man comes  
 (or: *ta ōlik*)

*nan mamamāgkid masuyēptja inkāna is ēntsūnōantja* the girls sleep, until they work

*intedēcakay 'sna inkāna's sumkcpānyu is nan fāwi* remain here, until you go into the "councilhouse"

*adadāk umāy inkāna's kanām* I shall not go, until you say (so)

*sēsēmētkā'sna; adtomōliak* wait here! I shall return. (asyndetic constr.)

(In song dialect *kīkad* is used like *ōlik*: *ta kīkad na'sh mapāw ay* let it continue until morning [H. 13]; *kīkad alān alēwid* until the friend comes.)

448. "As often as, whenever:" *ketjěng nan laláki tsána tsaowádén nan shengědna, tsána iká/up* then, as often as the boy received food, he buried it in the ground [M. 4]. (Repeated action expressed by *tsa*: [310]).

449. "As long as" is expressed by *íssan*, while, followed by *tsa* [444]; also by *inkána is* with a negative: *inkána is adíta madóyan* as as we two do not die; as long as we live.

450. "As soon as:" *mo* or *íssan*; the verb of the main sentence takes the prefix *pin-* (*pang-*): cf. [296]:

*mo inílak nan laláki, pinpadóyko* as soon as I saw the man, I killed him (immediately)

*mo tjiápépéntáko nan ayáyam, pinpadóytáko* as soon as we catch the birds, we kill them

*mo maóto nan ístja, pinistjatáko* as soon as the meat is cooked, let us eat  
*íssan inalána nan laláki, nan ayáwan tsákasna ay lumáyao* as soon as the man came, the buffalo ran away [tjakas-: 315]

*íssan tángfam nan pánguan, tjákasna 'y fumállínget nan ángan* as soon as you close the door, the sleeping chamber becomes dark

451. Because: *tay*, is a "true" conjunction; the verb of a causal clause introduced by *tay* is in the "Indicative." The particles *mo*, *kö*, preceding *tay*, emphasize the causal clause: because indeed, certainly because. [425]

*igáak inmáli, tay ninsákitak* I did not come, because I was sick

*adík mabfálín ay aláén nan káyæ, tay na/ifákat* I can not take the wood because it is nailed on

*kasím kanán, tay adík klntek nan kanám* tell it again, because I did not understand what you said ("your saying")

*ítgtomí nannáy, tay léytjénmi* we keep this, because we like it  
*aditáko éntsáno, tay intengarítáko adwáni* we do not work, because we have a holiday to-day

*adí inmáli síya, tay antjoántjo nan nasuyépäna* he did not come, because he slept so long

*ta mangántáko'd ay tákæ, tay naréwaréwadtáko* we people ought to eat, because we are hungry [R. 30]

## CONDITIONAL SENTENCES

452. *Mo*, if, and *mosháya*, suppose that, introduce conditional clauses; *mosháya* introduces hypothetical or "contrary-to-fact" conditions. *Et* introduces frequently the apodosis, if the protasis precedes; it means "then;" Ger. "so." [437].

*mo t̄t̄jasak nan k̄pan, et ad̄igtok* if I find the knife, I shall keep it  
*mo ad̄ikaȳet̄ et̄nts̄āno is k̄w̄is, et adal̄ēnȳet̄ nan s̄iki nan f̄utug ya nan d̄su*  
 if you do not work well, you will get food for pigs and dogs  
*mo t̄nt̄jasam nan t̄jok̄āet̄ko, ȳāim ken sak/ēn!* if you find ("have found")  
 my bag, give it to me!

*mosháya aȳāyamak, et ad̄tum̄āȳet̄ak* if I were a bird, I should fly  
*mo mab̄f̄ālinak ay fum̄āla, et ad̄fum̄āl̄āk* if I can go out, I shall go out  
*mosháya w̄od̄āy ken sak/ēn b̄lak, et laḡōak nan d̄fong* if I had any  
 money, I should buy the house

*adum̄āliak, mo mab̄fall̄n ay um̄āliak* I shall come, if it is possible that I  
 come

*āngsan nan inl̄āgok, mo āngsan nan linaḡōak* I should have sold much, if  
 I had bought much

*nḡāg nan ānguēm, moshāya gadsangȳēngka?* what would you do, if you  
 were rich?

*mo um̄ālika, et ām̄ūyak* if you come, I go

*mo w̄ay nan manḡw̄āni si sa* if anybody says so (*w̄ay* = *w̄oday*)

*mosháya um̄ālika, et ām̄ūyak* suppose that you would come, I should go

*mo s̄nu nan nanḡāla is nan kip̄āngko, is̄dkongna ken sak/ēn* if any one  
 has taken my knife, he shall give it back to me

*mosháya k̄āȳet̄ nannay!* assume that this were wood!

*mosháya k̄ōak nannay, et k̄āw̄is* if this were mine (if I had this), it would  
 be well

*mosháya nan lal̄āki ya in̄ōtot, et inl̄ōklok is nan l̄āta* suppose the man  
 were a rat, then he would crawl into the ground

*mosháya gumads̄āngyenak, et lumaḡōak is ip̄āt ay kaf̄āyo* if I should get  
 very rich, I should buy four horses

*mosháya il̄āek nan f̄ēs̄et̄, et pad̄ōȳek* if I should see the enemy, I should  
 kill him

*mo k̄āpek nan s̄ngsing, il̄āgok is nan Melik̄āno* if I make the rings, I sell  
 them to the Americans

*moshāw̄ay* [for: *mosháya w̄od̄āy*] *bil̄ākko, et lumaḡōak is d̄fong* if I had  
 any money, I should buy a house

*mosháya l̄āteng, et manḡiw̄isak* if it were cold, I should wrap myself in a  
 blanket

- mo kékkek sítödl, et makitötödyak kën sýa* if I knew this man, I should converse with him
- mosháya nan ongóngá ya kólling, et makatamáyayæ* if the boy were an eagle, he could fly
- mosháya nan laláki ya láon, et kanína nan tákæ* if the man were a lion, he would eat men
- mosháya twódáy djúa 'sh noángko, et itsaotsáoko nan ísa ken síka* if I had two buffaloes, I should give you one
- mosháya adlak insákft adwáni, et éntsánoak* if I were not sick to-day, I should work
- mosháya inandápmo nan tólfeg, et íntjasam* if you had sought the key, you would have found it
- ngág nan ánguén nan fobfáfálla, mosháya twoday baldágtja?* what would the young men do, if they had guns?
- mosháya kintékkó ay twodáka 'sná, et inmáliak* if I had known that you were here, I should have come
- mosháya twodáy áfongko, et mashúyepak ís sa* if I had a house, I should sleep in it
- mosháya anántjo sítödl, et mafáline ay isabfút nan fátsöna* if he were taller, he could suspend his coat
- mo kekKentáko ís adadádsá, umüyongtáko* if we know more, we become worse (the more we know, the worse we become)
- mosháya inálam nan kíwátsey, et nadöyka* if you had taken the poison, you would have died
- mosháya sak/én síka* if I were you [*mo sak/én ya síka*]
- mosháya tjákámí ya kágkamí ken tjákáyæ* if we were like you
- mosháya twodatáko id Féntok adwáni, et anicntáko nan páküy; ísatáko'd umfleng* if we were now in Bontoc, we would reap the rice, then we would rest
- mosháya twodatáko adsángádum ad Maníla, et ilaéntáko nan falógnid* if we had been at Manila, we should have seen the battle
- mosháya umálitja 'sna nan Melikáno, et pinfákash nan kányon nan áfongyæ* if the Americans would come here, the cannon would quickly dash to pieces your houses [B. 53]

453. Concessive clauses are introduced by *éläy pay mo*, although:

*éläy pay mo gadsángyen, sýa tsatsáma ay naí mud* although he is a rich man, he is very stingy



*élläy pay mo sŷya ya amáma, éntsáno ay kawéls* although he is old, he works well

454. "Just as if" is expressed by *kashón*:

*kinígsántja nan kányon; ketjéng kashón mad/ób nan tjáya* they fired the guns; then it was just as if the sky would fall [B. 38]

455. Final clauses. *Ta*, that, expresses purpose; the verb is in the "Indicative." Lest: *ta adí* [*t'adí*].

*kának sa ta kekkeñyer* I tell this that you know it

*tángfak nan fánga ta nan ístja ya umádtong* I cover the pot that the meat stays warm

*páyém nan aklángmo ta umádtongka* put on your coat that you be warm  
*nan laláki idjáana nan patátjím ta kápém sí táfay* the man gives you the iron that you make spears of it

*ínfak nan pánguan ta adí fúmála nan áser* I close the door lest the dog run out

*umádtet ta ingyám nan bílak* it is well that you brought the money  
*nan laláki itsaotsáona nan sálad ken sŷka ta fasáém* the man gives you the letter that you read it

*kanámi ken tjaítja ta umálitja* we tell them to come; we order them to come

*álíka ta mangángka!* come and eat!

*innáliak ísna ta ípáflam nan áfongmo* I have come here that you show (me) your house

*ínfkushka ta fláém!* turn around that you see!

*kánam ta kumáan!* tell him to go away!

*kánam ta sagfáténa nan ágerb!* tell him, he shall carry the box!

*umüyánta'd ta ildénta nan mangipatófu is nan úmaénta 'y nay* let us go to see him who makes our garden "grow with weeds" [R. 9]

*laláyam sí asáerwam ta umáli'sna ta mikiñli is nan flimi* call your wife that she shall come here and that she live here in our land [H. 8]

*ek umáyak is fanfanáwi ta ifuégna sŷka id fobfáy* I go to call the hawk that it takes you home [K. 12]

*álíka'd ta umínúmka!* come and drink! [L. 75]

*íbŷkak ken sŷka ta adím kanán is nan tákæ* I tell it to you that you do not tell it to the people

*itaŷónmo nan bílákmo ta ma/íd mangákkou!* hide your money lest anybody steal it!



*nan fajáyi kinwánina ken sak/én en kindéeb nan asáwéwána nan áfong* the woman told me that her husband had built the house  
*si Olóshan kanána'n umáli 's sinakítan* Oloshan says that he will come soon

*kanána en nintedéeka 'd Fěntok* he says you were at Bontoc  
*nan aléwidko kinwánina'n nan anákna ya insákít* my friend told me that his child was ill

*nan ísa'y ongóngá ay laláki kinwánina ken amána en nan yun/ána ya tímáyaar ad tjáya* the one son told his father that his older brother had flown to the sky

*nan nafáa kanána en amín nan ipókaw léytjéntja ay infalógnit* the messenger says that all the people wish to fight

*si Běgti kinwánina en linmágo is ísa 'y nóang* Bugti said that he had bought one buffalo

*kanána kén tódí en si yun/ána ya wéddá'sna* he tells him that his older brother is here

*nan fajáyi kinwánina is nan tákew en nadóy nan anákna* the woman told the people that her child had died

*et kanám en adí fumítjang nan kayéénmi* then you say that our wood does not burn [K. 13]

With the verb "to write" (which is, however, used most sparingly, for evident reasons):

*si Likáldso ninsálad nan tálon ya káwéfs* Ricardo wrote that the weather was fine

*si Julio ninsálad ay ángsan nan lalaláki ay minléyad ay umáli is arááwéni*

Julio wrote that there were many men who would like to come soon  
*insuládtja en ísa 'y laláki ya napadóy* they wrote that one man was killed

458. Examples of Object Clauses depending upon various other verbs:

*iyáyak sáka ay ámüy* I allow that you go

(Idiom: it is not allowed to smoke in this house: *adítja manábla is nan áfong ay nay*; or: *lawéwa! adikáyá manábla!* it is wrong (bad)! do not smoke!)

*insosóngetak (inlilíketak) tay adítja umáli* I am angry that (because) they do not come

*abfolátek nan laláki adumáli* I believe that the man will come  
*áykém abfolátén ay umáli s'tódí?* do you believe that he comes?

*abfolátek ay tinmóli s'ya* I believe that he has returned

Also the particle *ann/ó* expresses certainty, "I believe:" *ann/ó ya umáli adwáni* he will certainly come to-day; I believe that he will come.  
*éndjuadjáack is nan alhána* I doubt that he will come  
*éndjuadjáack is nan temolfan nan fafáyi* I doubt that the woman will come back

*umögiáddak is nan alhána* I fear that he will come  
*umögiáddak tay naaenidáenika ay umáli* I fear that you come too late  
 (tay: because; or: *is nan naaenidáeniam ay umáli*)

*nan ongóna umögiad tay kédfan nan áser s'ya* the boy fears lest the dog bite him; or: *umögiad is nan mangedjánan nan áser ken s'ya*  
*nan fobfafáyi umögiádtja tay adumálitja nan fésxel ya adpéantja nan amín ay íli* the women fear that the enemy will come and burn the whole town

*fparak nan alhána* I forbid him to come (I forbid his coming); I prevent him from coming; or: *adík léytjén s'ya 'y umáli* I do not want him to come

*tjéng/ngék tjáitja ay mangáyeng* I hear them singing  
*tjínngömi ay nan yán/am ya linmágo is nan nóang* we have heard that your brother has bought the buffalo

*tjéng/ngék nan fafáyi ay infákax* I hear that the woman shouts  
*aykóm tjéng/ngén sak/én ay engkáli ay?* do you hear me speak?  
*tjéng/ngék tay inmálitja nan mamamágkid* I hear that the girls have come

(*Tay*, "because," is said to be used sometimes after verbs of hearing, saying, knowing; but *en* and *ay* seem to be preferable.)

*adngét umáli si fua is áeni* "I hope" that the mother will soon come (Idiom: *adngét*, probably)

*sak/én kékkek ay itatáfonmo nan áasuk ísna* I know that you are hiding my dog here

*s'ya kékkéna ay nan súlad ya nálpó ad Féntok* he knows that a letter has come from Bontoc

*síka kékkém ay falógnid nan kinwánitja ken síka* you know that they meant battle, when they told you [B. 46]

*kándám nan fafáyi ta yáina nan káyex* tell the woman that she shall bring the wood

*kanána nan ongóna ta labfána nan áklang* he tells the child to wash the coat

*kanák ken s'ya ta umáli* I tell him to come, I order him... (with dative prepos.)

- kanám ta kəmədan* tell him to go away  
*kanám ta sagfátəna nan káyər* order (him) to carry the wood [455]  
*áfushna kinwəni ken sak/én en itsaotsəona nan kalásay ya nan pñang;*  
*adwəni ma/íd* he had promised me to give (me) a shield and an  
 ax, "and now there is nothing," i. e. but he did not keep his promise  
*nan fafáyí kanána en iyđina nan tjókaər* the woman promises to bring the  
 bag  
*kanánmi ken tjákayər en fatjánganmi* we promise you to help you  
*səsəmékko ay nan amək ya immáy ad Maníla íssan kaongóngak* I remem-  
 ber (think) that my father went to Manila when I was child (during  
 my childhood)  
*səsəmkek ay pinadəytja ángsan ay tákər is nan ílimi* I remember that they  
 killed many men in our town  
*aykəm səsəmken nan kanám ay?* do you remember your promise?  
*iləenmi tjaťtja ay ínkyat is nan tjénəm* we see that they are swimming in  
 the water  
*inílatja nan lalaláki ay énfalógnid* they saw that the men were fighting  
*inílan nan fafáyí ay inpuímo nan falídog is nan ángan* the woman saw  
 that you put the gold in the sleeping-chamber  
*íləək nan laláki ay umáli* I see that the man is coming  
*inílamí tjaťtja ay nisləťtja* we saw them fall  
*inílatja nan ongóngə ay nitókang* they saw that the child fell  
*ketjəng iləenmi nan əpy ay intatáyər ay malpó'sh póshong* then we see  
 the fire (exploding shells) fly from the sea [B. 23]  
*isəpatak tay tit/íwa* I swear that it is true (*isəpatak*: Ilocano)  
*nan nimmínko kəwəs nan laláki* "as to my thinking" the man is good; I  
 think that the man is good  
*nan nimmínko kəwəťtja ay fufámsha* I think that they are good smiths  
*nan nimmintáko adí tit/íwa nan kanántja* we think that they do not tell  
 the truth  
*nan nimmímtja tjaťtja adí insakít* they think that they are not ill  
*nimmínək ay adumáli sýa* I think that he will come  
*ləťtjek sýa ay tumáktju* I wish that you sit down  
*adək ləťtjén sýa ay umíleŋ* I do not wish him to rest  
*ləťtjénmí nan lalaláki ay kapéntja nan táfay (ay inkáəb si táfay)* we wish  
 that the men make spears  
*ləťtjéntáko amín nan lalaláki ay komáan (or: ta komántja)* we want all  
 men to go away  
*ləťtjek nan fafáyí ay mangóto is nan ístja (or: ta otóəna nan ístja)* I  
 want the woman to cook the meat  
*ləťtjek ay makitotóya ken sýa* I like to speak to you

*adík lěytjèn sika 'y umüy* I do not want you to go away  
*intó nan lěytjèm ay umüyánni?* where do you want us to go? ("our going-place")

*lěytjentja nan andkna ay umüy is nan áfong* they wish that her child goes into the house

*lěytjènni tjakäyě ay umáli* (or: *ta umalíkäyě*) we wish that you come  
*ngāg nan lěytjényú ay ángnek?* what do you want me to do?

459. As has been stated in [414], the word *kānō*, "it was said," "he said" etc. is often inserted in indirect or direct discourse to designate a quotation. Following the explanation of the construction in indirect discourse in [428] a few examples shall be given to illustrate the use of *kanō*: "*kazēis!*" *kanō* "well!" was said; *käyē nannay, kanō* this is wood, was said Ger. das soll Holz sein.

*naāvēniāvēni ksayě padōy nan jatug, kanō* he said you will kill the pig very late. Cf. [308]

*innāyka ya isāmed ināla nan kipānko, kanō* it was said you had come and taken my knife.

*aykōka manotūfay ay, kanō* do you come with a spear, was asked

(The plural: *kanōtsa* is doubtful, as in: *entsunōkayě, kanōtsa* you work, they said.)

*isāna'd kanō kanān en...* then he is said to have spoken... [L. 26]

460. Equivalents for our Dependent Infinitive. Our Infinitive as subject or object is expressed in Bontoc Igorot in various ways, such as: the Nom. actionis with the article; the "Infinitive" connected by *ay*, sometimes by *is*, etc. [41]

The "Infinitive" of Possessive Verbs connected by *ay* with Verbs or Adjectives is interchangeable with the form of the Nomen agentis. Thus the usual construction: *lěytjek ay kékken sītōdi*, I wish to know this man, may be changed to: *lěytjek ay mángtek kén tōdī*, I wish to be a "knower" of this man; *mafālín ay palítjèn nan kīpan*, it is possible to sharpen the knife, or: *mafālín ay mamālíd is nan kīpan*, it is possible to be a sharper of the knife.

Dependent upon Nouns:

*fkadmi ay umleng is malpāsan nan mātno* [madno] it is our custom to rest after working

*ikádtja ay mángan is ástæ* it is their custom to eat dogs [318]  
*ngäg kotókko 'y èntsáno mo ma/íd lágfo?* what advantage is there for  
 me to work, if there is no pay?  
*ngäg kotókmo ay mangáéb is nan áfong mo mapéian?* what is the use  
 (for you) of building a house, if it is burned down?  
*míd nongnúngmo ay mangóto is nan ístja* you are of no use, worthless, in  
 cooking meat

#### Dependent upon Verbal Nouns :

*et tsatsáma nan leyádko ay mangíla ken síya* I should be very glad to see  
 him; "my wishing" would be...  
*(nan ninnínko: "as to my judging," "in my consideration"; see*  
*[458])*

Dependent upon Adjectives. (Sometimes the Passive is used  
 instead of the Active):

*ngäg nan káwís ay kanán?* which is correct to say?  
*æodáy tékken ay kápén* I have other things to do  
*malmalánoy ay aláén nan bílak* it is easy to get the money  
*káwís ay ílaén* good to see: beautiful (or passive: *ay maíla*)  
*malánoy ay maágnén* it is easy to do (to be done)  
*síkap ay mátno* it is difficult to work (to be worked)  
*kagáwís nan umáyantáko mo nan intedcéantáko 'sna* it is better that we  
 go than remain here (*mandákash: see [395]*)  
*káwís nan mafadsángan síya* it is right to help him (passive)  
*adí mafálin ay umfleng* it is impossible to rest  
*inngo/ngóyusak is nan ma/íd aláwidko* it is sad for me (I am sorry) to  
 have no friend  
*kaka/igéd nan maisaköntáko is nan ayáwan* it is dangerous for us to go  
 near a buffalo  
*nannáy ya káwís ay (or: is) kánén* this is good to eat  
*nan laláki ya infífkas ay èntsáno* the man is strong so as to work  
*(abafíkas, strong, does not govern any infin.)*

#### Dependent upon Verbs :

Authoritative and causative verbs ("I make him come, order him to  
 come") with the prefix *pa-* see [295]

Verbs with adverbial notion, governing other verbs, see [317]; *ngäg*  
*nan ángem ay.... ngäg nan íkam ay....* see [358 "How"]

See also Final Clauses: [455-] and the Auxiliaries: [307 ff.]

*umáliak ay flaèn sika* I come to see you  
*immáli ay nangiyáí is nan páküy* he came to bring the rice  
*úmüyak ay éntsáno* I go to work  
*mamógnagak [mamóknakak] ay éntsáno* I go to the field, forest, river  
 etc. to work  
*úmüyak iláèn tjáltja ay manalífjeng* I go to see them dance (without ay!)  
*úmüyak tjéng/ngèn nan tákæ ay mangayúweng* I go to hear the people  
 sing  
*umáykāmí flaèn nan lalálaki ay énfalógnit* we go to see the men fight  
*umáykāmí ay umála is kafátufátug* we go to get pigs [B. 12]  
*éntja kuyátjén ay manágni* they go to pull her out to dance [L. 87]  
*ipéngko ay mangwáni* I try to say  
*adítja kékkén ay mangilágo* they do not understand to sell (selling);  
 [L. 18]  
*ketjéng ilódlod nan ongóngá ay mangwáni* then the boy must tell (R. 25)  
*isáed sámkep san Lumáwig ya pandáshana san tjénúm ay mangíbfáká*  
 then Lumawig enters and directly asks for water [L. 41]  
*kóytsa'd ákis masangéyén ay nasíkén nan fátug* and behold! the pigs  
 "hasten" to grow [L. 46]

461. Participles are connected with substantives or pronouns etc. by ay:

*nan fajáyí ay mangayúweng* the singing woman, the woman who sings  
*nan laláki ay immáli* the man having come  
*nan ongóngá ay adtomóli* the child being about to return  
*nan laláki ay mangwáni si sa* the man saying this  
*nan fajáyí ay minléyad is nan anákna* the woman loving her child  
*nan fángá ay nafákash* the broken pot

The participle present of the passive expresses not only a passive action in progress, but it may also convey the notion of an action to be performed, like a gerundive or partic. necessitatis: *nan áfjeng ay mailágo [milágo]* the house that must be sold, that is for sale. It expresses also, as the context will show, the possibility of performing the action on an object, as: *mákan*, eatable; *maságfad*, able to be carried, portable; *mañnum*, drinkable.

See [115, 116]: the attributive participle; and "while": [444]: *immáli ay nangángo* he came laughing.



## INTERJECTIONS

462. Interjections are numerous in Bontoc Igorot; many consist, as in other languages, of inarticulate sounds; others are identical with some of the particles enumerated in [416-430], as for instance *kō!* [426].

Several "interjections" seem to be shortened forms of verbs, as: *akāyē man!* or *īkāyē man!* come all! "let us attack them!," a battle cry, probably for: *alikāyē man!* *ināka's...* give! *flaēm!* look out! (*ilāēk*, I see).

The Igorot call somebody sometimes by: *ānōka!* *anokāyē!* *anokāna!* he, you there! or: *anīn!* *anīntja!* hear ye! ye people! halloh! [144]

They attract someone's attention by: *dāē!* *dāē!* or: *dāo!* *dāu!* *dōu!* and they express their own attention to some speaker's words by: *ēēn!* *ēēn!* and their approval by the affirmative: *ōy!* yes!; but their disapproval by *no!* (pron. with an obscured *a*, as English: *naw!*)

An interrogative interjection what? is: *nān?* *nān?*

Joyful surprise: *ēē!* *uē!* *hēē!* or: *kō!* [426]

Surprise: *nāē!* *nāē!* As: *nāē!* *nāē!* *nan āpuy si anīto!* see! see! the "anito-fire"! (i. e. the burning of a house without evident cause, hence the work of an "anito" or ghost.)

The call: *fulālaē!* urges warriors to attack. (Also: *umūytāko!* and: *entāko!* let us advance!)

At an attack the enemy is provoked by: "tētētētētētētētē!" repeated rapidly.

Urging calls are: *āyēd!* *āyēd mān!* *ayēked ya!* go ahead! go on! get ready! *āyēd!* *ēntsunōka!* go on, work!

Sadness, rarely bodily pain, is expressed by: *anāna!* *anāna!* anger by: *ngākān!*

Regret: *āyōu pay na!* how sad! "wie schade! *āyōu pay na!* *napīski nan āklang!* how bad! the coat is torn! wie schade, dass der Rock zer-rissen ist!

All right: *sīya sa!* *kāvēs sa!* *āla!*

You poor fellow! *kasisikāngka!* (you are to be pitied!)

Most frequently we hear the interjection *ā!* colored by an interrogative, affirmative, reproachful etc. tone.

## APPENDIX

## TRIBAL APPELLATIVES. PROPER NAMES. GEOGRAPHICAL NAMES.

The term: Bontoc Igorot is in the vernacular: *nan Igólot ay iFě́ntok* or: *nan iFě́ntok ay Igólot*. Variants: *Igólot—Igólod—Ikólot—Ikólod*.

(The substantive: *ipékara* [*ifě́kara*] does not signify the Igorot, but means "nation" or "tribe" and "people." It is not any national appellative, but is used of the neighboring tribes as well as of the Igorot themselves.)

Other terms are: *nan iLágod*: the people living in the North; *nan iIplay*: the people living south of the Bontoc area.

*nan Melikáno* the American; *nan Kastílya* [*Kastilyano*] the Spaniard (or any white man); *nan Filipínos* the Tagála; *nan kóléd* the Negrito of the Philippine Islands (lit.: the men with kinky hair). *Tjño* [*Tśño*]; or: *Sánglay*: Chinaman.

Proper Names are changed for various reasons and at different periods of life; as for instance *Anatwásal*, the "presidente" of Tucucan, was called formerly: *Lumfáyo*, then *Tjagóag*, and may assume the name *Kilóong* in time to come.

Thus the names enumerated here (whose meanings could not be ascertained) are such as some Igorot from Bontoc and other towns in the vicinity bore about 1906. As an individual pronounced his own name differently at different occasions, and as his comrades varied it frequently, several forms of the same name are given here in several instances. The names of women are marked: w.

|  |  |
|--|--|
| <i>Anatwásal</i> [ <i>Anotwásal</i> ; <i>Ananásal</i> ]            | <i>Fámnag</i>  |
| <i>Móléng</i>  | <i>Anglőy</i>  |
| <i>Domíngko</i> [ <i>Domíngo</i> ]                                 | <i>Ugoy</i>  |
| <i>Antéro</i> [ <i>Intéro</i> ; his Igorot name: <i>Falólong</i> ] | <i>Máyo</i> [ <i>Faléngno</i> ]                            |
| <i>Bě́gti</i> [ <i>Fě́gti</i> ; <i>Bógti</i> ]                     | <i>Ugarig</i>  |
| <i>Líplip</i>  | "Pilar Gódya" (assumed name) w.                            |
| <i>Atáliara</i>  | <i>Sáyo</i> w.   |
| <i>Mána</i>  | <i>Liwónan</i> w.  |
| <i>Agpárewan</i> [ <i>Agpánan</i> ; <i>Agpáwan</i> ]               | <i>Olóshan</i> [ <i>Olósan</i> ]                           |
| <i>Fánakan</i> w.  | <i>Tjumígyai</i> [ <i>Tśmígyai</i> ]                       |
| <i>Gawéni</i> w.   | <i>Ftíja</i> [ <i>Ftísa</i> ; <i>Bfda</i> ; <i>Bě́da</i> ] |

|   |  |
|---|--|
| <i>Malé'kdon</i>                              | <i>Má'tyæ</i>  |
| <i>Gitáno</i> w.                              | <i>Fǎngéd</i>  |
| <i>Pakíki</i> [ <i>Bakíki</i> ]               | <i>Kódsóo</i> ; [ <i>Godsóo</i> ; <i>Godjóo</i> ; <i>Kodóo</i> ] |
| <i>Ampákao</i>                                | <i>Bæmégda</i> [ <i>Bæmégtsa</i> ]                               |
| <i>Kóay</i> w.                                | <i>Langágan</i>  |
| <i>Tjápas</i> [ <i>Dápas</i> ; <i>Dábas</i> ] | <i>Abakíd</i>  |
| <i>Angay</i> w.                               | <i>Akánay</i> w.   |
| <i>Tóngay</i> [ <i>Dongay</i> ; or: "Ellis"]  | <i>Iyǎpéng</i> [ <i>Yǎpéng</i> ] w.                              |
| <i>Kalángad</i>                               | " <i>Paolína</i> " w.  |
| <i>Isdìng</i> [ <i>Tákay</i> ] w.             | <i>Fóténg</i> [ <i>Bóténg</i> ]                                  |
| <i>Díwáken</i> [ <i>Tíwáken</i> ]             | <i>Pakítaræ</i> [ <i>Bakíttau</i> ]                              |
| <i>Pinmánìng</i>                              | <i>Pǎglao</i>  |
| <i>Páng/od</i>                                | <i>Dágomay</i> w.  |
| <i>Sañek</i> w.                               | <i>Ongfus</i> w.   |
| <i>Dǎyǎpan</i>                                | <i>Lǎdis</i>   |
| <i>Tjálasan</i>                               | <i>Otótan</i>  |
| <i>Pátawig</i>                                | <i>Papát'ú</i>   |
| <i>Usìng</i>                                  | <i>Kósmi</i>   |
| <i>Bǎgyan</i>                                 | <i>Mán/kad</i>   |
| <i>Fanglála</i>                               | <i>Abákan</i>  |
| <i>Lakáyen</i>                                | <i>Fíngkan</i>   |
| <i>Ki/bong</i>                                | <i>Falidæ</i>  |
| <i>Balóyan</i>                                | <i>Ngǎlngal</i>  |
| <i>Fanóshan</i>                               | <i>Ayódsog</i>   |
| <i>Okángkang</i>                              | <i>Fángkaræ</i> [ <i>Bángkaræ</i> ]                              |
| <i>Fodsádsa</i>                               | <i>Labáan</i>  |
| <i>Angíyab</i> w.                             | <i>Ma/ód</i> w.  |
| <i>Abfánay</i> w.                             | <i>Lángsa</i> w.   |
| <i>Soklínin</i>                               | <i>Pittápit</i>  |
| <i>Otjáæ</i> w. [ <i>Odsaræ</i> ]             | <i>Falǎg/öy</i>  |
| <i>Ta/óli</i>                                 | <i>Tsángá</i>  |
| <i>Lumíwísh</i>                               | <i>Léngway</i> w.  |
| <i>Sómkad</i>                                 | <i>Fanáang</i>   |
| <i>Finémdc</i>                                | <i>Lígaræ</i> w.   |
| <i>Kæmá'yén</i> w.                            | <i>Olían</i>   |
| <i>Yǎd/tjáæ</i> w.                            | <i>Wad/lǎg</i> w.  |
| <i>Fa/kíwén</i>                               | <i>Maklíèng</i>  |
| <i>Lomófo</i>                                 | <i>Alǎgöy</i>  |
| <i>Fclóa</i>                                  | <i>Fángka</i> w.   |
| <i>Kádd/á</i> w.                              | <i>Mólay</i> w.  |
| <i>Táynan</i>                                 | <i>Sabáten</i>   |

*Tsa/ðkas**Sǎyan**Sakyǎjén**Egɣwǎshén**Mǎting**Tsǎl/lag*

Some of the following Names of Towns in the Bontoc area differ more or less from their official names; the official names, as written by the Spaniards and retained by the Americans, are therefore included in ( ); variants in Igorot language are added in [ ].

*Fǎntok* (Bontoc)*Samǒki**Tukǎkǎn* [*Tokǒkan*]*Kin/ǎang* (*Genang*)*Malǐg/kong* (*Malikong*)*Mǎ/inǐd* [*Mǎnid*] (*Mayinit*)*Fǎwang* (*Balikwang*)*Tinglǎyan**Sǎgǎdsa* [*Sakǎdsa*] (*Sagada*)*Fulǎkan* (*Bulagan*)*Amkǐlǐng* (*Ankilǐng*)*Tǎ/kong* (*Takong*)*Tsǎlikǎn* (*Delikan*)*Kǎnǒu* [*Kǎnyǎ*]*Fǎy/yǎ* (*Ambawan*)*Lǎs**Sǎkǎshǎkan* [*Sakasǎkan*]*Sadsǎnga* [*Sadǎnga*]*Saklǐd**Fǐgǐkǎn* (*Bikigan*)*Fǎtfut* [*Butbut*] (*Putput*)*Fǎsarǎ* (*Bǎsao*)*Dsǎnǎ* (*Danao*)*Titǐp/ǎn**Amdǎtsarǎ* [*Amtedarǎ*] (*Antedao*)*Fǎlǐlǐ* (*Balili*)*Alab* [*Alap*]*Bidǐlsǎn* [*Fidǐlsǎn*]*Akǎwǎ* (*Agawa*)*Tǎfǐng* (*Tulubin*)*Fǎl/lǐg* (*Barlig*)

(The names given above contain the most important towns; but they are by no means thought to form a complete list. The pronunciation is that of the Bontoc people, not of the inhabitants of the several towns!)

The geographical districts of Bontoc are, from South to North: *Afǒu*—*Mǎg/ǒu*—*Dsǎrǎ/ǒy*—*Umfeg*. In these districts the various “*ǎto*,” precincts, are settled, small clans whose confederation forms the town of Bontoc. They are situated in the districts as follows:

In *Afǒu*:*Fuyǎyeng**Amkǎrǎa**Pǎlǎp/ǒ**Fatǎyan*In *Mǎg/ǒu*:*Fǐlig**Mǎgǒu**Tǎkǐkong*In *Dsǎrǎ/ǒy*:*Lǎrǎwǎngǎn**Pǎd/pǎdsǒg**Sǐpǎat**Sǐgǐtǎn**Shongǒwǎn*In *Umfeg*:*Lǒngfuy**Pokǐsǎn**Lǎrǎwǎkǎn**Ungkǎn**Tǎjǒko*

Other localities in Bontoc are: *Tǎkǎlǎn*, *Lǒkkong*, *Sǒkok*; the Bontoc region is called *Tǎjǎlyǎ* [see: “Industrial Song”] or *Kensǎtǎn* [Fl. 21].





PART II

VOCABULARY





## PREFACE

As the examples and Texts, from which the "First Grammar of the Bontoc Igorot Language" was constructed, were obtained from the spoken language of the Igorot, whom the Author visited daily during their stay in Chicago, in the summer and fall of 1906 and in the summer of 1907, thus also this vocabulary was collected from the first to the last word from the lips of these intelligent, responsive and humorous people.

But the collection of words given in the following pages had to be greatly reduced, inasmuch as a considerable number of words, obtained from a man more conversant with Ilocano than with the pure Bontoc dialect, had been rejected as loan words by native Bontocmen. This task of selecting the pure Bontoc words was by no means easy; but it is believed, after several careful revisions of the vocabulary, that the foreign element has been weeded out, or has been marked as such, when it appeared that a word had been adopted from the Ilocanos, a more world-wise and less ferocious people, endowed with a strong commercial spirit, who have invaded many a town in Luzon. More pliable and easily approachable to missionaries, many of them have become more or less Christian; their language, different from the Bontoc Igorot, is to a large extent mingled with loan words and with expressions which a higher culture requires. As many of them have acquired some knowledge of Spanish, they were employed in certain official positions (even in towns situated beyond the boundaries of their own province) and as interpreters; sometimes they also served as translators of ecclesiastical literature etc.

Thus their language has been influenced by a culture foreign to them, in word and spirit, and there is some immediate danger that also the vernaculars of the tribes visited by them be infected by foreign elements. For, according to experience and to the words of the learned R. H. Codrington, D.D., ["The Melanesian Languages," p. 100]: "Missionary translations, sermons, and speaking are the ruin of native languages." . . .

Comparative Philologists who are prevented from making their studies with the Igorot of different regions, or with representatives from various

towns, cannot be warned enough against using Vocabularies collected by unphilological and incompetent compilers, whatever their titles or official positions may be. This warning is not at all unnecessary, as the past has proven.

Only words considered common to Bontoc Igórot and to Ilocano have been placed into the Vocabulary; if the Author has not succeeded completely in banishing Ilocano, he asks the spirit of the Bontoc Language for forgiveness, likewise if he has omitted one or the other pure Igórot word that seemed suspicious to him.

Of great value, in collecting the Vocabulary, was the fact that the natives had brought with them a considerable amount of weapons, household utensils, building materials, tools; that they were busied with building their forges, houses, a model of a rice terrace with irrigation channels, with weaving, cooking, spear-throwing, battling, forging spearblades, making pottery and brass-pipes, pleating hats, dancing, singing, performing sacrifices and ceremonies, nursing several babies, and other occupations not enumerated here.

Of equal value were the objects in the ethnographical collection of the "Field Museum," brought thither from the Bontoc Area by Mr. S. C. Simms and placed on exhibition; at several visits with a group of Igórot this excellent collection, a lasting monument to the ability and energy of Mr. Simms, furnished a mass of information, of course not only the names of the exhibited objects, but also many verbs in connection with their use, and ample material for conversation.

A most welcome aid were also the splendid illustrations in the VIII. Vol. of the "Publicationen aus dem Kgl. Ethnographischen Museum zu Dresden," edited by Dr. A. B. Meyer and A. Schadenberg, 1. Nord Luzon (Dresden 1890, Stengel u. Markert), their "Album von Philippinen-Typen (1891)" and Meyer's "Album von Philippinen-Typen (1885);" and when, during the second visit of the Igórot, a copy of Dr. Jenks' book had arrived, the many illustrations, which increase essentially the value of this pleasant publication of the Philippine Government, were eloquently explained to the Author by the Igórot. It was indeed surprising to notice how quickly and unfailingly the intelligent people comprehended the scenery, the persons and their occupations, the implements represented on these photographs.

As it appeared convenient, the Author has referred several times in his Vocabulary to illustrations in the works just mentioned. Meyer und Schadenberg's "Nord Luzon" is quoted: M. Sch.: while J. stands for Dr. Jenks' "The Bontoc Igorot."

Although this Vocabulary has been elicited throughout from the living language, it can not claim to be the first, but only to be the first of its kind. A list of "Bontoc" words — fortunately a very small list — is printed by Fred H. Sawyer in his "The Inhabitants of the Philippines; London, Sampson Low, Marston and Co. 1900." p. 263 to 267. The scanty material must have been collected in other regions, but not in the Bontoc Area, (e. g. ax: *ligua*; headman's hat: *tacoco*; sashes: *barique* or *canes*; nose-flutes: *cong-gala* etc.) Sawyer's list is harmlessly incorrect.

H. Schadenberg, who has collected excellent ethnological material on his journeys through the various tribes of North Luzon for the "Zeitschrift für Ethnologie," has published there in 1889, Vol. 21, p. 682 to 700, extensive vocabularies in five parallel columns: German, Bontoc, Banaue, Lepanto and Ilocano. While Schadenberg's reports on the life, manners and customs of the Igorot contain indubitably many a correct statement, the column of his "Bontoc" words is teeming with blunt errors. In scarcely seven words out of a hundred in his "Bontoc-Vocabulary" the Bontoc origin can be recognized. It is deplorable that the otherwise keen observer has lost himself in a province closed to him by seven seals, that of linguistic, and that now and then his more than incorrect statements have really been taken serious. It seems almost necessary to show the negative value of the eighteen columns, gathered by Schadenberg in Bontoc, by some samples taken at random from his list:

|             |                                  |          |                           |
|-------------|----------------------------------|----------|---------------------------|
| kindle fire | <i>totugam</i>                   | work     | <i>limma</i>              |
| bite        | <i>comtel</i>                    | blue     | <i>cagtinaltal</i>        |
| brother     | <i>ptadco</i>                    | he       | <i>itschi</i>             |
| honest      | <i>oaday nan tschaptschunuen</i> | window   | <i>selsliag</i>           |
| stranger    | <i>incamanlomol-lo-lol-lol</i>   | for      | <i>dusdus</i>             |
| go          | <i>meyac</i>                     | business | <i>ngagna inalim sina</i> |
| taste       | <i>ayaca nan layadko</i>         | believe  | <i>isaquescimo</i>        |
| large       | <i>damag</i>                     | good     | <i>cag gosit</i>          |
| call        | <i>oandal</i>                    | wood     | <i>caco</i>               |

|   |  |
|---|--|
| you two <i>dacayosa</i>                   | in <i>atschi</i>                         |
| always <i>entetedcama</i>                 | fly <i>oasoas ayan</i>                   |
| low <i>pumanattaco</i>                    | proceed <i>ayem nasasaga ngem</i>        |
| what <i>ya</i>                            | I can <i>mesmes</i>                      |
| life <i>minumac</i>                       | nothing <i>ti ansa</i>                   |
| ax <i>pmangas</i>                         | take <i>jamsina</i>                      |
| voice <i>omeyac</i>                       | slave(!) <i>ipatokmo</i>                 |
| no <i>nabaquen</i>                        | tooth <i>cebay</i>                       |
| understand <i>naagmo</i>                  | fine <i>cabanuan</i>                     |
| stay behind <i>matayuan casud si sian</i> | shoot arrows <i>peganam nan poltecmo</i> |
| tattoo <i>licayam as inan alasug</i>      | body <i>arai</i>                         |
| clean <i>queгна asam</i>                  | animal <i>inkikioi</i>                   |
| pull <i>saouamo</i>                       | assembly <i>ijap</i>                     |

And thus this real treasure of misinformation goes on, as if there existed no avenging anito in the world!

Of infinitely greater value is the collection of about seven hundred nouns, twelve adjectives and four adverbs published by Dr. Jenks in his "Bontoc Igorot;" less reliable are the verbs, almost twenty in number, given there in their basal form. This has been ascertained by a comparison with the same words in my vocabulary when the latter was revised in 1907 with the Igórot's assistance. Discrepancies occurred, of course, frequently, not only in orthography but also in form and sometimes in signification; but they were not of so serious a character as to detract much from the reliability of Dr. Jenks' collection made in the town of Bontoc. Dr. Jenks was quite fortunate not to incorporate any Ilocano words into a Bontoc Vocabulary. Although evidently not a linguist at all, he knew to draw his concrete nouns from clear sources; whenever he could point at an object and when his question was understood, he obtained the correct term and wrote it down as conscientiously as he could, during a stay of five months in the Bontoc Region, unless his vocabulary was presented to him in Bontoc.

During the summer of 1907 I learned in the "Igórot Village" at Chicago, from a missionary, Father Walter C. Clapp, (who had been about four years with the Bontoc people and had there several converts with him so that he had acquired several phrases of various idioms) that he in collaboration with some Igórot and Ilocano and several American ladies teaching school in

Bontoc had begun to compile a Vocabulary, which was continued during his absence from the Islands by others. This Vocabulary, Igorot-English and English-Igorot, is expected to be of some importance, especially as one of the collaborators, a Chaplain of the Army, is said to have made similar studies formerly among some Indians and possesses some knowledge of their grammar. — And knowledge of the structure of a language is indispensable for collecting the material for a Vocabulary that shall be of scientific value.

Is it necessary to warn against using my Vocabulary any one who would, without having studied and practiced the Grammar, attempt to derive any benefit from the Vocabulary? Intentionally I have omitted colloquial phrases almost completely; in an idiom so totally different from our own (and in its structure also so much more complicated than Malay) it would scarcely satisfy a parrot to know a few phrases; and so the tradesman, the engineer, the teacher, the missionary, the official will not and shall not be satisfied with my Vocabulary, unless he has previously comprehended and learned at least the verbal forms and the most necessary rules of the construction of declarative and interrogative sentences.

In the Vocabulary many words have been repeated in brackets in slightly changed form; the Igorot's inconstancy in pronunciation necessitated these additions of variants.

Verbs are given first in the Present Active in their most common form (not special form); the other "principal parts" follow: Preterite — Passive Participle in Present — Nomen agentis. Personal Verbs are found in Present and Preterite only. The Infinitive of Possessive Verbs is only needed with *i*-Verbs whose roots end in *a*; the Infinitive of all other Verbs the student must be able to form. Reciprocal Verbs are usually recorded in their theoretical Singular form.

Whenever one or more "Principal Parts" of a Verb, or either the Possessive form or the Personal form of the same Root is not given, it has been omitted only on account of deficient information; this omission shall not express that the Verb in question lacks other forms. The student of the Bontoc Grammar can easily construct and supply the missing forms. The Author thinks he could do the same; but he does not intend to depart from his principle: to write down only what he has heard and as he has heard it.

If a Verb is followed by a synonymous translation in parenthesis, its parts are given with that synonym; e. g. "*léytjek* I want (love)" means: find the Preterite — Passive Participle — Nomen agentis under: "love."

Numbers in brackets refer to sections of the Grammar.

The Author requests and will receive most gratefully for investigation and selection any addition or correction sent to him by those who know and also by those who believe to know. Ample space has been provided for additions or corrections in the Vocabulary; this vacant space shall convince the student that the Author is far from considering his Vocabulary to be "exhaustive."

# VOCABULARY

## A

- a, an** (Indefinite Article). See: [31]
- abandon** *kayǎtjɛk* (leave); *paɪsǎɛk—ipaɪsǎk—ma/ipaɪsǎ—mangipǎɪsǎ* I leave alone (*pa + isa*: one); *ukǎɲɛk—inukǎɲko—ma/ǎkay—mangǎkay*
- able** *mafalɪn* [*mabfalɪn*]; *mafǎlinak* [*mabfǎlinak*]*—nafǎlinak* (Personal endings doubtful!); *mafalɪngko—nafalɪngko* [317] I am able; Cf. [298]
- about** *aɲǎɲ ngɛt*; about ten men: *aɲǎɲ ngɛt sinpǒ'o'y lalaldɛki*; *aɲǎɲ ngɛt sɪya*: probably he.
- above** *is tɔngtjɛ* [*tongtsɛ*]; *totongtjɛɛn*; high above, in the sky: *ad tjǎya* [*as tjǎya*; *is tjǎya*]
- absent** See: *ma/ɪd* “not existing” [322]; *kabkafǎla*: just gone out (from: *fumǎlaak*); *malǎsinak* I am absent (from battle etc. Song Dialect)
- abundant** *angǎngsan*; *ayǎka*; *tsatsǎma* [135]
- accept** *ɪtanuɪko* [*ɪtanöfko*]*—intanuɪko—ma/itǎnui—mangitǎnui*: I agree, accept, nod assent; *tsaowǎdek—tsinaɲwǎdko—matsǎɲwǎd—mandǎɲwǎd*: I accept an object offered, receive

- accompany**     *nifűcgak—nifűcgak; infűcgak ay űműy: I go with [401];  
kadűűak—kinadűűak I go as companion. Cf. [372];  
mikiűűiak [makűűiak] I go with*
- accomplish**     *amkűck—inűmkok—maűmko—mangűmko.  
fűűűshck—finűűűshko—mafűűűash—maműűűash.  
liűűűshck—liniűűűshko—malűűűash—minliűűűash (Iloc.?)*
- account, on**     *tay; mo kű kű tay (because)*
- ache**     *sakűű; sakűű nan őlo headache; inűűűűűűű nan fűb/ű the  
tooth aches*
- acquainted**     *műngtek: knowing, from kűkkck; sűnu nan műngtek ken  
sűya? who is acquainted with him?*
- across**     *is aűűű; is aűűű nan űűűshong across the sea; is aűűűűű  
istűűű across yonder*
- across, I go**     *kitűűűűűck; kumtűűűűűck (cross)*
- act**     *űűak; űűngck (do)*
- Adam's apple**     *alokűűok*
- add**     *tabűűűbiak—tinabűűűbiak "I give more" itűűűű: I add, I  
go on, continue*
- address**     *totűűűck (speak to)*
- admonish**     *űűűűak—pinűűűűak—maűűűűűű. Pers.: inűűűűűűű—nűűűűűűű I  
warn, I reprimand. tokűűűűck (advise)*
- adopt a child**     *anűűűck—inanűűűűűű—maűűűűűű—mangűűűűűű.  
(But: műűűűűűűű, I eat)*



- advance** *ũmüyak* (go)
- advantage** *kótok*. *ngǎg nan kotók tōshǎ?* of what advantage is this? what does this mean? for what is this good? what is the reason of it? *ngǎg kotókko?* what will it benefit me? *ngǎg kotókko ay ěntsǎno ay?* why should I work? *mǎd kotókko* it is of no use for me; it is in vain.
- advice** *tókĕen*
- advise** *tokónck—tinokóngko—matókĕen—manókĕen* warn, teach. Pers.: *intoktókĕenak—nintoktókĕenak*
- afflict** *pangoyǎshĕk – in pangoyǎshko—mapangóyush—mangipangóyush*
- afflicted, I am** *in/ngongóyusak—nin/ngongóyusak inǎmǎdak—ninǎmǎdak* I appear afflicted, gloomy, *sumasǎngaak—sinmasǎngaak*
- afire** *is ápuy; mapĕĕan*, from *pĕĕak*: I burn down, destroy by fire; *maftjang*: blazing
- afraid** *ǵgiad* [*ǵgiad, ĩgiad*]; I am afraid: *umögiǎdak* (fear)
- after** *nafĕĕash* (from: *fĕĕásĕk*, I finish); [408]. Or: *is nan nalpǎsan*: upon, after accomplishing (from: *lipǎshĕk*); *is san anóngĕash*: at the end of; cf. Fr. “au bout d’ une heure.” Conjunction: [445]
- afternoon** early afternoon: *is nan magǎkyu*; from about 2-4 o’clock: *is nan mǎksip*; from about 4-6 o’clock: *is nan misĕyǎæ*; at the time of sunset: *is nan sidsidsǎmna*
- afterwards** *ketjĕng*, thereupon. [436]; *is san anóngĕash nǎntōnǎ*: “at the end of this”—

- again *kāsín; ákis* [*akís*] [312] (*ákis* = also)
- against *is, ken*
- agate *abóngō* [*apóngöy*] used for necklaces
- age *tatwína; katawína*. See: year
- ago *ay inmáy, ay nálosh* [*ay náläosh*], from *laóshak* I pass by; *tólo 'y ákyu ay inmáy* three days ago; *idkatkáwini* a little while ago; *idkáwini* some time ago; *adsángādum* some months ago; *idtatwín* or: *ísa 'y tatwín ay nálosh* one year ago; *ayáka'y tatwín ay inmáy* many years ago
- agree *ítanuíko* (accept)
- agreement *pákyaw* (oral agreement, not a written contract; Iloc.)
- aid, I *fadjángak* (help)
- air *sáyisuy* (breath, blowing etc.)
- alike *kāáгна* [*kááгна*]
- alive *atatákr* [*adadákr*]; *matatákrak* I am alive. (*tákr*: living being, person)
- all *ámín; amín ay tákr* all people; this is all: *ketjéng tji*. [388]
- all (pure) *pásig; pásig falídog* all gold, pure gold, without admixture
- allow *iyáyak* (let)

- almost** *kănkăni* [311]; *akl̥t yăŋkay et nayăgyagak* I had almost fallen (*akl̥t yangkay et*: "but little, then")
- alone** *isang*; I am alone: *isăŋgak*; durative: *isisăŋgak*—*inisisăŋgak*: I remain alone. I alone (only I): *sak/ên âŋkay*; I am alone, I am separated from, (in Plur.: we are together and separated from others): *makêketjêŋgak*—*nakêketjêŋgak*; *ma/isăak* [*mayisăak*], see "abandon". I leave alone: *ukăyek*—*inukăyko*—*ma/ûkay*—*mangûkay*. *isăŋgak ay êntsunô*: I am working alone
- already** *ăfus, îptjas* [309]
- also** *ăkis* [*akls*] (postpositive); *sak/ên âkis* I also, *kag ken sak/ên âkis* I also ("like myself, also")
- although** *ăläy* [453]
- altitude** *kaantjôna* "its altitude," *nan kaantjôn nan kăyo* the height of the tree (*kaantjô* was always given in the construct state)
- always** *sissisissya*; *kaŋwakaŋwăkas* (every day); *kătaŋwitaŋwîn* (every year); *is kătaŋwitaŋwîn*: forever
- American** *Melikăno, Melikănos, [Melikănosh]*
- among** *is, ken*;
- and** *ya; et*: and then
- anglehook** *fêŋgwid*; line of the angle: *lăfid*; worm: *kflang*. *fengwîdak*, Person. *mamêŋgwitak* I angle

- angry** *shoshõnget* [*sosõnget*]; *sinnõnget*: having become angry; *inshoshõngetak*: I am angry; *shẽmõngetak*—*sinnõngetak* I am getting angry; *inasisosõngettãko* we are angry at each other; *pashõngtek* I make angry—*inpashongẽtko*—*maipashõnget*—*mangipashõnget*; *pa/isĩkek* I make angry, provoke; Person.: *umipaisikak*,—*inmipaisikak*
- “anito-post”** *bõshũ* [*põsẽ*]; (a wooden post with a head carved on its top and placed in the yard of the councilhouse of each “*ato*”)
- ankle** *kĩngkĩngi*; joint: *ũnget*
- annoy** (by talk) *umipaãyoak*—*inmipaãyoak*; *anẽẽkek* (trouble)
- another** *tẽkken*; another or “one more”: *ãkis*; *nan ãb/a* the other, the companion
- answer, the** *sũmfad*
- answer, I** *sibfãtek*—*sinfãdko*—*mãsfad*—*mãnfad*. Pers.: *sumfãdak*—*sinumfadak* (*sibfãtek sĩa*: I answer you; Pers. in “Accus.”)
- ant** *kãyim* or *kũsim*, large red ant; *jũwĩs*, small dark brown; *alãlasãng*, large, red; *kẽngãn*, biting ant
- anus** *kolãngad* [*golãngad*]; *pana/ĩyan* (for: *pang* + *ta/i* + *an*)
- any** [128, 129, 131, 133-]
- anybody** *ẽlũy sĩnu*
- anything** *ẽlũy ngãg* [*ẽlẽngag*]
- anywhere** *ẽlũy mõ intõ*; any place whatsoever: *ẽlũy ãntõna*

|          |  |
|----------|--|
| apart    | we are apart: <i>makéketjěngkămi</i> . See: alone  |
| ape      | <i>kďag</i>  |
| apiece   | <i>is nan ľsa</i> ("for one")  |
| approach | <i>sumăkőnak—sinmăkőnak</i> [ <i>sumăgőnak</i> ].<br><i>umaldľiak</i> I come nearer  |
| approve  | <i>ľtanuľko</i> (accept)   |
| area     | <i>ľli</i> ; <i>ľabľăy</i> [ <i>ľobľăy</i> ]: homestead, place near home, near the town  |
| arise    | <i>ľumăngőnak—finmăngonak</i> I arise from sleep.<br><i>təmdăktjikak—tinmăktjikak</i> I stand up. <i>itaktjľgko</i> I rise   |
| arm      | <i>ľľma</i> (i. e. hand); upper arm <i>tăklay</i> ; upper arm near the elbow <i>pőngo</i> . See: measure   |
| armlet   | <i>pangőnab; abkľľ</i> for men: boar tusks with cock feathers;<br><i>ľăkua</i> : red rattan with pigs teeth  |
| armpit   | <i>yěkyek</i>  |
| around   | <i>inľľkid</i> . I go around: <i>ľiwľshek</i> (go), <i>inľľľwľsak</i> . I go around the tree: <i>ľmüyak inľľkid is nan kăyo</i> placed all around, made, put, tied around: <i>măľwľsh</i> ; around me: <i>is nan ľľwľsko</i> |
| arrival  | <i>pădsong</i> : a person's arrival at a place, town, on his journey; a halting place (not the end of the journey); "étape."   |
| arrive   | <i>ľmdjănak</i> [ <i>ľmľtsănak</i> ] <i>—inľmdjanak</i><br><i>sumďobak—sinmďobak</i> I arrive at home  |

- artery**            *ōdd* [*wādd*, *uādd*]
- as**                *as* = when: *mo*, *lssan* [443]; *as* = like: *käg*.; *as* = because: *tay*
- as if**            *kāshōn* [454]
- ascend**           *digftjek*—*dinigftko*—*nadfgid*—*manfgid* [*manfgéd*];  
*digftjek nan fflig* I ascend the mountain  
*manfgédak*—*nanfgedak*; *manfgédak is nan fflig* I ascend the mountain
- ashamed, I am** *umāsiak*—*inmāsiak*. I make ashamed: *āshck*—*ināshko*  
*"umāsika mān ay engkāl is käg tōna!* be ashamed to talk like that!"—*"ma/īd āshim* [*āshēm*; *āshōm*] you are not ashamed."
- ashes**            *tjāpō*
- ashore**           *is nan flid nan wānga* (at the bank of the river);  
*tjumākāak*—*tjinmākaak* [*tjumākakal*]; *umflidak*—  
*inmflidak* I go ashore; *alawāshck*—*inalawāshko*—  
*maalāwash*—*mangalāwash* I pull ashore; *patsakālek*—  
*inpatsākak*—*ma/ipatsāka*—*mangipatsāka* I put on the shore (after pulling ashore); [*patjakālek*] [Cf. 240]
- ask**               *ībfakak*—*īnfākak*—*ma/ībfaka*—*mangībfaka* (Construc-  
tion: person with *is* or *ken*; thing in "Accusative.")—  
*ībfākak ken sfya mo intō nan flina* I ask him where his home is.—*ībfākak ken sika nan kipānmo* I ask you for your knife.—Frequent.: *ībfakāfakak* I ask many ques-  
tions, or: I ask eagerly, I ask many persons, I ask around; Infinitive: *ībfaka*. See Grammar [228].  
Person.: *umībfakāak*—*inmībfakāak*; *kōtsāwēk* [*kētjāwēk*]—*kinōtsāwēko*—*mangōtsaw* [*māngtsaw*]—  
*māktsaw* I ask for; Person.: *kumtjāwēwak* or: *inkōtsāwēwak*; *inkōtsāwēwak ken sika is tināpay* I ask you for

- ask** bread; *kumtjãwvak kên tōdì is lãgfo* I ask him for wages.  
Or: *kãnak*, I say; *kãnak ken sika nan bilak* I ask you for money  
*kinwãnitja ken sak/ên nan mōnok* they asked me for chickens
- assemble** *amōngck—indãmongko—mađmong—mangđmong* I call together  
*mađmongtãko—nađmongtãko* we assemble, come together
- assent** *ĩtanuĩko* (accept)
- assist** *fadjãngak* (help)
- at** *is; ken; is ken Anawãsal*: at Anauwasal's house
- "ato"** *ãto* = a section of a town, a "precinct." See: "council house;" the people of one ato: *pangãto*; the whole ato: *sinpãngato*
- attack** *falognĩdek—finalognĩdko—mafalōgnid—mamalōgnid*.  
Person.: *infalognĩdak—ninfalognĩdak*: I battle, fight
- aunt** *alitãw ay fafãyi* father's sister; *yãn/an ãna* mother's older sister; *anōtjin ãna* mother's younger sister; *inđek* my father's brother's wife; (as transitive verb *inđek* means: I have as my aunt; *inđem* you have as your aunt, or foster mother etc.)
- autumn** See: "season."
- avenge** *falfshak [falĩsak]; falisantãko nan awaktãko!* let us take revenge for our slain ("bodies")!

- awake** *fumǎngōnak* (arise); *fumafǎngōnak*: I am, keep awake; to arouse from sleep: *fǎngōnck—finanōngko—mafǎngon—mamǎngon*.  
*inlǐblibak*: I keep awake, I watch during the night
- away** *adadsǎɽɽwi* [*adsaɽɽwǐ*; *adsōɽwǐ*] far away; *adadsǎɽɽwiak* I am far away; *kumǎanak—kinmǎanak* I go away. I go away, i. e. out of my house: *fumǎlaak—finmǎlaak*
- awhile** *sinakltan*; *is aklt*
- ax** *pfnang*; Tucucan: *kǎman* = battle-ax (Iloc.: *lǎwa*, *alǎwa*; an ax with very long "beak:" *inotōkan ay pfnang*)  
*pinǎngash* ax blade; *ōtok* the pointed fore end of the blade, "beak."  
*paɽ/lt* the (rear) thorn; *tōpck* (i. e. "mouth") edge  
*pǎlek* [*bǎlek*] ax handle  
*kalōlot* the iron cap on the handle near the blade  
*tǎngfa* [*dǎngba*], or *signǎlan* the iron cap on the other end of the handle  
*kasǐl*; *kinǎsil*; *sincluǎkan* rings of bejuco serving as caps  
*pfnang si iLǎkod* the battle ax of tribes in the North;  
*nan pǎlik ay nasosōan* (*sōso*: "breast"); or: *linǎkod ay nasosōan* the handle with a "nose"
- ax and adze** *ɽǎsay* (a working tool with changeable blade); *sǎka* blade; *pakǎttja* handle



## B

- baby** *atinfáyang* (very young); *kíllang* boy; *ngáan* girl; *ongóngá* child
- back** of the body: *ítjig*, [*ótšög*]. *tjállig* backbone
- back** *is tsógok* [*tsógog*]: to the rear [401; 412]  
*kumógédak—kimmógédak* I go back (of fear)  
*tæmóliak* I come back (come)  
*pashakóngék* I throw back (throw)  
*sumákkongak ay intáktak* I run back  
*pataoltek ay faálen* I send back (send)  
*insákkongak* I look back, turn around
- bacon** *fílad*
- bad** *ángálúd, angángálúd* (bad, but improvable; ugly)  
*ngág* [*ngāg*] thoroughly bad; physically and morally bad; Tucucan: *lǎwèng*  
*ngæmǎǎgák*: I become bad  
*olóläy* very bad, very wicked. *lǎæwa* bad, improper, indecent, wrong [*dǎkés*, Iloc. is used also]  
*mangfææ* bad, malicious, dirty (particularly of a woman)
- bag** of cloth: *tjókaæ*; of deerskin: *káttat*; of a bladder: *fítjong*; *fítjong si fáttug*, or: *sógab*. in the bag: *is nan katjókaæ*
- bald** *natoltólan nan ólo, nan fóok; póklang* (Iloc.)

- ball** *minōkan* a ball of thread, string etc.
- bamboo** *kawāyyan* [*kawāyan*]; *tinānong*, used for tubes; *ānis*, for baskets; *fika*, *fōlo*, [*fūlē*] used for the spearblades of "*fāngkaē*"; *māngnē*, bamboo as "hard as iron." See: tube
- banana** *fālad*; small green: *sāking*; large, yellow: *mināyēng*
- bank of river** *flid*; *nan flid nan wānga*; *pāna*: seashore
- barb** *sālāwēd*; a spear with many barbs: *sinalawētan*
- bark** *sēpsip*; inner bark: *kōblid* [*kōbnid*]
- bark** *in/ngōngoak*—*nin/ngōngoak*; *in/ngōngo nan āsē* the dog barks
- barn** *ālang*
- barter** *sokādēk*—*sinokāddko*—*masōkad*—*manōkad*. Person.: *sumōkadak*—*sinmōkadak*. *idjūak is nan sōkad*: I give in exchange. See: change.  
*fshugāddko*—*fshugāddko*—*ma/ishūgad*—*mangishūgad*.  
[*isēkātko*; *isokātko*]
- basket** *akawēwēn* small basket, of graceful form, broad round rim, the other part conical with four "ribs."—Also: woman's small basket carried on the back.  
*akfd* medium size, flat, no rim in front, for gathering shells  
*atōfang* woman's basket, for vegetables  
*fākkēng si kātjōu* small fish basket M. Sch. IX, 11  
*falōko* basket for camote  
*falōang* bottleshaped basket M. Sch. IX, 9  
*falōlang* large receptacle for skulls

## basket

- fǎngæ* man's basket, to be carried on the back, like a knapsack, with shoulder straps; the cover, *tǎngǎb*, is made of rattan leaves: *tǒfon si wǎe* M. Sch. XIII, 7 and 8
- fanǎt* basket for salt
- fǎki si mǒnok* chicken basket (for ceremonies)
- gǒlǎg* high basket (about 6 inches) M. Sch. IX, 10
- ǐwas si tjǒtjon* bottle-shaped basket for grasshoppers
- kalǎpit* man's dinner basket, consisting of several partitions, with a string for carrying it on the shoulder
- kǎttǎng* fish basket
- kimǎta* large transportation baskets at either end of a long pole, *pǎtang*, to be balanced on a shoulder
- kǐǎg* round flat basket, diam. about 8 inches, serving as dinner-plate
- kǒllǎg* large receptacle for rice, made of bamboo M. Sch. XIII, 4
- kǒlong* chicken coop J. LXXVIII
- kotsǒkod* earth basket
- kǒyǎk* basket, used in fishing
- lǎgshan* large flat basket, no rim in front; used for *ǎngǒ*, boiled camote leaves. (Similar to the *akǐd*.) [The largest basket in J. XCIV; the smaller within the *lagshan* is the *akǐd*; on top of these two is the *falǒko*; then there are several *kǐǎg* and the high, bottle-shaped behind the dinner-plates is the *kǒllǎg*, for *fǐndǎyǎ*, pounded rice.—]
- lǎa* a large low basket, for women, to be carried on the head
- ǒkad* a fish basket
- sakǒlong* funnel-shaped basket, the temporary receptacle for the heads brought home from a successful expedition M. Sch. XVI, 13
- sǎngi* man's basket, similar to the *fangæ*, but without cover M. Sch. XIII, 5
- shǒlong* basket suspended beneath the roof, for knife and spoons; basket in the *fǎwi* (see: buildings), containing skulls: *sholǒngan*
- takǒtsog* [*takǒtjag*] dirt scoop
- tayǎǎn* woman's large transportation basket, carried on the head and usually placed into the *lǎa*. The large basket: J. XCIII and CXXI
- tǒpǐl* dinner basket

- basket**            *toktôpil* children's food basket  
                      *tâfong* receptacle for thrashed rice
- bat**                *fâtay*
- bathe**             *âmisak*; See: wash
- battle**            *faldgnid* (battle with modern arms: *kâfad*);
- battle cry**        *ên/ngâ/ôak* I shout a battle cry, challenge
- be, to**             [361—365]
- beads**            *apông*; of black seed: *gâsara*; of gray seed: *atldküy*;  
                      red stone: *apôngö*, or: *sfleng*; large white agate: *fôkash*  
                      of brown berries: *palîdbêd*
- beak**             *tôpkay*
- beam**             vertical: *tôkod*; horizontal: *fâtânglay*; inclined: *tôklod*;  
                      a beam to carry a burden: *âtang*; I carry: *iatângko*;  
                      *fâtâwîl*: beam at the end of which I carry.... See: pole,  
                      post, basket *kimâta*
- bean**             *faldâtong* [*balâdong*]; *ftab* black and gray beans; *kâlab*  
                      small green beans;  
                      *oâkek*—*inoâgko*—*maôag*, Person.: *inôakak* I gather beans  
                      *mamalâtong*—*namalâtong* I go to get beans
- bear**              See: birth; carry
- beard**            *sâpki* near the ears; *sâbok* at the chin; *sîmsim* any  
                      hair in the face, whiskers etc.

- beat** *kogŏngek* (strike); *fayŕkek* (whip); *patŕyek* (kill)  
*pat/ŏngek* (strike) I beat the gong, the "gǎngsa." See:  
 strike; knock; rap
- beautiful** *kǎwŕs ay flaèn* "good to see;" *shayŕkek—shinayŕgko—*  
*mashǎyŕg—manǎyŕg*: I shape beautifully (pots, spears,  
 utensils)
- because** *tay; mo kŏ man tay*: certainly because; because indeed
- beckon** *kawǎtsak—kinawǎtsak* I make a sign to come near, I call  
 by signs
- bed** *kātèn* (Igorot?). sleeping board in the "ǎngan," the  
 sleeping chamber: *ŕlek*; *ŕfŏyk* a mat
- bedbug** *kŕtēb*
- bee** *yŕkan*; bumblebee: *fǎlŕngan*
- beef** *fǎka* (i. e. cow) *ŕstja 'y nŏang* (meat of the buffalo)
- beetle** *ǎfib*; *fokfoktŏd*; *kinakŕmi* cockroach
- before** *sasǎkang* [398]; *ǎfus*, *ŕptjas* [309; 413; 446]  
*mangŕnŕna mo...*: "earlier than" before the house: *is*  
*tjŕla* ("in the court")  
 day before yesterday *kasŕn adŕgka*, or: *is kasŕn ŕgka*
- beggar** *inŕlmosh*; *inlimŕshak* I go begging
- begin** *ilǎbok—inlǎbok—mailǎbo [mŕlǎbo]—mangilǎbo*.  
 he begins to speak: *ilǎböna 'y ǎngkǎŕ*

- beginning, the** *lablabōna*; (the first); *is nan lablabōna*: beforehand;  
*kā/ilabōan* the beginning
- behind** *tsōgok* [*tsōgog*]; *is tsōgok* [400; 412]; I go behind,  
follow: *umōnōdak*; *tsogōkek*: I have behind; I put behind;  
(hence: I am in front;); *tsogōkek sika*: you are behind me;  
*ēngka is tsogōgko!* go behind me!
- believe** *abfolūtek—inabfōlutko—maabfōlud—mangabfōlud*. Per-  
son.: *umabfōludak*.
- bellow** (of the carabao, water-buffalo) *in/ngāek nan nōang*, the  
b. bellows
- bellows** *opōop*; I work with the bellows: *opōōpak*. feathers at  
the piston: *tsēdtsəd*; tubes leading to the fire: *tōfong*  
[*tōbong*]; the blast, air: *sūysuy* or: *tjākīm* (wind)  
Cf. Ling Roth, Natives of Sarawak etc. II, 236 f.; Jenks,  
B. I. 126 f.; Meyer u. Schadenberg, Album v. Phil.-Typen  
(1891) Taf. 30; Leo Frobenius, Geograph. Kulturkunde,  
IV. Teil (1904) p. 200, Asien Taf. IV.
- belly** *fōto* [*bodo*]
- belong** [107] *kōa*: property. *kōan tōdf*: it belongs to that one  
...*ya kōak*....is my property, belongs to me.
- below** *is koāpna*
- bench** *fāngko* (Sp. banco); *tuktjūan*: sitting place
- bend** *digkōek—dinfgkok—madfgko—manfgko*. [*tikōek, digūek*]  
bent: *nadfgdigkō*; *lidōek—linidōdko—malfdod—*  
*minlfdod* I bend and hurt thereby (a finger etc.)  
*tjapōshak—tjinapōshak—matjapōshan—mandpōsh* I bend  
by laying a heavy mass upon; *mabfākog nan awādkna*:  
his body is bent.

- bend** *pikôdek—pinikôdko—mapîkod—mamîkod* I bend to a loop
- beneath** *is kôðpna; is kokoðfôna* (beneath it); *is nan tsáo; is nan tsáo nan tuktijáan*: beneath the chair, seat. [405]
- berry** *pókong; pínéd*
- beside** *is nan tsápat*; at my side: *is nan tsapátko* [tjapátko]
- best** *kăgăwîs; kăgăwîs mo amîn*: better than all
- betray** *éngakak* (lie)
- better** *kăgăwîs mo...* better than; *makáan*: better in health (from *kaðnek* I take away, e. g. sickness).  
*manákas* it is better [414] (probably Ilocano? vb. *akáshek*, to improve, heal).  
*manákas is unaliantáko* it is better that we go  
*kumawîs nan sakítko*: I am getting better (my sickness gets better); or: *makáanak*, see: take away, heal
- between** *káwa* [404]
- beverages** *tápu*: rice wine; *fáyash* [*basi*: Ilocano, not Igorot], alcoholic beverage made of sugar cane; fermented by means of *tábbig*. *sáfeng*: a fermented drink made of meat, vegetables, grasshoppers, bones etc.
- big** *tjaktjáki*; very big: *tjaktjagóa* [tjaktjagóag; tjaktjagóra; r is a rough sound between r and l]—*patjaktjakélek*: I make big, enlarge.
- bind** *fálótjek—finalótko—mafáled—mamáled*. *fáled*: string, wire.  
*mamáledak* I am bound, a prisoner, fettered. See: tie.

- bird                    *ayáyām*; young bird: *gōyad ay ayáyam*; *ānak si ayáyam*
- bird's nest           *ākam*; *āfong si ayáyam* ("house")
- birth                  *pafalāck—inpafālak—maipafāla—mangipafāla* I give birth  
or: *ī/anākkō—inanākkō—ma/iānak* [*mīanak, mayiānak*]  
Person.: *umānakak. insātjāak.* "birthday:" *ākyu ay*  
*finmalāāna.*—See: born
- bit, a                  *akīt* (a little)
- bite                    *kēdfak* [*kēdfak*]*—kinēdfak—makēdfan—māngdēb* Person.:  
*inkādēbak; kumdēbak. kagāek* (chew); I bite off:  
*angēttek—inangēttko—mangāngēd—maāngēd*
- bitter                  *inaklīd*
- black                  *ngftid* [*ngftit, inngftit*]; *ingitatāo* very black; *kumāēbak*  
*is inngftit* I make black, paint black; or: *pangitftēk—*  
*inpangitftko—ma/ipangftit—mangipangftit*
- blacksmith           *fufūmsha*
- bladder               *fttjong*
- blade                  of spear: *tūfay* (*tūfay*, as part for the whole: the spear);  
blade of ax: *pināngash*; blade of adze: *sāka*; of knife:  
*kīpan*
- blanket               *īwis; pftay; pftay ay pinakpākan*: a "pftay" of best material  
and make; M. Sch. VIII, 4. 5. 6.; *pftay ay bākōu si*  
*falātong*: made of "fiber of bean stalks"  
*kādpas*: a girl's blanket  
*fayāong* dark blue blanket with white stripes;  
a stripe: *fālīd*



- blanket** *fantjǎla*: white blanket with blue stripes, also: *fantjǎla ay dinǎpi* [*tinǎpi*], if the stripes are broad. M. Sch. VII, 5 *ifǎn si ongǒnga* a blanket for wrapping and carrying a child
- bleed** *djumǎlaak*: *fumǎla nan djǎla*: the blood flows out
- blind** *nakǎmid*, from: *kimǎtek nan mǎtak*, I close my eyes  
one-eyed *nabǎshek*; *fǎltsing*; *bǎldok*  
blind with open eyelids *fǎlag*; *nakǎllao*  
(*nabǎldingan*: with white pupil, albino)
- blistered** *malofǎbtjong*
- blond** *fuyǎngyang*
- blood** *djǎla* [*dǎla*, *tsǎla*]; *djumadjǎlǎak*—*djinmadjǎlǎak* I am bloody  
*padjalǎek*—*inpadjǎlak*—*mǎpadjǎla*—*mangipadjǎla* I make bloody
- blossom** *fǎnga*
- blow, I** *subǎkak* [*shubǎkak*]—*sinubǎkak*—*masubǎkan*—*manǎbok* [*manǎbog*]; *pashubǎkek*: I cause to blow, i. e. I call the conjurer, the “*insǎbok*,” to blow away sickness and pains; *ǎngka pashǎbok!* go and call the conjurer!  
Person.: *insǎbokak*—*ninsǎbokak*  
*fitjǎkek*—*finitjǎgko*—*mafǎtjog*—*mamǎtjog*: I blow, inflate
- blue** *asǎl* (Sp. azur); *tǎna*, *tinǎna* (Sp. Iloc.); usually: *ngǎtit*, i. e. black
- blunt** *na/ǎpǎd*; *ǎpǎtjek* [*ǎbǎytjek*, *ǎbǎdek*, *ǎpǎtjek*]—*inǎpǎtko*—*maǎpǎd*—*mangǎpǎd* I make blunt, dull

- boar            *fáa* [*béa*]; *láman*: wild boar
- board           *léshab*
- boat            *fáŋka* (Sp., Iloc.) (unknown to most Igorot); *babéil*, steamboat (Sp. vapor) *lákid* "a Span. bamboo canoe;" raft
- bobbin        *mogónan*; (*podónan* in Lepanto)
- body           *áwak* (living or dead; men or animals)
- boil, I        *inftek*—*ininfko*—*ma/inid*—*mangínid*: (boil water); *abfuyáek* boil down sugar, salt; *paluákek* [*paloákek*]—*inpaluáeko*—*maláag*—*mangipaláag*. Person.: *inluláag* it is boiling, bubbling; *lumáag* it begins to boil  
 Person.: *lumákak*—*linumákak*. *linámag nan tjénun*: the water boiled  
*tša* [*tja*] *lumáag*: it is boiling, continues to boil.  
 See: cook
- boil, a        *fěyüy* (furuncle etc.); a scar from a boil: *náyāman*
- bold           *máléngag*; I am brave, bold: *maléngagak*
- bone           *těnga* [*tóng*a; Samōki: *tóngal* and: *tóngar*]; *ingid*
- Bontoc        *Fěntok* [*Fóntok*]; *iFěntok* an inhabitant of Bontoc; *iFěntokak* I am from Bontoc; *iFěntok ay Igólot* a Bontoc Igorot. Bontoc region: *Tjǎlyǎ*, or: *Kěnsátjan*. (in Songs.)
- bony           *naffkod* (lean, thin, skinny)
- book           *lfblo* (Sp. libro)

- border** *āmas* (part, dividing line, frontier); *flid*
- bore through** *lushkǎwɛk—linushkǎwko—nalǎshkǎw—minlǎshkǎw. tɛlkɛk—tinlɛkko—nǎtlek—mǎnlek* pierce the ear lobe
- born** *finmǎla* ("come out" from *finmǎlaak*); *ma/iǎnak* ("enfanté").  
I am born as... *mabfǒluak*; *mabfǒluak is kǎag* I am born as a monkey, I became by birth a monkey; I make by birth, I create as: *fɛlǒwɛk—finɛlǒwko—nafɛlǒu [mabfǒlu]* *maiǎnakak—naiǎnakak* (ad *Fǎntok*) I am born (at Bontoc)  
*nan ongónɡa ya finmǎla adǎɡka:* the child was born yesterday
- borrow** *teɡkǒwɛk—tinkǒwko—mǎtkǒu* (to borrow any object)  
*inpakawǎtak is nan bílak* I borrow money (*kawǎtek*)
- bosom** *sǒso* [*shǒsho*]
- both** *amín nan djǎa:* ("all two"); *amín nan djǎa'y mǎtam* both of your eyes
- bottle** *bǎngǎw* ("glass"); *fotflya* (Sp.)
- bottom of a pot, jar etc.** *koldǎngad* [*goldǎngad*]
- bough** *pǎnga* small bough, twig: *pǎngi*
- boundary** *āmas* (border, part)
- bow** *bandolay* (Iloc.): bow and arrows (scorned and never used by genuine Igorot)

|          |  |
|----------|--|
| bow down | <i>inlɪpɛdak—ninlɪpɛdak</i>  |
| bowels   | <i>fɛʌŋ</i>  |
| bowl     | <i>sɔkɔŋ</i> (used also as cover for jars); <i>tjɔyo</i> : wooden bowl.<br>See: pot, dish, jar etc.  |
| box      | <i>ɔgɔb</i> [ <i>ɔkɔp, ɔkub</i> ], also "trunk"    little box, to keep<br>utensils: <i>tɛktɛkno</i>  |
| box, I   | <i>kogɔŋgek</i> (strike)   |
| boy      | <i>ongɔŋga</i> 'y <i>lalɔki</i> ("male child"); baby: <i>kɪllang</i> ; older<br>than about twelve years: <i>fɔbfɔllo</i> . Plural: <i>ongɔŋga</i> ;<br><i>fɔbfɔfɔllo</i>             |
| bracelet | <i>sɔŋgab</i> ; see "armlet"   |
| braid    | <i>apɪtjek—inapɪtko—mǎǎpit—mangǎpit</i> . Person.: <i>umǎpitak</i>   |
| brain    | <i>ɛtek</i> [ <i>ɛtek</i> ]  |
| branch   | <i>pǎŋga</i> ; dry branch: <i>lɪpat</i>  |
| brass    | <i>kátjing</i> (also: brass chain)   |
| brave    | <i>mǎlɛŋgag</i> ; <i>abafɔŋgɛt</i>   |
| bread    | <i>tinǎpay</i> [ <i>dinǎpay</i> ; a loan word, as the Igorot do not make<br>any bread; Malay: <i>tinǎpay</i> : kneaded]  |
| break    | <i>pɪtnɛk—pintɛŋko—mǎptɛn—mǎmitɛn</i> [ <i>mǎmtɛn</i> ]<br><i>fakǎshɛk—finakǎshko</i> [ <i>finɛkǎshko</i> ] — <i>mafǎkash</i> —<br><i>mamǎkash</i> I break and destroy (by violence) |

- break** Person.: *fumǎkashak; infǎkashak*. But: *fekǎshek* I throw  
*potlǒngck—pinotlǒngko—mapǒtlong—mamǒtlong* I break off; *potlǒngck nan potlǒngna*: I break off a piece here  
*kibǒngck—kinibǒngko—makǐbong—mangǐbong* break to pieces; or: *pitapitǎngck*  
*pa/abǒckck—inpa/abǒgko* break completely, smash to pieces  
*ma/ikǎbkab*: the last pieces broken off one after the other, in small sections, as e. g. a stick is gradually shortened  
*pckpǐgkck—pinckpǐgko—mapǐkpeg—mamǐkpeg* I break an arm; leg; also a stick etc.—*napǐkpeg nan lǐmak*: my arm is broken.  
*sokpǒtek*: I break a string.
- breakfast** *mǎngan* (*mang* and root: *kan*)
- breast** *sǒso* [*shǒsho*] (of man and woman)
- breastbone** *paldǎgpag*
- breath** *ngǎys; ngǎsa*
- breathe** *lalǎyak nan tjakǐm*: I draw in the air; *innǎsaak* I breathe;  
*insiyǒkak* I breathe heavily with a whistling sound;  
 I pant, breathe after carrying a burden: *inisǎysuyak*
- breechcloth** *wǎnis*, for men; *fǎla* and *wǎkis*, for women. Different kinds: *sǒbut*, or: *tinǎngag*: yellowish, made of tree fiber, (*sǒbut* [*sǒfut*] means also a large bag of rice) *tinǎngag*, made in Tucuan and Biduakan  
*winangǐsan* [*winanǐsan*]: red and blue (black)  
*finalongfǒngan*: very fine and elaborated, "all string"  
*tjina/ǒkan*: with red ends, tassels  
*tjinǎngta*: white, for men  
*linǎnlan*: for men, similar to *tjinǎngta*  
*fǎ/a*: for men, all blue  
*pinǒshlan*: blue with small stripes  
*fǎla*: a little apron, also worn by men

- bride** *umǎfong ay fafǎyi*; bridegroom: *umǎfong ay lalǎki*
- bridge** *lǎngtay*
- bridle** *fugǎdo* (Iloc.)
- bright** *sǎli*; *sumǎli nan ákyu*: the sun is shining bright; [*somǎli*]; *pasilǎk* I cause to shine; I reflect light from polished metal  
*infítǎtjang nan ápuy*: the fire burns with a bright flame; or: *kǎmǎlang*
- bring** *iyǎik* [*yǎik*]*—inyǎik—ma/iyǎi* [*mayǎi, mayǎli*]*—mangiyǎi* [*mangyǎi, mangyǎli, mingyǎi*]. Frequentat. *yǎiyǎik*. Person.: *inyǎiak* [*inyǎliak*]; *umyǎiak* [*umyǎliak*]. *umyǎiak* means often: I go and bring  
 Causat. *payǎik*, I order to bring, I send to somebody.  
*iyǎpok—inyǎpok—mayǎpo—mangiyǎpo* [*mingiyǎpo*] I bring from; *iyǎpok ad Fǎntok*: I bring from Bontoc  
*isǎak—insǎak—ma/isǎa—mangisǎa* I bring, carry home  
*pasǎkpek—inǎpaskǎpko—ma/ipǎskǎp—mangipǎskǎp*: I bring into the house, (a pot, box etc.) Also: I order to enter  
*itǎlik* I bring back (return)
- broad** *anandǎwa*
- broil** *tǎskǎvek; tǎwǎsek*. See: roast
- broken-hearted** *maǎǎkash*, figurat. from *fakǎshek* I break, destroy
- brook** *tabtabǎkǎw* (in rainy season); bed of a brook: *kinǎǎwan*; several tributaries to the river Rio Chico, which are passing through Bontoc are called: *kǎnnǎw*
- broom** *sis/f*; use a broom: *sis/fak*, Person.: *insǎs/fiak*

- broth** *lftang*
- brother** The same terms, only distinguished by adding: *ay lalǎki*, or: *ay fafǎyi*, serve for both brother and sister:  
*ftad* [*ǎtad*]: brother, sister, is the general term for younger as well as older brother or sister.  
*yǎn/a*: the older brother or sister; plural sometimes: *yunǎna*; the oldest brother or sister was called in "old language:" *pangǎlo* "headbrother."  
*anǎtji* [*inǎtji*]: the younger brother or sister; plural sometimes: *ǎnǎnǎtji*.  
 (the second brother: *sǎmnid ay lalǎki*; the third: *kaǎwǎan ay lalǎki*; "there is no term for the fourth etc. brother.")  
 brothers and sisters, "Geschwister:" *ǎki*; usually: *sinǎki*, two brothers or sisters; *sinǎg/l*, more than two brothers or sisters.  
 the brother is to his sister: "*kalalakǎna*;" she calls him: "*kalalakǎk*," my brother.  
 to a brother his sister is "*kafabfǎyǎna*;" he calls her: *kafibfǎk*, my sister, when speaking of her to others. Or: *itǎdko ay fafǎyi*, *yǎn/ak ay fafǎyi*, *anǎtjik* [*inǎtjik*] *ay fafǎyi*.  
*pangǎlok ay fafǎyi*: my oldest sister (if she is the oldest child); *sinakǎkami*: we are brothers and sisters, we are children of the same parents.
- brother-in-law** *kǎssud ay lalǎki*; sister-in-law: *kǎssud ay fafǎyi*. The wife's (or husband's) sister's husband: *abfǎlad ay lalǎki*. The relationship of brothers (or of sisters-) -in-law to each other: *sinǎngct*.
- brow** *kǎftong*
- brown** *kǎg tǎlin*, "like a ricebird;" darkbrown: *ngǎtit* "black;" reddbrown: *inkǎlad*, "red;" light brown: *fakǎngi* "yellow."
- bubbles, it** *infǎbfobǎ* (*nan tǎjǎnm*, *nan ǎb/ib*: the water, the spring, well). See: boil

- buck** of deer: *ōgsa 'y lalāki*
- bud** *fæā*
- buffalo** Bubalus buffelus L. (Report of the Phil. Comm. IV, p. 13f.) "water-buffalo;" (J. p. 107f.) tame buffalo: *nēang* [*nōang*]  
wild: *ayāwan* [*āyāwan*]  
cow: *kamfākyan*; bull: *tōt/ō*; calf: *īnanak ay ayāwan*, *ay nēang*. See: wedding
- bug** *āfib, fokfoktōd, kftcb*
- build** *kāpek* (make)
- buildings:** *āfong*, house; *fā/ōy* [*fā/ōü*] large house; *katyāfong* small house, hut; houses of an "āto:" *fāwi*: councilhouse of the "ato," place where the men assemble in the evening to discuss affairs and where the old men and single boys sleep; see: "councilhouse;" the stone wall around the court: *tjāpay*; the flat stones on top of this wall: *tāngfōu*; *abafēngan*, [*pabafēngan*]: house like the "fāwi," but with a larger court in front, where ceremonies are frequently performed, with slaughtering of pigs, dogs, chickens. Also dormitory for old and unmarried young men and boys.  
*ōlog*: dormitory for the girls of an "āto." [*ōlēg*]  
*āllang*: granary
- bull** *tōt/ō*
- bullet** *fōbālā*
- bunch** one handful of rice ears: *sinfēngé* [367]
- bundle** *fūgshong*; *fugshōngk*—*finugshōngko*—*mabfūgshong*—*mamūgshong* I pack into a bundle. bundle, i. e. one load: *æwld*



- burden**      *aɛwɪd*; see: "bundle."
- burn**      *pafitjǎngck—inpafɪttjangko—ma/ipafɪttjang—mangipafɪttjang* I cause to burn, kindle. Person.: *fumitjǎngak—finmitjǎngak* to burn (intransitive) *infitfitjǎngak* to burn brightly, to be ablaze *ishǎnok [isǎnok]—inshǎnok—ma/ishǎno—mangishǎno* I put into the fire; I burn wood etc. Synonym: *igtǎngok nan kǎyo* (wood) *pǎak [pǎak, pǎak]—pinǎak—mapǎan—[mapǎan, mapǎan]—mǎmɛ* I burn down, destroy by fire (houses, granaries etc.) *napǎan nan ǎfong*: the house is afire *tǎdngak—tinǎdngak—matǎdngan*: I burn my hand, finger etc.  
Also: *naǎtongan nan lǐmak*, my hand is burned (*ǎtong*: warm); *atǎngak* I burn *kǎfck (kǎfck)—kinfak—makfa—mangǎfa*: I burn pots; Person.: *inkǎfaak is ǎnga*
- burn, a**      *malafǎbtjong*
- bury**      *ika/ǎpko—inka/ǎpko—ma/ikǎ/ǎp—mangikǎ/ǎp [ika/ǎpko]*; I hide in the ground, I dig a hole; *fekǎfck*: I bury (at midnight) an enemy's head.
- busy**      I am busy: *nay si tsak tsǎnoɛn* ("here is to work for me"). See "work."
- but**      *siǎdnay [sfadnay]* [433]; *ya* (and)
- butterfly**      *fǐnǎlǎfǎlo*; a small b.: *akǎkob*
- buttock**      *ǎpo [ǎpo, ǎpo]*
- button**      *fǎdi, fatǎnis* (Sp. Iloc.)

**buy** *lagóak—linagóak—malagóan—minlágo*. [Pret.: *nilagóak*, by metathesis.] Person.: *lumagóak—linmagóak*. place for buying: *kalágoan*.

**by** governing the agent of passive verbs: *is, ken* [390]. by and by: *is arááni*.

## C

**cage** *kólong*: chicken-basket.

**calf** *ínānak ay ayáwan* (or: *si* for *ay*); calf of the leg: *fítkin*.

**call, I** *ayákkak—ínayákkak—maayákan—mangáyak* [*mangáyag*]. Person.: *umáyakak—inmáyakak*: I call to come, call; name: *kának* (say). *ngāg nan kanām si sa?* what do you call this?  
*fúkaáwak—finúkaáwak—mafukááwan—mamúkaá* I call loud, shout to one; Person.: *infúkaáwak—ninfúkaáwak*. *laláyak—linaláyak—malaláyan—minlálay* to call to come, to call near; Person.: *lumáláyak—linmaláyak*. *yishtjáck—yinšhtjak—mayšhtja* to call animals. The call: *yšhtja!*

**“camote”** (sweet potato) *tóki*. Varieties: *fitóklo*, brown, “the best;” *akufángfang*, brown, inferior; *shóshog*, light brown; *patóki*, white, “better than *shóshog*;” *linóko*, brown; *lókmg*, brown; *káweng*; *tangtánglag*; camote-settings: *finalfling*; leaves: *ángō* (boiled as food for pigs); camote-stick: *sáwan* (implement for digging up); *faárgan*: camote patch.

- can, I**      *mabfālinak—nabfālinak; mabfalŋko* [mafālinak: 317]  
See [298]
- canal**      *ālak*: dug out for irrigation of fields. See: irrigation,  
trough, water. a trench: *talākan*
- carabao**      see: buffalo
- care**      *fkad*; I take care, I care for: *fkadak, ikādkā* etc.  
*ikādkāyæ!* care, or: help yourselves! *adlak fkad ken sika*:  
I do not care for you. *sak/ēn nan fkad*: I shall care for  
it, do it, arrange it. Also: *kfkad; kfkadak is kanēntāko*:  
I shall care for, prepare our dinner. *fkadak [kfkadak] ay*  
*mangāla*: I take care to take: I help myself to it.  
*ēlāy!* I do not care! *ēlāy umāyka!* I do not care if  
you go! Or: *ēlāy mo umāyka. tak/ēn mo ma/īd kānēk!*  
I do not care if I have nothing to eat!  
I care for: *īnongnōŋko. mīd nongnōŋmo*: you care  
for nothing, you are negligent, worthless.  
I take good care (of children), provide with food:  
*ō/ōshdek* or: *nongnōŋgek—ninongnōŋko*  
I take care of the sick: *tokōŋgak—tinokōŋgak—*  
*matokōŋgan—manōkong* (nurse)
- carpenter**      *shumashāfad* (skilled in house building); see: plane
- carriage**      *kalimāto* [kalomāto] (Sp. carromato)
- carrier**      *kangkadsōl* [kalikadsōl] (Sp. cargador)
- carry**      *sagfātek—sinagfātko—masāgfāt—mandāgfāt* [mandāgfāt]:  
a burden on the shoulder  
*agtōek—ināgtok—ma/āgto—mangāgto*: on the head (as  
women do)  
*kaæwīlik—kinaæwīlik—makaæwīli—mangaæwīli* I carry  
the double basket "*kimāta*." Also: *ikāæwīlik*  
*ibfataæwīlko—infataæwīlko—maibfatāæwil* I carry on a

- carry** beam on the shoulder, (*fatáæwil*: the beam, pole, at the ends of which the burden is fastened.)  
*iatángko*: I carry on a beam, a burden being suspended at the middle of the beam  
*sakláyek—sinakláyko—masákluy—manákluy* I carry a child on my arm  
*abfðik—inabfðik—maabfði* [*ábfačk—ináfak—maáfak—mangáfak*] I carry a child on my back, in the wrap *ifán*  
*isðak* carry home (bring home); or: *iskípko*  
*labdfuck* I carry with both arms (a box, table etc. before my body)  
*alébðeck* I carry under the arm  
*isángik* (*is nan itjígko*) I carry on my back in a basket  
*tapayáeck* I carry in my hand  
*pasíkpek* I carry into... (bring into)  
*ifálak* I carry out; Infinit.: *ifála*  
*igaángko* I carry away to another place  
*ofóck* I carry to another place in several trips  
*idángko* I carry away from a place *indángko—ma/ídan*  
*ita/ólik* I carry to the rear, carry back [*itólik*]  
 See also: "to take, to bring"
- cast away** *íwasídko*, [*ðuwasídko*] (throw)
- castrate** *fitlfak—finitlfak—mafittlan—mamítti*
- cat** *kósha* (loanword); wildcat: *ínyaz*; *sílây* (coon?)
- catch** *tjipáppek—tjinpápko—mátpab* [*mádpap*]*—mánpab*. Person. *tjümpápak*; *aláeck*: I (take) catch, get fish; or: *katjðáwek*. See: angle, net, trap, fish etc.  
*adikóck—inadíkko—maadíkko—mangadíkko* I catch in running, pursuing; or: *apayáæwek* (pursue)  
*kén/nek—kínnak—nákná* I catch in a trap or net; *nákná*: the prey. (*alðém sak/én!* catch me! *siklam sak/én!* catch my leg! in games)
- caterpillar** *kétjeng; atátjæ*

|                    |  |
|--------------------|--|
| cease              | <i>tungǵyak</i> (stop)   |
| celebrate          | <i>inténgarɛak</i> — <i>ninténgarɛak</i> . <i>tumengarɛtáko aswákas!</i> we keep holiday to-morrow! (thus announce the boys, calling from <i>ato</i> to <i>ato</i> , a holiday proclaimed by some sacred men.)<br>See: feast   |
| ceremonies         | <i>mǎngmang</i> (sacrifice a chicken; prayer etc.); Verb: <i>inmǎngmangak</i><br><i>mangǎpuy</i> ceremony with fire in the field (or house)<br><i>sǎngfɛ</i> (sacrificing a pig) Verb: <i>insangfɛkǎmi</i> , we sacrifice...<br><i>manawɛsɛsak</i> or: <i>tsawɛsɛsak</i> I perform a less important ceremony or sacrifice. See: roast.<br><i>inanítǎak</i> I perform a ceremony for the soul of the deceased, the <i>anító</i><br><i>ótong</i> burial ceremony;<br><i>pǎt/tay</i> : performed in the sacred grove <i>papat/tay</i> by the priests <i>pumapǎt/tay</i> ; Verb: <i>mamǎt/tayak</i><br>(And great many other ceremonies connected with agriculture, wedding, burial, sickness, headhunting, wind and weather etc.) |
| certain            | <i>tít/íwa</i> true; a certain: <i>nan ísa ay...</i> or: <i>ɔvodǎ nan...</i><br>there is one   |
| chain              | <i>kayǎkay</i> ; brass chain <i>kayǎkay ay kǎtjing</i> ; <i>katéna</i> (Sp. cadena)  |
| chair              | Igorot: <i>tuktjǎan</i> , <i>katuktjǎan</i> (a seat); Alab: <i>sakúban</i> ;<br>Iloc. <i>palǎngka</i> ; <i>fǎngko</i>  |
| chair for a corpse | <i>sangǎtjil</i> (The body, tied upon the <i>sangǎtjil</i> , is kept before the house several days, until it is buried)  |
| chamber            | <i>ǎngan</i> , see: house  |

- change** *sokáddak—sinokáddak—masokáddan—manókad*: I change anything, money, name, cloth, work, etc.  
 Person.: *insókáddak* [*sándak; sokándak*]. See: barter *ísublik—ínsublik—ma/ísubli—mangísubli*, I change money;  
 Person.: *insábliak—ninsábliak*. The passive or middle: *ma/ísábliak* [*misábliak*] means also: I change my place, my order with an other person; I come in turn; I take his place.  
*ngémátjanak* [*ngomátsānak*]—*nginmátjānak* I change my name (*ngátjan*), I transform myself (in fables, tales etc.), I become.  
*nátken* (from *téken*, other, different) changed.
- charcoal** *v́ling*
- charm** *amáya* (a piece of bamboo, 3 inches long, in which an herb or other charm is kept; it "wins love, keeps off mad dogs, prevents defeat"); *sáknib* a similar charm, wards off evil spirits ("aníto"), misfortune, sickness. *Sáknib*: resembles a piece of coal; "the people in the North make it; it must not be opened." Especially strong as *sáknib* is a "Thunder's tooth: *fobá nan kítjo*. Considered most precious and bought at a high price."
- chase off** *pakaánek; ibi/ibóyko* (drive); *pashakóngek* I chase back
- cheap** *akít nan lágona* (little its price); *nālagá* (Iloc.)
- cheat** *lokóck* [*logóck*]—*linókok*—*malóko*—*minlóko*; Ilocano; Igorot use besides this loanword: *engākak*, to lie.
- cheek** *támong*; near the temples: *íping*.
- chest** *tákéb* (breast). See box, trunk.
- chew** *tamíkek—tinamígko* [*tinamítko*]—*matámid*.  
*kagáek—kinágak—makága—mangága*.

- chicken** *mónok* [*mónog*, *mánok*]; young chicken: *ímpash* [*ímpas*]; *tjísak*; wild chicken: *sáfag kólong*; chicken coop.
- chief** of a town, appointed by the Spaniards: *plésidénte*; not "chief," but a rich man of great influence: *gadsángyen* [*katjángyén*], "primus inter pares." *nangáto*: a man of high rank (Iloc.)
- child** *ongóna*, Plur.: *ongána* [or: *ongóna*]; *ának*, Plur.: *ánanak*: son or daughter  
*ongónaak*: I am young.  
*ongóna 'y laláki,—'y fáfáyí*: a boy, a girl;  
*ának ay laláki,—ay fáfáyí*: a son, a daughter.  
the only child of a family: *fáktong* [Or: *nan ísang*, the only]. See: baby, boy, girl, youth.  
*sinpánganak*: all the children of a family.  
*umánakak—inmánakak*: I have, I had children.
- childish** *naóngong*
- chin** *pánga*; (jawbone, used often as handle for the gong)
- Chinese** *Tjño* [*Tsño*]; *Sánglay*.
- chips** *sápsap*
- chisel** *tálog*; to use a chisel: *talókek—tinalógko—matálog—manálog* (Iloc.?)
- choke** *séktek—sinkétko—máskét—mánkét*. See: strangle, suffocate
- choose** *pilfek—pinflik—mapfli—mamfli*
- chop off** *fakákek*, Person. *mamákaak*; *potlóngak* See: cut

- church** *simfán* (loanword)
- cigar** *pináltjis* (from Hoc. *paltjisek*, I roll); *afáno* (Sp. "Habana?")
- circular** *nalimlmo*. I make round: *fozeáek—finówak—mafóa—mamóa*
- circumcise** *sigyáttak—sinigyáttak—masigyáttan—manígyat*
- city** *fli*; *nan fli'd Fě́ntok* the town of Bontoc
- clay** *bfa*: (*pfték*: mud)
- clean** *apapókæ* (*pókæ*: white); I clean: *papokáæwek*; I am clean: *pæmókæwak*; *lulútek—linulútko—malúlud—minlúlud*: I clean a water channel, pipe, clean, clear water: *nalilengan*. clean, washed: *namís* (from *ímsek*: wash)
- climb** *kaláfek—kinalábko—makálab—mangálab*. Person.: *kumálabak—kinmálabak*. climb a mountain; see: "ascend." (I start to climb a mountain in order to work: *foknákek—finoknágko*. Person. *mamógnakak* [*mamóknakak*.] See: go out.)
- cling** *intáyinak; insábfüdak*: I am hanging and hold fast to a branch
- clock** *lflæsh* (Sp. reloj); *ólas*: "hours" (Sp.)
- close, I** *ínjak—inínjak—maínfan—mangínfan*. *tángjak—tinángjak—matángfan*. *ftangébkko—ítangébkko—ma/ítangéeb—mangítangéeb* *kimítek—kinimítko—makímit* I close (my eyes) (*nakímit*:



- close, I      blind) *kimftek nan matak*: I close my eyes  
*amomck—inamomko—mamom* I close my mouth:  
*amomck nan topékko*
- close together    *madjidjitako*: we are close together, we stand in one group
- cloud            *lifóo*; *kalifólifóo*: a mass of clouds. (G. Gewölk)
- club             *lóló*, a stick
- coal             *kalifón* (Sp. carbon) charcoal: *éling*
- coast            *nan flid nan póshong* (*póshong*: sea)
- coat             *áklang*; *lamma* woman's coat; a man's: *fádo* [*fádsó*;  
*bádo*] (Iloc.) *mamádsok*: I put on a coat (Or: I put on:  
*ipuíko*; I take off: *káánek*)
- cock            *kawwítan*
- cocoanut        *ínyug* [*níyog*:] cocoanut-oil: *lána* (Iloc.);  
milk of c.: *tjénnum si inýug*
- coffee          *kápi*; *kápiak*: I drink coffee
- coffin           *alóngan* (probably: "shady place," from *álong*)
- cohabit          *iyótek—inýotko*. Person.: *inyótak*.
- cold             *láteng*. *mashkáwawak* [*mashkáwak*] I am cold, freeze  
*inlakítweng* it is very cold  
*lumáteng—linmáteng* it turns cold  
*palakitwéngék—inpalakitwéngko* I make cold

- cold, a      *dóykak* in the throat; *mótig* in the nose; *mamótigak*: I have a cold.
- collarbone      *pigpígok*
- collect      (taxes) *obófek*—*inobóbkko*—*maóbob*—*mangóbob*.  
*salúbek* I collect provisions measured by the "salub" (Iloc.)  
*alubófek*: Person.: *inpasálubak*; *inpaóbobak*: I order to collect. See: assemble.
- colt      *ínānak ay kafáyo*
- comb      *sékud* [*sókod*; *shúkud*; Iloc.: *sakáysay*]; *sokótjek*—*sinokótko*—*masókod*—*manókod*: I comb.
- comb of cock      *falóngafing*
- combat      *falógnit*
- come      *umáliak*—*inmáliak*. Frequentat.: *umáliáliak*.  
*makalák* I come with others.  
*paalék* [*pálék*]—*inpálik*—*mipáli* I cause to come.  
come!: *álíka!* *alíkáyé!* [*áyka!* *aykáyé!*] [Or: *iká kayá!*  
*'ka kayá!*]  
*tomóliak* [*tēmóliak*]—*tinmóliak* I come back  
*pumánadak* [*bēmánādak*]—*pinmánādak* I come down;  
*inósigak*—*ninósigak* I come down  
*fumálaak*—*finmálaak* [*finmāāk*] I come out;  
*lumushfúdak*: come out of a hole, a narrow pass, a forest...  
*sumáāk*—*sinmáāk* I come home (to the house).  
*úmdjanak* [*úmtsānak*]—*inúmdjának* I come, arrive.  
*súmképak*—*sinúmképak* I come in; *pasképek*: I order to come in; *kaldliak* I came just now [297]  
*lumásinak*—*linmásinak* I come over, across  
*malpóak* I come from; [*mapéak*, *mabúak*: for *malpóanyer*  
the forms: *malpányer*, *mabányer* etc. are found] *nalpóak*:  
[353] [384]. Or: *umáliak ay nálpo* is... [ay nálpo'sh...]

|            |  |
|------------|--|
| come       | <i>makiǎliak; mangifǎcgak</i> : I come with ( <i>kǎn</i> ). <i>sǎnu nan nangifǎcg ken sǎka?</i> who came with you? See: to go, to approach etc.  |
| command    | <i>filǎnek</i> . (Alabdial.; Ilocano?); <i>filǎnek ta....</i> I order that.... See: order.   |
| commander  | <i>ǎpo</i> (loan-word), master, lord, leader, employer etc.; <i>mamǎlin</i> (Nom. agentis of Ilocano <i>filǎnek</i> I order).  |
| community  | <i>sinǎngǎli</i> the united town, land.  |
| companion  | <i>ǎb/ǎ</i> ( <i>ǎb/ǎ</i> means also: an other piece of the same kind: as, <i>nan ǎb/an nan kalǎsay</i> : an other shield of the same kind, shape etc.)<br><i>nan mangifǎcg</i> : the one accompanying, <i>nan mangifǎcg ken sak/ǎn</i> he who walks with me, my companion;<br><i>nan kadjurǎǎna</i> [372]<br><i>nan kadǎǎk</i> my companion (of two persons;)<br><i>nan katǎlǎmi</i> our companion (of three persons;) see [372.] |
| compassion | <i>sǎgang</i> [ <i>sǎgang</i> ] See: I pity  |
| comprehend | <i>kǎkkǎk</i> (know)   |
| conceal    | <i>itafǎngko</i> (hide)  |
| concerning | <i>is, ken</i>   |
| cone       | <i>ǎǎlǎǎg</i> cone of pine   |
| confide    | <i>abfolǎtek</i> (believe)   |
| conquer    | <i>ǎmisak</i> ( <i>nan ǎǎsǎl</i> )— <i>inǎmisak</i> — <i>maǎmisan</i> — <i>mangǎmis</i> ( <i>nan ǎǎsǎl</i> : the enemy)<br><i>afǎkek</i> — <i>inafǎgko</i> — <i>maǎfag</i> — <i>mangǎfag</i>   |

- conquer** *ibabóltotko*—[*ípapáltotko*]*—inbabóltotko—maibabóltod:*  
kill by shooting (from: *báldug*, *páltok*, *páldog*, a gun)
- consider** *nñmnimek* (think)
- continue** *kásín* with endings [312:]; *kasíngka ay éntsíno!* continue to work! see: *tsa* [310]; continuation expressed by reduplication [290-294.]; continually, all day long: *iyagakyáko*; *iyagakyáko ay éntsíno* I work continually, all day long; *iyagakyána ay inéetjan* it is raining continually, all day long
- contract** *básis*, *contratta* (Sp., Iloc.) *kumáibak is básis:* I make a contract.—See: agreement
- converse with** *makitotóyak* [*mikitotóyak*]*—nakitotóyak.* (with: *is*, *ken*)
- cook** *otóck**—inótok—maóto—mangóto.*  
Person.: *umótoak—inmótoak; inótok—ninótok.*  
*luyláyek—linuyláyko—maláylyuy—minláylyuy:* I cook too much, too long
- cool** *akít ay láiteng* (“a little cold”)
- cool, I** *palakitwéngék* (cold); *padengnínék* (*nan tjénum:* the water)
- copious** *mál/an*; *mál/an nan kátjəu* copious, plenty are the fish
- copper** *kánfang* [*kámbarang*]
- corn** *píki* (maize)
- corpse** *áwak*

- corpulent** *alalǎmësh*
- cost** *kad nan lǎgǎna?* how much does it cost? (how much is its price?; *lǎgo*, price)  
*nan lǎgǎna ya lfma'y pēsosh* it costs 5 pesos  
*kad sa?* "how much is this?"
- cotton** *kǎpis* [*kǎpis*]
- cough** *inǎkokak—ninǎkokak*
- councilhouse** *fǎwi*. Also sleeping house for unmarried and old men and for young boys. Similarly constructed is the "*pabafǎngan*" [*abafǎngan*,] which has however in front a spacious, long court, called: *tjlla* (its stone wall: *tjǎpay*), while the court of the *fǎwi* is semi-circular and small.  
 At the *fǎwi* the men of an *ǎto*, town-section, assemble in the evening to discuss matters of interest to their *ǎto*; these two public structures form the "*ǎto*," a name given first to the public property of a town section, and transferred from the buildings to the whole town section and its inhabitants, as the Igorot assured.—Strangers go first to the "*ǎto*" and send from there for the man they want to deal with. Most sacrifices are performed in the court of the *pabafǎngan*, a few also in the court of the *fǎwi*. At the *ǎto* there are:  
*ǎfong* the house, with a fireplace: *anitjǎan*;  
*tjlla* the court,  
*tǎngfǎu* or: *tjǎpay* flat stones on top of the enclosing wall, on which the men sit  
*bǎshǎ* [*bǎshǎ*] a post with a roughly carved head; "*anǎto*-post"  
*kaninitjǎan* a fireplace in the court  
*fǎlǎlang* a basket with human skulls, trophies of feuds
- count, I** *iǎpek* [*iyǎpek*]*—iniǎpko—mǎyab* [*ma/ǎab*, *mǎyap*]*—mangǎp*. Person.: *inyǎpak*

- counting stick *kídab; kídáfak—kinidáfak* I cut notches into a counting stick; the notches denote days of work etc.
- country *ili*; fellow countryman: *sinpangfli*
- courageous *máléngag*
- court *tjila*; *is tjila* outside of the house
- cousin *káyǝng* (*káyǝng* is also the familiar address of intimate male friends of equal age)
- cover *tángǝb*; *lig/vǝ*: cover of a basket (or a winnowing tray); *tótjong*: woman's head cover
- cover, I *ínfak; tángfak; itangǝbko* (close.)  
*kafónak*: I cover with earth, sand etc.  
*inkólvǝbak* I cover the eyes with my hand, so as not to see
- cow *fáka* (Sp. vaca): of the buffalo: *kamfákyan*
- coward *ögiǝdan* [*ügiǝdan, égiǝdan*]; *ögiadángka!* you are a coward!
- crab *ákkamá*; claw of a crab: *apángoy*; crabs in the irrigated rice field: *súngan*
- crawfish *pashǝyan*
- crawl *límnekak—linǝmnekak; inlokólokak—ninlokólokak* I crawl into a hole; *éngkótsongak* [*íngkótjongak*]  
*néngkótsongak*
- crazy *nālǝúǝú* [*nǝlyúlyú*]

|             |  |
|-------------|--|
| create      | <i>patofǽk—inpatǽk—maipatǽk—mangipatǽk</i> : I make grow; I create salt, trees, water...   |
| creek       | <i>kínnæ</i> ; <i>tabtabǽkæ</i> (brook)  |
| crocodile   | <i>fuǎya</i> [ <i>buǎya</i> ] (loanword)   |
| crooked     | <i>nadigdigkǽ</i> ; <i>digkǽk</i> : I bend   |
| cross water | <i>kitjáŋgek—kintjáŋko—makftjang—mangftjang</i> :<br>Person.: <i>kumtjáŋgak—kinumtjáŋgak</i>   |
| crow        | <i>kǎyang</i>  |
| crow, to    | <i>ingkokǽk</i> [ <i>ǽngkokǽk</i> ]— <i>ningkokǽk</i><br><i>nǽngkokǽk nan kaǽwǽtan</i> the cock crowed   |
| crush       | <i>tǽktǽkek</i> (forge; hammer)  |
| cry         | <i>fǽkaǽwak</i> (call); Person.: <i>infǽkaǽwak</i><br><i>inǽkaak—ninǽkaak</i> I cry, weep<br><i>ǽn/ngǽǽoak</i> ; <i>inkolǽluak</i> I cry to the enemy, challenge |
| cultivate   | <i>inlǽpisak—ninlǽpisak</i> : I clear the ground for a field, I weed; I dig: <i>inkǎykayak</i>   |
| cup         | <i>sǽkong</i> [ <i>sǽgong</i> ]  |
| cure, to    | <i>bǽksak</i> ( <i>bǽkesh</i> : medicine); <i>akǎshak</i> (Iloc.) See: blow  |
| curly       | <i>kǽlod</i> ; <i>nakǽlod</i> : a Negrito  |
| custom      | <i>ǽkad</i> [ <i>ǽkad</i> ]; <i>sǽya nan ǽkǎdmi</i> this is our custom   |

cut, a

*fākag*, a wound

cut, I

*fakākēck—finakāgko—mafākag—mamākag* I cut off a part of the body (head etc.) *mamākaak* I go headhunting  
*peṭṭōak* [*putōak*; *podōak*]—*pinṭṭōak*—*mapṭṭōan*—*mamṭṭō* I cut off a part of the body

*sibōck—sinfbok—masībrā—manībrā* I cut down (a tree, wood) Person. *insīboak*

*tiblāck—tinīblak—matībla—manībla* I cut down (a tree)  
*kōkōtjck* [*kēkētjck*]—*kinōkōtko* [*kinēkētko*]—*makōkōd* [*makēkēd*] I cut (wood, meat, camote, my finger etc.)

*mākōdak* I cut myself by accident

*lākidak—linākidak—malukīdan—minlākid* I cut up the body

*lāngshek—linangēshko—malāngesh—minlāngesh* I cut big logs across in the middle

*longshōtak—linongshōtak—malongshōtan* Synonym for *lāngshek*

*potlōngck—pinotlōngko—mapōtlong—mamōtlong* I cut out a piece from the middle, I cut across

*potlōngak—pinotlōngak—mapotlōngan—mamotlongan* I cut off a piece at an end; (Nom. ag. form uncertain)

*ukādjak* [*əkātsak*]—*inukādjak*—*ma/ukādjan*—*mangākad* I cut off an animal's neck

*lafākck—linafākko—malāfag—minlāfag* I cut up the body, or a limb; cut into larger sections; carve.

*takfbck—tinakībko—matākib—manākib* I cut to small pieces; Person.: *tumākibak*—*tinmākibak*

*sengpādck—sinengpādko—masēngpad—manēngpad* I cut off weed, high grass; I cut down, fell a tree

*kōltak—kinōltak—makōltan—mānglōt* I cut the hair (*nan fōok*)

*pināngck—pinināngko—mapīnang* I cut with the ax  
*pīnang*

*wasāyck—inwinasāyko* (!) —*mawāsay* I cut with the working ax *wāsay*

*kipānck—kinipāngko* I cut with the knife *kīpan*



## D

- daily** *kađkêđkyu; kaɰɰwakaɰɰwákas*
- dam** *lŋged* (in the river)
- dam off** *sađpek* [*sađpek; sađbek; sa/ipek*]*—sinafbko—masđib* [*masđöb*]*—mandib; Person.: insđibak—ninsđibak*: I dam off a part of a pond or river, to catch fish, to irrigate etc.
- dance** *talífeng* men's dance (to the sounds of gongs; one man behind the other, in a circle, whose center is at the dancers' left side)  
 Verb: *intalífengak*; or: *manalífengak*  
*tjôlaɰ* man's dance, performed by a single (rarely two) dancer who executes, with ax, spear and shield, pantomimic gestures suggestive of attacking and beheading an enemy; thus he moves about the dancers of the *talífeng*.  
 Verb: *manôlaɰak* [*manôlaoak*]; the solodancer: *nan manêlaɰ*  
*tádjek* man's dance upon one spot, to the slow spondaic sounds of the gongs; a solemn religious dance.  
 Verb: *manádjekak*  
*ságni* women's dance, performed with outstretched arms; the women are marking time by stepping upon one spot, holding tobacco leaves in their hands.  
 Verb: *manágniak*  
*mangŋgsaak* I beat the "gangsá" (gong) to the dance  
*nan mamanpángo* the dance-leader, whose various steps and motions the others imitate while following him  
*tatalíbnan* the place where the dance is executed

- danger** *kaká/ígét*
- dark** *abafulñget; angáñgetáw. it grows dark: fumulñget; ángëb* dark caused by clouds. See: black.
- dash** *fakáshek* (I dash to pieces; break) See: throw
- daughter** *ának ay fafáyí* (child)
- daughter-in-law** *inápo ay fafáyí*
- dawn** *wíid; si wíid [is wíid]* at dawn; *maréwíid* it dawns
- day** *ákyu [áchu; rarely; ch like the German guttural spirant]*  
*adéwáni, idéwáni* to-day; *id kawaksána* on the same day  
*is kásín wákas, kásín aséwákas* day after to-morrow  
*id kásín úgka, adidána* day before yesterday  
*is nan sin ákyu* a whole day, all day long  
*kaákeákyu; kawakawákas* every day  
*iakakyúko [iyakakyúko]—ñiakakyúko;* I continue all day long  
*mapátd, maréwíid* it is getting day  
*maréwákas [marákas]* an other day is breaking  
*is kásín ákyu* on the next day, or: an other day  
*téngaw* a day of rest, a holiday  
 See: [413]
- dead** *nadáy [nadáy]; mapadáy* killed; *mamadáy* dying;  
*ígáy kadáy* not yet dead, not quite dead
- deaf** *téwéng; matéwéng* deafened
- dear** *aydka nan lágöna; tsatsáma nan lágöna* "its price is very much, very high;" *maléyad* beloved; *leyádko* my dear.

|             |   |
|-------------|---|
| death       | <i>ídöy</i> [ <i>ítöy</i> , <i>édöy</i> ; <i>ódöy</i> ]; <i>kadöyan</i> : time, place of death; death   |
| death-chair | <i>sangádjil</i> . See: chair.  |
| debt        | <i>ótang</i> : I am indebted, I owe: <i>wodáy nan otángko</i> (Iloc.)   |
| deceive     | <i>éngakak</i> (lie); <i>lokóck</i> (cheat)   |
| declare     | <i>kának</i> (say)  |
| decorated   | <i>na/ikaláyán</i> with ornaments, figures carved or burned into wood<br><i>ikálayak</i> I carve, scratch, burn, cut into wood [ <i>likáyak</i> ] |
| deep        | <i>adadsáyim</i>  |
| deer        | <i>ógsa</i>   |
| defeat      | <i>ipapáltotko</i> ; <i>ámisak</i> : (I conquer); <i>áfáckek</i> I win a battle, a contest  |
| defile      | <i>tjitjिंगádek</i> ; <i>patjिंगádek</i> (make dirty)   |
| deity       | <i>Lumáwig</i> [or: <i>Kamfúnyen</i> , also <i>Fúni</i> ]   |
| delay       | <i>tjumóngazak—tjinmóngazak</i>   |
| deny        | <i>adík</i> I do not; I refuse to do  |
| depart      | <i>kémáanak</i> (go away); <i>kayátjek</i> (abandon)  |
| deride      | <i>angangóck—inangángok—maangángo—mangangángo</i>   |

|            |   |
|------------|---|
| descend    | <i>pumánadək</i> [ <i>bumánadək</i> ]; <i>inǝsigək</i> (go down)  |
| desire, I  | <i>lǝytjek</i> (like)   |
| destroy    | <i>lufúkek</i> — <i>linufúgko</i> — <i>malǝfug</i> — <i>minlǝfug</i> (destroy people, animals, by water, fire, battles, earthquake); <i>fakǝshek</i> (break);— <i>pǝǝək</i> (burn); <i>pakǝwǝshek</i> — <i>inpakǝwǝshko</i> <i>mapakǝwǝsh</i> I destroy, spoil (a knife, watch, hat etc.)   |
| dew        | <i>olmǝ</i> ( <i>is nan fibikǝt</i> , in the morning)   |
| dialect    | <i>kǝlǝ</i>   |
| diarrhea   | <i>ogyǝk</i> ; vb.: <i>inǝgyokək</i>  |
| die, I     | <i>inidǝyak</i> [ <i>inǝdǝyak</i> ]: I am on the point of death, I die; <i>mamadǝyak</i> : I am dying; <i>mapadǝy</i> : killed; <i>madǝyak</i> [ <i>madǝyak</i> ] <i>—nadǝyak</i> : I am dead   |
| difference | <i>katǝkken</i> : <i>ngǝg nan katǝkken nannǝy is nantjǝy?</i> what is the difference between this and that?   |
| different  | <i>tǝkken</i> (other)   |
| difficult  | <i>sǝkap</i> ; <i>nǝlkad</i> (Iloc.) <i>sǝkap nan kasuluǝna</i> [ <i>kasuluǝna</i> ] it is difficult to learn it  |
| dig        | <i>kǝ/ǝpak</i> [ <i>ka/ǝfak</i> ] <i>—kina/ǝpak</i> <i>—maka/ǝpan</i> [ <i>makaǝfan</i> ] "dig a hole" ( <i>fka/ǝpko</i> : I inter, bury the dead) <i>kaykǝyek</i> <i>—kinaykǝyko</i> <i>—makǝykay</i> ; or: <i>abkǝck</i> <i>—inǝbkak</i> I dig in the field with the implement, a stick: <i>kǝykay</i> <i>fekwǝlek</i> <i>—finekwǝlko</i> <i>—mafǝkwal</i> I turn the soil of a field |
| diminish   | <i>kaǝnek</i> (take off)  |

|                |   |
|----------------|---|
| din            | <i>dǒngcg; dǒmǒngcg</i> : it makes a din, noise<br>I make noise: <i>dǝmǒngcak</i>   |
| dine           | <i>mǎnganak</i> . See: eat  |
| dinner         | <i>mǎngan</i>   |
| dip into water | <i>itapǽkko—intapǽkko—maitǎpek—mangitǎpek</i>   |
| dipper         | <i>ka/ǒd</i>  |
| direction      | <i>mǎ/yǒy</i> . “ <i>intǒ nan mǎ/yǒy ad Tukǎkan?</i> where is the way to Tucucan?” (Root <i>üy</i> , or <i>öy</i> : to go; prefix <i>ma-</i> : passable; <i>gangbar</i> )<br><i>ǎla</i> : the direct way [318]; <i>nan ǝngko</i> my going, my direction |
| directly       | Verb: <i>tsaotsǎoshck</i> I go, do directly, <i>panǎǝshak</i> [317]   |
| dirt           | <i>tjǎngud; pǽtek</i> (mud)   |
| dirty          | <i>matjǎngud, matjitjǎngud; patjǎngǎdek</i> I make dirty; dirty, slovenly, wicked, vulgar: <i>kakaǝsu</i>   |
| disease        | <i>sakǐt; nǎyǝ nan ǎwak</i> ; I am diseased by the influence of an evil spirit: <i>nayǎak. insǎkitak</i> I am ill   |
| dish           | <i>kǐǝg [kǐag]</i> of wickerwork; <i>tjǎyǝ</i> a wooden dish; <i>bangǎnan</i> a wooden dish: M. Sch. XIV, 4, 5.   |
| dislike, scorn | <i>ongǒsak—inongǒsak—maongǒsan</i>  |
| distance       | <i>kaadsaǝwǐna [kaadsowǐna]</i> = its distance; a short distance: <i>kǒkkǒkǎdna</i> ; the distance, space between, interval: <i>nan tjǎgang</i>   |

- distant**      *adsaɛɛɔf* [*adsɔɛɔf*]
- distribute**      *ɪɛwáɫsko—ɪɛwáɫsko—maɪɛwáɫas—mangɪɛwáɫas*: I distribute men to different places  
*igaktjɛŋsko—inigaktjɛŋsko—maigáktjɛŋ* I hand around  
 Also: I pay out wages to a group of men  
*ɪɛwáɫɔɔdko—inɪɛwáɫɔɔdko—ma/ɪɛwáɫɔɔwáɫ—mangɪɛwáɫɔɔwáɫ*  
 I distribute meat, his portion to each
- dive**      *inlɪɔɔbak adsáɪɪm* I dive "inside" the water; *lámneɔkak*
- divide**      *tjatáɔkek—tjinatáɔko—matjáɫak—manáɫak*  
*kadjuáɔk; kat'lóɔk; kapáɔk; kalimáɔk* [*kalmáɔk*] [370]  
 I divide into 2, 3, 4, 5 parts  
*tjatáɔkek is áŋsan*, or: *angsaɔneɔ ay manáɫak* [*manáɫak*]  
 I divide into many parts, or: *amaɔsɔk—inamaɔsko—maámas—mangámas*
- divorced**      *kaɫtjang; inɪtjáŋgkāmɪ* we are divorced
- dizzy**      *alɪɛvɛŋgɔk—inalɪɛvɛŋgɔk—maɫɪɛvɛŋ* I make dizzy  
*maɫɪɛvɛŋgɔk—naɫɪɛvɛŋgɔk* I am dizzy
- do**      *ɪkak—inɪkak—maɪkan—mangíkan*. Durative and Frequent.: *ɪkakak* (I act, behave)  
*áŋneɔk—ináŋneɔk* (Infinitive: *ináŋneɔn*)—*maáŋneɔn—mangáŋneɔn*. *makaáŋneɔnak* I can do  
*ngáɔ nan ɪkanyɛ?* what are you doing? "what is the matter with you?"  
*ngáɔ nan úmad ken sɪka?* how do you do? ("what happens to you?")  
*nan ɪkákan* the acting; the action; the behaviour;  
*ngáɔ nan ɪkányɛ ay inlɪɔɔay?* or: *ngáɔ nan angneɔnyɛ ay inlɪɔɔay?* how do you play? [358]
- dodge**      *ikisɪɛko—inikisɪɛko—maikɪsɪɛg—mangikɪsɪɛg*: I dodge spears, stones etc.

- dog** *ásæ* [*ášæ*; *ásu*]; young dog: *ókén*; male, female dog: *ásæ ay laláki*, *ay fáfáyí*.  
*mikiáásuak* [*makiáásuak*] I eat dog (in company with others) [300]  
*padsongan si ásu* a stick to lead a dog M. Sch. XIV, 7.  
*nafangkflan* dog collar.—Names for dogs: *Pókæ*, a dog with white hair; *Láfang*, with a white mark around the body between fore- and hindlegs; *Tílin*, “ricebird” (“*tay inkílad nan tsédtseédna kag tílin*: because its fur is red-brown like the ricebird”).
- door** *pánguan* [*pángæwan*, *bangoan*]; *is kapángæran* at the door; (*padsípad*: stalks placed before the door as sign “entrance forbidden;” *ipadsésko—inpadsésko—maipádség—mangipádség*: I set up warning sticks)
- “dormitory”** for young men, boys, old men: *pabaféngan* [*abaféngan*]. See: council-house. for girls: *ólog*.
- double, I** *mamiduáck*
- doubt, I** *éndjuadjúack—néndjuadjúack* [169] (Iloc.)
- down** *is kóǎpna*. See: go, fall, descend etc.
- draw** *kuyátjek* (pull); draw away by force: *ogpátek* (pull)
- dream** *íítao*; *íitáorvek* [*íitávek*]*—íitáveko* I dream of; Person.: *íitæwæk*.
- dread** *umögíddak is...* (fear)
- dress, I** *ipufko* (put on); undress: *kaánek* (take off); *fadsóak nan awácko* I put on my coat; or: *mamádsóak*; *intwánisak*: I tie around the breechcloth; *mangfwisak* I put around my blanket etc. See: blanket; breechcloth; coat; girdle; hat; jacket; skirt.

- drill holes**      *lushkǎwɛk* (pierce)
- drink**      *ɲumɛk—inɲumko—maɲnum—mangɲnum.*  
 Person. *umɲnumak—inmɲnumak*  
 drink empty: *angkǎyɛk*; a babe drinks, nurses: *insɔso*  
*nan ongónɡa*
- drip**      *indéd/déd nan tɲnum* the water drips; *inɲsi/ɲsig* it is dripping
- drive**      *pakaǎnɛk—inpakaǎnɡko—maipakaǎn—mangipakaǎn* I drive away  
*pashakónɡɛk—inpashákongko—maipashákong—*  
*mangipashákong* I drive back, or: *ipalayǎwko* I put to flight  
*pangwǎshǎwɛk* I drive down stream (on the banks)  
*panlónɛk* [*panlónɡɛk*] I drive up stream (on the banks)  
*tokǎkɛk* I drive back  
*ibibǎyko—inbibǎyko—maibǎböy* I drive, chase animals  
*isatjǎtko—inisatjǎtko—maisǎtjɛd* I drive (game) into a narrow place without egress: *ka/isǎtan*  
*pangudjidjɛk* I drive to the rear, back
- drop, I**      *yakyǎkɛk—innyakyǎɡko—mayǎgyag—mangyǎgyag*  
*ǎktsǎkɛk—inǎktsǎɡko—maǎktsag* [*ma/ǎktsak*]
- drown**      *anótjɛk—inanótko—maǎnod* [*maǎnud*]—*mangǎnod*  
 [*mangǎnud*]; *maǎnodak* [*maǎnudak*] I am drowned
- drug**      *bǎkesh* [*pǎgis*; *bǎgös*; *pǎkesh* etc.]
- drunk**      *mafóteng*; *infótengak* I am drunk; *fóténgɛk*: I intoxicate, make drunk
- drunkard**      *umɲnum is fǎyash* a drinker of "fǎyash"  
 (See "beverages")



|          |   |
|----------|---|
| drum     | see: gong   |
| dry      | <i>malángo, nalángo</i> ; dry, withered <i>namákan</i> ;<br>dry wood: <i>lfpad, báding</i>  |
| dry, I   | <i>langódek—linángok—malángo</i> ; <i>malángoak</i> I am dry, lean,<br>feeble; <i>mamákanak</i> I am dry (after rain, bathing etc.)   |
| dumb     | <i>ngángak</i> ; <i>mangángākak</i> I am dumb   |
| dust     | <i>tjápxag</i>  |
| dwell    | <i>intedéek—nintedéek</i> ; I dwell alone <i>mádgēnak</i>   |
| dwelling | See: building; council house; house; dormitory  |
| dye      | <i>kumáibak is inngítit</i> "I make black;" <i>kumáibak is<br/>impókax</i> "I make white" etc.<br><i>pangitíttek</i> I dye black (dark) <i>tinádek</i> I dye blue<br><i>pakiládek</i> I dye red |

## E

|       |   |
|-------|---|
| each  | <i>washtjín</i> ; <i>amín</i> (all) [139]<br><i>washtjín sin ísa</i> ; or: <i>sinísaísang</i> each single |
| eagle | <i>kólling</i>  |
| ear   | <i>kóweng</i> ;   |

- ear of rice**      *sinlái*; or: pod of beans, peas, an ear of grain etc.
- early**      *is aɐáɐni* (soon); I come early: *umaldíak is fibífbíkat* (early in the morning); earlier than.... *mangənéna* [*mangonəna*] *mo*..... See: morning
- earring**      *síngat* (collective term); *pinangpánga*: of gold; kidney shaped: *síngsing*. *fbit*, long, see M. Sch. pag. 14, fig. 4. slit in the lobe: *telek*; enlarged by an earplug: *sáəp*
- earth**      *líta*
- earthquake**      *yóka*
- east**      *fáláan si ákyə* (sunrise). People living east from the Bontoc region: *iKakayán* ("Cagayan")
- easy**      *malmalánöy*; or: *máktek*, easy to do, lit.: known, passive of *kékkək*
- eat**      *kánek—kinángo—mákan—mángan*. (to eat rice, vegetables, fish.)  
 Person. *mánganak—nánganak* and: *kúmănak—kínmănak*  
 Frequent. *manganmánganak*;  
*mákkikanak* [*mákkikának*] I eat with others  
 Person. *inófongak*; *inófongak ken síka* I eat with you, I share your meal  
*manétsáak* [*manótjáak*.]: eat at noon; lunch: *tótja*.  
*angkáyek* [*angkóyek*]—*inangkáyko—máangkay* [*máangkay*] I eat all up; *náangkay*: "nothing is left."  
*ístjak—inístjak—maístja—mangístja*. [226-228] I eat meat  
*fushúkek—finshúgko—măbshug* I eat my fill  
*năbshugak*: I am well satisfied eating; I have enough  
*mikiădsuak* eat dog (in company) (or: *ístjak nan dsə*)  
*ikatákok—inkatákok—maikatáko—mangikatáko* I eat, live on

- eat** *infilagtãko*: we are eating at a feast, a wedding, funeral etc.  
*shubshãbak* I eat secretly and greedily; *angóʔak* I eat greedily
- edge** of an ax, knife: *tópek* ("mouth"); edge, border: *flid* (banks of river)
- eel** *tjãlid*
- effort** I make an effort: *yaãngekek—inyaãngekek—mayãngekøʔy* [238; 317]
- egg** *étlog* [*ítlog*]
- eight** *wãlo*; eighth: *mangawãlo* [*maygawãlo*]; 18: *sin pø'o ya wãlo*; the 18th: *mangapø'o ya wãlo*; 80: *wãløn pø'o*; the 80th: *mamitwãlo'y pø'o*
- elbow** *sʔko*
- eleven** *sinpølo ya ʔsa*; the 11th: *mangapø'o ya ʔsa*
- emerge** *tjumãkaak—tjinmãkaak*
- empty** eaten up, used up: *nãngkay* (*angkáʔek*) [*nããngkay*]; I empty: *atønek* (remove); *kããnek amɫn nan intedẽc is nan ʔãnga* I take out all that is contained in the jar, I empty the jar; not quite empty: *igay kãpno* not full.
- embrace** *kããwewek—kinããwewek—makããwö* [*makããwöy*] [*makããwiiy*]*—mangããwöy*
- end** pointed end: *ødso*; blunt end: *ngamngãmma* (-*na*: its end); end at the lower part: *nan koãpna*; end of a story, of a ceremony, of an action, of an event: *anðngoshi; is nan*

- end** *anóngosh*, followed by genitive of noun or Nomen actionis, is used as prepositional idiom, like "after," temporal.  
Idiom: "here is the end; that is all:" *kětjěng tji*.
- end, I** *amkóck; fɛ́ɛ́shék; lipáshek*. (accomplish).
- enemy** *fě́sɛ́l* [*fásul; fóshol; fě́shɛ́l; búsol; bě́shol*]  
—final *l* of *fě́sɛ́l* is a slight bilateral lingual stop; possessives are suffixed to *fě́sɛ́l*: *fě́sɛ́k; fě́sɛ́m*. *infě́sɛ́lak* I am hostile;  
*fumě́sɛ́lak* I am becoming an enemy.
- enough** *adě́; adě́ sa!* this is enough! "stop!" "this will do;"  
*ắălắna, ɛ́mắnắy* it is enough; *ắălắna nan katsaktsắkna*:  
he is tall enough ("his size suffices"); it is not enough,  
something is lacking: *kólang*, or: *adí ɛ́mắnắy*;  
*kắmtjeng*: there is enough for all.
- enrich** *pagadsắngyě́nck—inpagadsangyě́ngko*.
- enter** *síkpek—sinkě́pko—mắskě́p—mắnkě́p; sîkpek nan áfong* I  
enter the house  
Person.: *sîmkě́pak—sinắmkě́pak*; or: *inpangasîkě́pak*.  
*pắskě́pek—inpắskě́pko* I make enter, lead into (the house)  
*pắsisîkpek nan mṓnok*: I make enter frequently chicken  
into the coop: I hatch, raise chicken; *pắsisîkpek nan*  
*fắtug* I raise pigs (I cause them to go into the pigpen).
- entice** the enemy into an ambush: *ibangbắngok*. (I mislead)
- entire** *nan amfín ay...*
- entrails** *fě́ang* [*fóang*].
- equal** *kắđgna* (its equal); *kắđgna mo...* equal to...; *nannay ya*  
*nantjắi kắđgna*: this and that are equal. *minśu* of equal  
length, size.

- equal** *kāḍg nan kóam nan kóak*: you have equally much, just as much, as I.  
make equal: *isáek—inítsuk—maísu*.
- escape** *lumáyaṛak—linmáyaṛak*; *palayáṛwek*: I let escape, let go out of a cage, stable
- evaporated** *máštjok*; *náštjok nan tjénəm*: the water has evaporated
- evening** *misáyaṛ* (late afternoon) [*nisáyaṛ*]; *sidsidsímna* at sunset; till evening: *inkána's sidsidsímna*; this evening: *máštjím si áṛnin*. (*máštjím*: early part of night)
- ever** (for ever) *kaṛwákaṛwákas*
- every** *washtjín, amín*; [53; 139]; everybody: *amín ay tákṛ*; everything (all utensils, cloth etc. in a house) *amín ay káṅgnén*; everything: *éḷäy ngäg* [*eləngäg*] or: *nan áṛmín*; everywhere: *éḷäy intó*; or: *kabfatáfatáṛwa*, or: *is amín ay fatáṛwa* "in the whole world."
- evil** *ngāḍg*; *láṛwa*: evil, wrong, forbidden.
- except** *ketjéng* [327; 408]; *ketjéng—adí áṅkay*; *mo adí áṅkay*
- exchange** *sókad (shágad)*; *idṛak is nan sókad nan túfay*: I give in exchange for the spear. See: barter, change
- exclaim** *fákáṛwak* (call); *yaáṅgekek ay éṅkālí* (effort)
- excrements** *táe* [*tá/i*]; place: *kataitafyan*; Verb: *tumáiyak*
- expect** *sádek* Person. *sosómedak* [*shoshómedak*; *shéshémedak*] (wait); *ililáek* I keep looking out for (see)

|            |  |
|------------|--|
| expel      | <i>pakǎǎnek</i> (drive away)   |
| expensive  | <i>ǎngsan nan lǎgǎna, tsatsǎma nan lǎgǎna:</i> "much; too much is its price"   |
| explain    | <i>ikɛwǎnik—inikɛwǎnik—ma/ikɛwǎni</i> ("to tell about")<br>See: show: <i>ǎtjuk</i>   |
| extinguish | <i>padǎyek</i> (kill) <i>nan ǎpuy</i> I kill the fire  |
| eye        | <i>mǎtǎ</i> [ <i>mǎta</i> ] his eye: <i>mǎtǎna</i> ; sore eyes: <i>kamǎta</i> ;<br>cross-eyed: <i>nalfid</i> ; I am cross-eyed: <i>nafǎlyak nan mǎtak</i> ;<br>short-sighted: <i>makǎlab</i> |
| eyebrow    | <i>kǎtjǎy</i>  |
| eyelid     | <i>tangtǎngǎb si mǎta</i> ; the white of the eye: <i>ǎki</i> [ <i>ǎkǎ</i> ].<br>See: close, open   |

## F

|         |  |
|---------|--|
| face    | <i>kǎmis</i> ; <i>ǎngash</i> [ <i>ǎngash</i> ]   |
| face, I | <i>sasakǎngǎk</i> : I stand in front of  |
| fair    | <i>kǎwǎs</i> (good)  |
| fall    | <i>misǎptjak</i> I fall in walking, I stumble and fall<br><i>misǎkǎtak</i> I fall from a tree, a roof, a ladder, the top |

- fall**            *maǎktsagak* [*meǎktsagak*]; *inǎktsagak* I fall from a tree, roof etc. (persons only)! *ǎktsǎkcek* I make fall  
*mayǎgyagak* [*ma/iǎgyagak*] I fall from top;  
*mǎdǎbak* I fall, of things; tumble in. (the sky, a stone, a house etc.)  
*madǎgǎngak* [*matokǎngak*] I fall over; stand and fall; (persons, being feeble); *tokǎngek* I cause to fall  
*madukǎdukǎngak* [*madugadugǎngak*] I almost fall  
*madǎkǎdak* I stand and fall over: a tree, a chair; (things)  
*intǎytoy nan tjǎnǎm*: water falls over rocks. See: drop
- false**            *adǎ tit/tǎwa* (not true); unreliable; fickle
- family**            *sinpǎngǎnǎk* parents and children [59; 60]  
*sinpǎngǎpǎ* parents and grandparents, ancestors  
*sinpǎngǎfǎng* the family in one house;  
*sinpǎngǎfǎng ay Igǎlot* an Igórot family
- fan**            *yǎbyab*: I fan: *iyǎbyabak*
- far**            *adsǎwǎf*, *adadsǎwǎwi* [*adadsǎwǎ*];  
a very distant place: *adadsǎwǎn*  
*umadsǎwǎwiak* I go far; *umadadsǎwǎwiak* I go farther;  
*paadsǎwǎwǎk* I send far away; *maadsǎwǎwiak*: I am far
- fast**            expressed by *kamǎcek*, I hasten. *kamǎcek ay umǎli* I come fast [317]  
faster: *kakamǎcek ay...* I hasten more to.... [*pín-*: 296.]  
Person.: *inkǎmuak*, *inkakǎmuak*
- fasten**            *tǎǎngko* (fix) See tie, nail, bind
- fat**            thick, corpulent: *alalǎmǎsh*; *lumǎmisak* I am getting fat
- fat meat**            *lǎnǎb*: bacon: *fǎlad*

- father**      *āma*; old man: *āmāma*; plural: *amām/ma*; *amāmaak*  
I am old; father and child: *sināma*; I am father of many  
children: *makānakak*; *umānakak* I am the father of a  
child; *amāek*: I have as stepfather, guardian
- father-in-law**      *kadukāngan ay lalāki*
- fatten**      *palāmīsek*
- fear**      *umögiādak* [*umügiyādak*; *umēgiādak*]*—inmögiādak*. Or:  
*inögiādak—ninögiādak*.  
*maangögiādak* [*mānögiādak*] I am suddenly frightened
- feast**      *tjūmno*; I make a feast: *ttnok*;  
I celebrate a feast: *tjumnōak*
- feather**      *kātəd* [*gātod*], tailfeather; *tsódtsöd* [*tsēdtsəd*], feathers  
(or fur of animals)  
*payōk* [*payōk*] wingfeathers; *kātod si kærwītan* cock's  
tailfeather
- feeble**      *nasākyu*; *lupāyan*; *masasākyuak* I walk with feeble steps,  
carelessly
- feed**      *pasosōek—inpasōsok—maipasōso* I nurse a child  
*pakānek* I cause to eat  
*pangānek—pinangāngko—mapāngan—mamāngan* I feed  
an animal; (also: I entertain a guest; have at dinner)  
*talūak—tinalūak—matalūan—mandlu* I feed a child or  
animal; Pers. *mandluak*  
*mikmīkak—minikmīkak—mamikmīkan* I feed chickens  
*tsukānak—tsinukānak—matsukānan* I feed and raise pigs
- feel**      by touching: *aponāshēk—inaponāshko—maapōnash—*  
*mangapōnash*



- fell** a tree: *sibōek*; *tiblāck* (cut down), Person.: *maniblāak*.
- female** *fafāyi* [*fā/i*]
- fence** *ālad*; *anīfad*; *anīfātek*—*inanīfātko*—*maanīfad*—*manganīfad* I fence in; *inanīfatak*: I make a fence
- fertile** *mamīkas* (from *fīkas*, strength, fruit etc.)  
*mamīkasak*; or: *māmīkasak*: I produce fruit  
*nabkāsān*: produced; ripe
- fertilize** *lēmēngak*—*linēmēngak*—*malēmēngan*—*minlēmēng*
- fever** *impōos nan āwak*: the body is feverish;  
 I have fever: *impōosak nan āwādkko*
- few** *akīt*: too few: *tsatsāma ay akīt*; *akītkāmī*: we are but few;  
*nan tapīn*: a part, some, a few
- field** rice patch: *pāyo* [*pāy/yō*]; collective: *kapāy/yōan*, rice fields (a small rice field, made by children: *papāyō*)  
*pāyo ay kāētjan* rice field to be irrigated by rain (*ētjan*), or by carrying water to it  
*fētag* a sloping rice field, garden  
*patsēkan* seedbed [*pad/tjōkan*]  
*āma*: garden  
*tālon*: fields in the vicinity of a town and belonging to its inhabitants; (also: weather)
- fifth** *mangālīma* [*maygalīma*]; one-fifth: *kālīma*;  
*kalmān si fātuk*: one-fifth part of a pig
- fifty** *līmān pō'o*; the 50th: *mangālīma 'y pō'o*
- fight, I** *inīfalognīdak*—*ninīfalognīdak*; *makīfalognīdak*: I fight in company with others (in plural only).  
*ōnōngēk*—*inōnōngko*—*maōnong*—*mangōnong*;

- fight, I**      Person.: *inōnōngak*—*ninōnōngak* I fight with the fist, box; also: *mikionōngak* (in dual and plural only); (I strike: *kōgōngak*); *makifogfototako*: we (boys) fight a sham battle at the river between Samoki and Bontoc. See: battle; war; strike, box.
- file**      *kalūkād* (Iloc.); I file: *kalukātjek*—*kinalukātko*—*makalūkād*—*mangalūkād*
- fill**      *pñeck* [*pñn/neck*]—*pñnok* [*pñn/nok*]—*mápnō* [*mápnæ*]—*mámno* [*mámnæ*, *mámmu*]  
*páyak*: I put into  
*suāđak*—*sinuāđak*—*masuāđan*: I fill a pipe; I fill a pot with water: *tjēnumak*—*tjinēnumak*—*matjēnuman*—*manēnum*
- filthy**      *mātjitjñgud*: *kākālsu*
- finally**      *mangananōngosh*: it ends with, it comes last;  
*mangananōngosh nan falōgnid* at last comes the fight
- find**      *ītjāsak*—*intjāsak*—*maitjāsan* [*madāsan*]—*mangītjas* [*māngtjas*]; or: *ītjanak*—*intjanak*—*maitjānan*—*mangītjan*  
*makātjasak* [*makāđasak*] I can find
- fine**      *kāwēf* ay *flaēn* (good to see)
- finger**      *lītjeng* [*līdeng*]; thumb: *pangamāma*; index: *mēsneđ* *is nan pangamāma*; middle finger: *kæwāđan* (*kāwāwa*: middle, between); ring finger: *mēsneđ is nan kæwāđan*; little finger: *ikīgking*. See: measure
- fingernail**      *kōko* (also: toenail); I scratch with the nail: *kokōak*—*kinokōak*—*makokōan*
- finish**      *amkōeck*; *fæđshek*; *lipášhek* (accomplish); *angkáyek* I finish eating, taking etc.; I use up

- fire**      *ápuy* [ápúy]. *apáyak—inaapáyak—maapáyan—mangápuy*: I make fire; I build a fire: *idnétko—inidnétko—maídnéd* [mídnéd]; or: *tjéntak—tjinéntak—matjéntan*.  
 Person.: *intsínédak*.  
*idnétko nan ápuy* I build a fire; *tjéntak nan tjálíkan is ápuy* "I provide the fireplace with fire."  
*nan ápuy kanéna nan káyæ* fire destroys ("eats") the wood, or: *nan ápuy pæana nan káyæ* (burns)  
*ápuy si aníto*: a mysterious fire, without evident cause, destroying houses, ascribed to an evil "aníto," ghost.  
*ishugítko—ínshugítko—maishúgit* I put (a vessel) on fire to cook; *ishúnok* I feed a fire, put wood into it; *padóyek nan ápuy* I extinguish; *pafitjángek*: I cause to burn, make burn; *shubókak* I blow air into fire.
- fire, I**      *kigsánek—kinigsángko—makígsan* (Iloc.?) I fire a gun
- firemachine**      *kolíli* (a piece of bamboo is sawed across with an other)  
*ipaltíngko nan ápuy* I strike fire with steel: *páltíng*, and with flint: *tjunókan*. bag for steel and flint: *pamaltíngan* (*pang + páltíng + an*)  
*ámek*: cotton in a firemachine (also name for the entire implement), which is ignited by pushing a piston into a cylinder; see: M. Sch. XVII, 18, 19.
- fireplace**      *anitjáan* (place for "warming"); *ka/apáyan; tjálíkánan* hearth in a house
- firewood**      *káyæ; tjápong; líting*: twigs, kindling wood; *lípad, báding* dry wood; *misháno* [ma/isháno] "burnable."
- first**      *mamínsang* [mamíngsan]; at first; *éna* [óna; onóna; enéna]; *mamíngsanak, mangænénnaak*, or *mamangpángoak ay úmüy*: I go first; *mangænénndka ay sámkep*: go in first; at first: *is lablabóna* [laplapóna]; this is for the first time: *lablabóna sa. lablabóna angkay is mangflak*: I see it for the first time.  
 I do directly, as the first thing: *panáæshak ay...*

- fish**            *ŋkan* ("about 12 inches long, flat, scaly, very broad")  
                   *tjálid* ("about 3-4 feet long") eel  
                   *lílèng* ("about 6-10 in. long")  
                   *kátjōu* ("very small, like a finger") [*kátjɛɛ*; *kátjɛɛ*]
- fish, I**            *mangátjōuak*—*nangátjōuak*. *ɔk umála 's kátjōu* I go to get *kátjōu*  
                   *maméngɛvidak*—*naméngɛvidak* I fish with a hook (hook: *féngɛvid*)  
                   *mangóyukak* [*mangóyugak*] I fish with a basket-net "kóyug"  
                   *manítjɛkak* I fish with a net "sítjɛg"  
                   *manalúkongak* I drive fish into a trap of baskets "salúkong"  
                   *mangásaak* I catch fish in a trap
- fist**            I make a fist: *kinímek nan límak*—*kinimkímko*
- fitting**           of wearing apparel: *kasísia* (this is fitting, all right);  
                   ill fitting: *adl míbket nan sòklong ken síka*: the hat does not fit you
- five**            *líma* (hand; five fingers)
- fix**            *ísaóngko*—*ínsaóngko*—*ma/ísáong*—*mangísáong*  
                   *itakédko*. See: tie, fasten.
- flag**            *bandéla* (Sp. bandera)
- flame**            *fítjang*
- flash**            *tangkōwak*—*tinangkōwak*—*natangkōwan* (of fire; gunshots; it means also: I conduct with a light: *tangkōwak síka*; Person.: *tumangkōwak* [*tumangkōuwak*])
- flat**            flat ground, level: *tjādá*; *natjaptjápig*  
                   *tjapfckek*—*tjinapígko*—*matjápíg*—*manápíg* I make flat

|        |   |
|--------|---|
| flax   | <i>pü/üg</i> (fiber, hemp?); with rough leaves: <i>áphash</i>   |
| flea   | <i>tflang</i>   |
| flee   | <i>lumáyarak—linmáyarak</i>   |
| flesh  | <i>ffkash</i> , [ <i>ffkas</i> ]  |
| flinch | <i>éngkäftjenak—nèngkäftjenak</i> (shake suddenly; quiver)  |
| flint  | <i>tjumókan</i> . See: fire machine   |
| float  | <i>intabtáfúgak—nintabtáfugak</i>   |
| flog   | <i>fayékk</i> [ <i>fayékk</i> ] (whip)  |
| floor  | covered with stones: <i>tjápay</i> (court) (also the stone wall in <i>ato</i> -court)   |
| flour  | <i>alína</i> (Sp. harina)   |
| flow   | <i>ímüyak</i> (go). <i>matsadyóónak</i> ; <i>fáyeng nan wánga</i> : the river flows slowly; <i>lumíjas</i> , or: <i>ináyas nan tjénem</i> : the water flows over, is spilled. flow out: <i>fumálaak</i> . See: go out |
| flower | <i>fénga</i>  |
| fly    | <i>lálíg</i>  |
| fly, I | <i>tumáyaoak—tinmáyaoak</i> [ <i>tumáyarak</i> ]; <i>intatáyarak</i> : I fly to and fro, flit about<br><i>lumáyukak—linmáyukak</i> : I fly down [ <i>lumáyokak</i> ];<br><i>patayáwék</i> I make fly                  |

- foam**            *ôsab; inôsab:* it foams
- fodder**        *sîki;* food for birds: *tjôo*
- fog**            *alingâsyæ,* mist, steam; *lifôo* (cloud)
- fold**            *topîck—tinôpik—matôpi—manôpi*
- folk**            *tâkæ*
- follow**        *onôtjek—inônotko—ma/ônod—mangônod;*  
 Person.: *æmônodak* [*omônodak*]—*immônodak* I walk  
 behind. Frequent. and Durative: *umonônodak* I keep  
 walking behind  
*apayâvick* (pursue); *adikôck* (pursue)  
*îguak—inîguak—maîgûan* (*nan djâlan*) I follow (a path;  
 a direction)
- food**            *mâkan* "edible," meal, dinner, supper, rice or vegetables;  
*îstja* meat  
*shênget* [*sênged*] food for people working in the field  
*nan kânên* [*kânin*] the "eating," food; *nan kânêk, nan*  
*kânêm* etc. See: eat  
*tsôæm* green, unripe rice boiled with sugar: food for little  
 boys taken to the field  
*sibfân* any food eaten with rice: meat placed on the rice;  
 also: *kêtan*, or: *tjîpan*  
*lansân* rations for soldiers (Sp. *ración*)  
*kinîgkôy:* camote and rice *kinîtkit* (in Tucucan-dialect)  
*pinâlat* (Tucucan): locusts and rice  
*îttag* preserved meat, bacon  
*bâdang* meat boiled in rice, or boiled meat put into boiled  
 rice  
 The fare of the Igorot, arranged as to their taste, is  
 said to be:  
 brown, small grasshoppers: *tjôtjon;* or large green  
 locusts: *abagkû ay tjôtjon*  
 deer: *ôgsa*

- food** wild hog: *lāman*  
 wild chicken: *sāfag*  
 domestic chicken: *mōnok*  
 eel: *tjālid*  
 coon (?) or wild cat (?): *sflāi* [*sflēi*]  
 buffalo: *nēang*  
 pork: *fātug*  
 small fish: *kātjōu*; or "flat" fish: *ḡkan*  
 crabs: *ākkāmā* [*āg/kamā*]  
 boiled rice: *mākan*, with all viands, instead of bread  
 dog: *āsu*, (is a ceremonial dish, for men and boys only!)
- foolish** *na/ōngong* (childish); *nālōālōu*; *inlōkolōkoak*: I act foolishly; *ōngong*: nonsense! foolish!
- foot** *tjapān* [*dabān*], of men and animals; of animals and birds: *kōmot* (claw)
- for** [261; 383; 285; 394; 408:] *is*; *ken*; Conjunction: *tay*
- forbid** *īpaerwak*—*īnpaerwak* [*inīpaerwak*]*—ma/pāerwan* [*mīpāerwan*]*—mangīpar* See: deny; door;  
 Constr. *īpaerwak nan umiüyānyu*: I forbid your going, that you go; *lāerwa*: forbidden, wrong
- forehead** *kētong*; See: hair
- forenoon** *maākyu*; *magākyu* (about 11-2 o'clock) [413]
- forepart** of animals: *pangōlo* [*pangālo*]
- foreskin** praeputium: *gōyup si ōti*;  
 [draw back the praeputium *lusfek—lināsik—malāsī*]
- forest** *pāgpāg*: public forest; *papāt/tay* sacred grove  
 I go to the forest in order to work: *mamōgnākak*  
 [*mamōgnākak*]. See: wood

- for ever** *is kata~~æ~~ta~~æ~~win*
- forge** *ôpôôpan* ("place for bellows");
- forge, I** *pad/ôak* (hammer); *ffshck—finshko*—I forge axes, spearblades  
*têktêkck [têktôkck]—tincktôgko—matôktck—manôktck*: I forge, hammer (with many light strokes: *têk—têk—têk...*), I crush with a hammer or stone.  
 Person.: *jûmshaak* I am working at a forge; I am a smith  
*opôôpek; ênopôôpak* I forge
- forget** *litjôngak—linitjôngak—malitjôngak—minlîtjong*.  
 Person.: *malitjôngak—nalitjôngak*.  
 (The Passive: *malitjôngănak* I am forgotten)
- fork** *têfek*: a stick used as fork; *têbkek—tinfêgko—mâtfeke—mânfeke*; Person.: *tûmfekak*: I pierce with a fork
- formerly** *adsângădum*
- forty** *îpât pô'o*; the 40th: *mangîpât ay pô'o*
- forward** *is pangpangênna; is ennenăna; mamangpăngoak* I go forward from the rear, I advance to the front,  
 Interjection "forward!": *fulăla~~æ~~!* Or:  
*umüytăko amfn!* (let us all go, advance!)
- four** *îpât [ăpât]*; the 4th: *mangîpât [mîgăpât]*
- fowl** *ayăyam* (bird). *mônok* (chicken); *săfag* (wild chicken)
- fragrant** *insângö/ă*
- freeze** *mashkă~~æ~~ak—nashkă~~æ~~ak. shckă~~æ~~ak [sêkă~~æ~~ak]—sinêkă~~æ~~ak—mashkă~~æ~~an* I make freeze, expose to cold



- fresh**      *ālālǎngtǎ* (fresh meat, green grass, fruit etc.);  
*inlélǎngan*: place for clear, fresh water.
- friend**      *alǎvid*; *gǎyǎm* (Iloc.?) *kagǎyǎm*: befriended woman  
*makialǎvidak* I am together with friends
- frighten**      *paögiǎdek*—*inpaögiǎdko*—*maipaögiǎd*—*mangipaögiǎd*;  
also: *ögögiǎdek*
- frog**      big: *ngǎkngǎkan*; small: *fǎkfak*
- from**      [353; 384; 408]
- front**      *paŋpaŋöna*: the first, battle line. *sǎkang*: See [398]  
*mamangpaŋgoak*: I advance from the rear to the front.
- fruit**      *fǐkash* [*fǐkas*]; *fǐkas nan fǎlad* fruit of the bananatree;  
*fǐkas*: fruit, flesh, muscle, strength etc.  
*mankǎsan*: time, season of fruit.
- fry**      *sisǐkek*—*sinisǐgko*—*masǐsig*—*manǐsig*.
- full**      *nǎpno* (fill); *nǎpno nan lǎmam*: your arm is beaten "blue"  
(filled with blood); not quite full: *igay kǎpno*.
- fun**      *angǎngo*; *ababfǎng*. *inababfǎngak* I have fun, I play,  
joke.

## G

- gain** *aláck* (take); *insílfia* (I profit: Illoc.)
- gall** *ágko*
- gamble** (Verbs and vice introduced by Ilcano): *infángkingak* (play at bank?); *padíck nan síping*: I "spin" coins, "head or eagle." gambling: *fángking*
- games** *lípay*: a round fruit (orange?) is rolled from a distance at others set up; Verb: *inlípayak*.  
*fogfogtô*: a shambattle, with rocks as missiles; Verb: *infogfôgtoak*; *abábabyaŕ* "run and catch," tag. (Illoc.?)  
*kagkagtên* kicking-game
- garden** vegetable garden near the house: *fáángan*; on the side of a hill: *íma* [*éma*]; *fétag*: a patch on a mountainside, planted with rice etc.
- gather** *amóngck* (assemble) Person.: *madmongtáko*, we gather, come together. See: collect.  
*tjakópck—tjinakópko—matjáckob—manáckob*: I pick up, gather.
- get** *aláck* (take); *tsaŕŕwáck* (receive); *padáck* (receive); *umáláak* [*umááák*; *umáak*]*—inmáláak* I go and get;  
 Freq.: *umálááláák*.  
*intékôuak* I get, borrow something; *ck intékôu* I go to get  
*fumángônak* I get up (awake);  
*ímdjának* I get to a place (arrive)  
*kumfgcdak* I get out of the way (of approaching danger)

- get** *mamǎkǎak—namǎkǎak* I get heads  
 I get wood (*kǎyɿ*): *mangǎyɿak*; beans (*falǎtong*):  
*mamalǎtongak*; camotes (*tǎki*): *manǎkiak*; pots  
 (*fǎnga*): *mamǎngǎak*; water in a pot: (*saktjǎan*):  
*manaktjǎak* etc.
- ghost** *anǎto*
- girdle** *sangkǎtan*; man's brass chain: *sangkǎtan ay kǎtjing*  
*sangkǎtan ay kǎkot* man's girdle made of rattan  
*ǎkit* man's or woman's girdle: strings of rattan; M. Sch.  
 IX, 14-17; X, 1, 2.  
*agǎshan* [*akǎsan*] woman's girdle with big shells J. CXL.  
 See: "breechcloth."
- girl** *mamǎgkid*, Plur. *mamamǎgkid* (from her 6th or 7th  
 year to marriage); girl, as baby; *ngǎǎn*; daughter:  
*ǎnak ay fǎfǎyi*
- give** *itsaotsǎoko—intsaotsǎoko—maitǎotsao—mangitsǎotsao.*  
*itsaotǎǎdko—intsaotǎǎdko—maitǎotǎwad—mangitsǎotǎwad.*  
 I hand  
*idjǎak—indjǎak—ma/idjǎa* [*mǎdjǎa*]*—mangidjǎa.*  
 Infin. *idjǎa.*  
*itǎlik—intǎlik—maitǎli* [*mǎtǎli*]*—mangitǎli*: I give back,  
 return,  
*ǎsakǎngko—ǎnsakǎngko—maisǎkong—mangisǎkong*: I  
 give back,  
*ǎktak—inǎktak—maǎktan—mangǎktan*;  
 Person.: *umǎktǎnak* I give a part of what I have, a piece  
 of my meat, some of my wood etc.  
 Construction: *ǎktak sika is nan ǎstjak* I give you some of  
 my meat; but:  
*itsaotsǎoko ken sǎka nan ǎstja* I give you all the meat.  
*inǎka!* [*ennǎka!*] *inǎkǎyǎ!* (isolated imperatives) give!;  
 the object is preceded by *si* or *is*: *inǎka's nan fǎnga!*  
 give me the flower!  
*isikǎngko*; [*isǎgǎngko*]*—insikǎngko—maisǎkang—*  
*mangisǎkang*: I give as a present, alms. See: pity.

- glad** *inlaláyadək* [*inlaláyadək*]*—ninlaláyadək*: I am glad.  
Idiom: *sək/én umáttet ta inmálika!* "I am glad that you have come!"  
*ilayádko*: I am glad, happy on account of...  
*is kalaláyad*: gladly  
*paleyátjek* [*palayátjek*]*—inpalcýátko—ma/ipaláyad—mangipaláyad*: I make glad, I delight someone
- glass** *bángar* (bottle or glass)
- glide down** *inadlolóshək—ninadlolóshək* (as e. g. a stone glides down a mountain side).
- glitters, it** *inlánglang—ninlánglang*
- glow** *kumálangək—kinmálangək* (as red-hot iron)
- glue** *níkid* (made of pitch)
- glutton** *oklóngán*
- gnaw, I** *ngotngótək—nginotngótək—mangotngótan*:  
Person.: *ngumotngótək*
- go** *ámüyak* [*ámöyak; ámu-yak; ámi-yak*]*—ínmüyak*  
*mandálanək—nalánanək* (*mang-* and: *djálan*, way, path, road): I go, walk; I go: *ək*, as auxiliary [307]  
As Nomen actionis (with suffixes) is used: *nan áyak* "my going," *áyam, ayána, ayánta, ayantáko, ayamí, ayányar, ayántja*; Preterite: *ináyak, ináyam... intó nan áyam?* where do you go?
- go after** *ámónodək* [*omónodək*]*—inmónodək* I walk behind (follow: *onótjek*). See: pursue.

- go across** *kumtjǎngak—kinumtjǎngak* (cross) “water only.” Posses.: *taktǎkcek* or *kitjǎngek* I cross, ford.
- go against** *tokǎkek—tinokǎgko—matǎkag—manǎkag* (in a hostile sense)
- go alongside** *ilǎdek—infǎlido—maǎlid—mangǎlid*; Person.: *umǎlidak*: I go along the boundaries, the edge, a dividing line  
*ɔwǎntjek—ɔwinanǎtko—maɔwǎnǎd—mangɔwǎnǎd*: I go along the banks of a river; I follow the course of a river
- go apart** *ɪntjǎgangtǎko, intjǎgǎngkǎmǎ*, etc. (dual and plural only): we go to different directions; we separate; we take leave from each other  
Synonym: *masisiǎngkǎmi—nasisiǎngkǎmi*: we part, separate and we go into our houses
- go around** *liǎshuck—liniǎshko [liniǎvǎshko]—maǎvish [maǎvish; maǎvǎis]—miniǎvish*; Person.: *inliǎvǎisak—niniǎvǎisak*  
Synonym: *likǎtjek—linikǎtko—maǎkid*. Person.: *inliǎkidak*
- go ashore** *umǎlidak—inmǎlidak* I land;  
*tjumǎkaak—tjinmǎkaak* I emerge from diving
- go away** *kumǎǎnak [komǎǎnak]—kinmǎǎnak*
- go away, far** *umadsǎɔwiak [umadsǎɔwiak]*; I keep going far, I go farther: *umadadsǎɔwiak*
- go away, not far** *mǎǎdanak—nǎǎdanak; madmǎǎdanak* I go a little farther
- go back** *tɔmǎliak—tinmǎliak [tomǎliak]* (return);  
*sumǎkongak—sinmǎkongak* to the rear;  
*kumǎgedak [kɔmǎgǎdak]—kinmǎgedak* I go back, and: I go to the side, out of one's way, I let one pass.

- go between** *kaʔʔwáck—kindʔʔwak—makáʔʔwa*; also: I go through the middle
- go directly** *intsatsáʔʔwisak—nintsatsáʔʔwisak*: I go in straight direction to my aim
- go down** *bumánadak [pumánadak]—binmánadak, lámmnckak—linímmnckak* I go down into a hole, underground; to set (sun) *inósigak—ninósigak; umisnádak—innisnádak* (from a mountain); *kumwóbak—kínunwóbak; malókʔmudak—nalókʔmudak*
- go first** *mamangpángʔoak—namangpángʔoak; mangʔʔnénáak—nangʔʔnénáak*
- go forth** *lasʔak—linasʔak—malasʔan—minlási*: I pass a crowd to go to the front; Person.: *lumásiak—linmásiak; lumási*: it stands out, projects
- go home** *sumnáak—sinmááak*; I make go home: *pasááck [pasááck]—inpasáak—maipasáa—mangipasáa*
- go into** *sʔkpek—sinképkʔ—másképkʔ—mánképkʔ* (enter); Person.: *símkébak—sinímkébak; in pangasʔkébak—nin pangasʔkébak; pasképkʔ* I make enter, I take into, bring into *insʔnótak—ninsʔnótak* I go into a box, a vessel, a basket
- go near** *sumáčkönak [sumáčkönak]—sinmáčkönak; maisáčkönak—naisáčkönak. sumaköngka!* come to me!
- go in a single file** *ma/ifaʔfádkāmí* we go one behind the other
- go on** *itáʔpik—initaʔpik—maitaʔpi* I go on, proceed *itáʔpik ay éntsáno* I go on working

- go out**      *fumálaak—finmálaak*; (just gone out, absent, not at home: *kabkafála*; also: new born)  
*pabfaláck* I tell to go out, cause to go out, expel  
*mamókknagak* [*mamógnagak*]*—namókknagak* I go out to work in the forest or field;  
*fumókknagak—finmókknagak* I start to go out to work;  
*ifoknáǵko nan ongóna* I go to work in the field and take a child with me
- go quickly**      *in pangáyak* [*in pangóüak*; *in pangóyak*]; or: *kaméck ay úmüy*
- go up**      *manfǵekad—nanfǵedak*; *digítjek*: I ascend (a mountain)  
*manlóngak—nanlóngak* I go up stream  
*sumákyadak—sinmákyáda* I go up, step up, get up a ladder, a wagon  
*lumámagak—linumámagak* I go up a hill
- go through**      *teténgck* through the center, *kaéwéáck* through the middle (equally distant from two parallel boundary lines).  
*lumfátak—linumfátak*; *luméshfátak—linmushfátak*;  
*pitsiówéck* [*pitsióéwéck*] I go through on a diagonal
- go with**      *infúcgak—ninfúcgak*; *mifúcgak—nifúcgak*; *makáliak—nakáliak* I come or go with
- go astray**      *masángutak—nasángutak*; I lose the way
- See also the Prepositions used in phrases such as:  
*sakángck ay manálan*: I go before, precede;  
*tsogógck ay manálan*: I go behind etc.
- go on!**      *ayéed man!* go and get ready! *éngka! éngkáyǵ!* go on!  
Interjection: *ála!* go on!  
go on telling your story: *ketjéng pay!*

|               |  |
|---------------|--|
| goat          | <i>kftjing; kánfing</i> (loan-words)   |
| God           | <i>Lumáwig</i>   |
| goiter        | <i>fíkek; fintókcl</i>   |
| gold          | <i>fálldog</i> [ <i>balítog; balítok</i> ]   |
| gong          | <i>gánsa</i> (collective name); very large: <i>koóngān</i> ; large: <i>makángcsh</i> ; small: <i>kálosh</i> [ <i>kálos</i> ]. handle: <i>pangignāan</i> ; (man's jaw, serving as handle: <i>pāngan si tákka</i> ); stick for striking the gong: <i>pátong</i> ; I strike: <i>patóngek</i> — <i>pinatóngko</i> — <i>mapátong</i> . Or: <i>mangángsaak</i> (also: I dance to the sounds of the gong) |
| good          | <i>kāwís</i> ; very good: <i>kágāwís</i> ; <i>kawíscsk</i> I make good; <i>kakawíscsk</i> I improve; <i>kumāwíscsk</i> I am getting good, I am improving; <i>pakawíscsk</i> I do good, benefit.  |
| gourd         | <i>fálay</i> ; <i>kíed</i> serving as water vessel; <i>lótjin</i> : for pre-served salted meat; <i>tágking</i> : for water   |
| grain         | <i>íta</i> : of rice, brown, unshelled   |
| granary       | <i>álang</i>   |
| grand, great  | <i>tsaktsagóá</i> ; <i>tjaktjakgóag</i> ; <i>tjaktjakgóra</i> . See: big.  |
| grandchildren | <i>sinpángánák</i> ; <i>sinpángápó</i> : grandparents and grandchildren  |
| grandfather   | <i>fkid</i> [ <i>fkit</i> ] <i>ay laláki</i> ; <i>apó</i> [ <i>ápo</i> ]: the lord, denoting also the second, third etc. older generation; collectively: grandparents, great grandparents, ancestors (loanword)  |



- grandmother** *ikid* [*ikit*] *ay fafāyi*
- grapes** *āy/ib*
- grasp** *ipākodko* (hold fast); *tēmmeck* (press)
- grass** *lākam; ākkam*; high grass: *fulōlong*; *sākādi* (Iloc.)  
See: straw.
- grasshopper** and locust: *tjōtjon*, brown, small, *abagkū ay tjōtjon*, green, large gr., *pasingāyan*, "beautiful, of medium size, yellow, with marks on various parts of the body"  
*ōnon*, young grasshopper; other kinds: *angasidō; tōtok; īsdik; lādawid; paklid; pasfeng*. See: basket.
- grassland, pasture** *būntsag* [*pūntjag*], (Iloc.?) uncultivated soil
- grave** *kaka/ēpan* [*kakaōpan; kakaōfan*] burial-place
- gravel** *lākan*
- grease** *lānib; inlānibak* I grease myself
- green** *kāgfākkyu* [*kāg fākkyu*: like moss on stones in the river]
- greet** *padānck*: I receive as a guest, welcome a visitor (receive),
- groin** *līpyak*: (the inner side of the thigh)
- ground** *lāta*, earth; the whole ground: *fakīlulāta*; I put into the ground: *ilutāgko*. *is nan ēshon nan lāta*: on the ground;  
*is tjāim nan lāta*: in the ground.

- grove** *papát/tay; kakǎyɛtǎn*
- grow** I make grow: *sɪknɛk—sinɛkɛngko—masɪkɛn—manɪkɛn* (men, animals, plants). Or: *ɛngǎnɛk—inɛngǎngko—maɛngan*. Or: *patǒfǒk—inpatǒfok—maipatǒfo*. Person.: *inpatǒfoak—ninpatǒfoak*. Or: *palɛnglɛngɛk—inpalɛnglɛngko—ma/ipalɛnglɛng*.  
I grow: *ma/ɛngǎnak—na/ɛngǎnak [mɛnganɛk]*  
*tsǎk maɛngan* I am growing; *nɛngan*: grown, tall, adult;  
*tumǒfoak [tɛmǒfoak; tumɛǒfoak]*—*tinmǒfoak*.  
(*tǒfo*: leaf): only said of plants: sprouting.  
I become tall: *tjumaktjǎkiak*. we are growing in number: *umangsǎngkǎmɪ* (*angsán*: much). See: stretch.
- grumble** *inagkǒtjǒǒdak—ninagkǒtjǒǒdak*.  
an angry grumbling: *ag/kǒtjǒǒd*
- guide, I** *mifǎɛgak* (I go with); *ɪbangbǎngok [ipangpǎngok]*;  
*pa/apayǎɛɛɛk*, I cause to follow.
- gun** *bǎldug [pǎldug, pǎltok, bǎldok etc.]*  
(a cannon: *kanyǒn* (Sp.); bullet: *fǒbǒla*)
- gunpowder** *lɛnga* (Iloc.)
- gush forth** *inɪfɪtɪtɒk nan tjɛnum* the water gushes forth

## H

- hail** *tjulálu* (ice); Verb: *manulálu* it hails
- hair** *fóok*, on the head; *fóok* is *nan fáyong*, or: *kóled* [*kéled*], the short cut hair over the forehead; *fóok* is *nan ténged* the long hair, usually tucked under the headgear; *toktokó* hair on top of the head; *símsim* hair in the face; *kílim* hair on the body; *tsódtso* [*tjútjud*] hair (and short feathers) of animals (birds). See: tail, beard
- half** *djuwána* [*djuána*, *dyuwána*, *tjéwan*]; Half a pig: *djéwán* [*tjéwan*] *si fútug*; one and a half pig: *ísa'y fútug isáed nan djuwána* [*tjéwána*: its half]; two and a half: *djía 'y fútug isáed nan tjéwan nan ísa'y fútug*. See: split
- halt!** *tumgôyka!* *tumgôykăyê!* *adú!* stop, it is enough!
- halt, I** *isídko* (stop); Person.: *tumgôyak*—*tinumgôyak*.
- ham** *típay* [*díbay*] *nan fútug*
- hammer** *pád/ó* (heavy stonehammer); *tékték* [*tíktik*] smaller hammer of iron; *maltílyo* (Sp. martillo)
- hammer, I** *pad/óak*; *tékték* [*téktók*] — *tinéktéko* — *matékték* — *manékték* (forge), also: I wound, crush by throwing stones

- hand** *lŕma* (also: arm); *ádpá*: palm; *tálad*: the line in the hand dividing off the thumb
- hand around, I** *íwalásko*; *igaktjěngko*; *tjarwéatko* (distribute)
- handful, rice** as measure: One handful of unthrashed rice: *sin fěngě ay pákũy*  
 Five handfuls: *sin fting*  
 Twentyfive handfuls: *sin pŕak*; *sin kátad*  
 One hundred handfuls: *sin fŕtek*  
 One thousand handfuls: *sin vŕpo*
- handle** *pangignánan* (of a shield, jar, gong); See: ax
- handle, I** *kíwěek* (move)
- hang** *isabfŭtko—insabfŭtko—ma/isábŕud—mangisábŕud*. I hang on a peg; I hang into smoke: *sŕkăshokak*.
- happens, it** *ŕmăd [ŕmat]—ŕnmăd*. *ngăg nan ŕmad ken sŕka?* what happens to you? "how are you?" *ngag nan ŕnmad istjŕ?* what happened there? "what is the matter?" *ngăg nan ŕnmad is nan tjapánmo?* what is the matter with your foot? *nan vŕmad; nan ŕnmăd*: the happening, the accident, occurrence, matter.
- happy** I am happy: *inlalčyadak* (glad); causative: *paleyătjek* [*palayădek*] I make happy; *ileyădko*: I am happy on account of....
- hard** *inkôtsö*; *akakŕtjöy* [*akakôttjö, akakôtsi*]; *pakôtjĕtek* I make hard
- harvest** *ăni, inăni* (reaping); harvest season: *ăanŕan*; first harvest season: *lătab*; main harvest: *tjôok*

- harvest, I**      *anfek—inánik—maáni—mangáni* I pluck off, reap rice:  
                     *pálay*  
*manókiak*, I harvest, get "*tóki*," camote or sweet potatoes  
*mamalátongak* or: *inóagak* [*inóakak*] I reap beans.
- hasten**      *kamáek* [*kaméek*]—*kinámuk* [*kinámok*]—*makámu*  
                     [*makámæ*]—*mangámæ*. *kákaméek*: I hasten more  
 Person.: *inkámæak*; *inkakámæak*: I keep hastening; I  
 hasten more  
*kaméek ay manálan* I walk fast, quickly; *kakaméek ay*  
                     *manálan* I walk faster, more quickly.  
*mashangréyenak—nashangréyenak* I do very quickly and  
 zealously; I do suddenly.
- hat**      *sóklong*: collective name for the small caps made of rattan  
 and worn on the back of the head, to contain the long hair  
 and various utensils, as pipes, money etc.; fastened by a  
 string: *sáluy* or: *sánluy*.  
*sóklong si fobfállo*: unmarried man's and boy's hat; dec-  
 orated with *fanánga*, red rattan; *fádónis*, a brass button  
 on top; *kátod*, feathers; *síkap*, a little white shell on each  
 side; *sálong si áseæ*, long dog's teeth.  
*tinódod*: married man's hat; little decorated, with a brass  
 ring on each side: *létek*. The kind of basket work is: *fináli*.  
*kútlææ*: a sleeping hat for men and women, fitting the head  
 closely, with a round hole on top; worn during the night;  
 without decoration and string.  
*séghi*: a large flat rainproof hat for men  
*tóguy* [*tugvüy*]: woman's rain protector, a long oval  
 basket, covering the head and back.  
 I put on my hat: *manoklóngak*: I put something (pipe  
 etc.) into my hat: *soklóngak—sinoklóngak—masoklóngan*.  
*somblélo* (Sp. sombrero): our strawhat or hat  
*tótjong*: a head-cloth, worn by women  
                     See: head band.
- hate**      *sosóngtek—sinosongétko—masosónget—manosónget* (I am  
 angry at)

|            |   |
|------------|---|
| haughty    | <i>tjayɛ́an</i>   |
| have       | [366]   |
| hawk       | <i>lafáan</i> [ <i>labfáan</i> ]: <i>fanfanáɛi</i> (size and color of a crow)   |
| hay        | <i>lákam ay nalángo</i> ; <i>ákkam ay nalángo</i> (dry grass)   |
| he         | <i>síya, síya ay laláki</i> ; <i>sítōdĩ, sítōnă</i> [81-84] this one, that one  |
| head       | <i>ólo</i> ; <i>ténged</i> back of the head; <i>toktokó</i> [ <i>tuktukó</i> ] top of head  |
| headache   | <i>inód/ōd nan ólo</i> the head aches ("throbs"); <i>insakít nan ólo</i> : "the head is sick;" <i>pōteg si ólo</i> : headache.  |
| headax     | See: ax   |
| headband   | <i>apóngot</i> [ <i>abóngod</i> ], wound around the head like a turban, the top being not covered<br><i>inapóngotak</i> I wear a headband   |
| headgear   | See: hat, heads, cover  |
| headhunter | <i>mamáka</i> (Verb: <i>mamákaak</i> — <i>namákaak</i> : I go head-hunting; cf. <i>fakákek</i> , I cut off; or: <i>pértóak</i> [ <i>podóak</i> ] <i>nan ólo</i> ). See: ax<br><i>paláyɛk</i> ceremony after successful headhunting<br><i>mamalákay</i> [ <i>mangalákay</i> ] ceremonial songs after head-hunting<br><i>sitsákak</i> — <i>sinitsákak</i> — <i>masitsákan</i> I consecrate the gained head by a ceremony (prayers and sacrificing a pig)<br><i>mangatólingak</i> I wash the gained head in the river<br><i>énsáɛɛak</i> I address the head and pray over it |

- headhunter** *lǎglug* [lǎglǎg]: holiday of burying the head  
*fekǎfek—finkabko—mǎbbkab*: I bury a head  
*sakǎlong* the basket into which the head is placed for a  
 short while after returning from fight (Suspended on the  
 "anitopost")  
*falǎlang* head-basket, into which the head that had been  
 buried is placed; it is kept in the *ǎto* (*fǎvi*)
- heal** *akǎshak* [*akǎsak*]*—inakǎshak—maakǎshau*. (Iloc.?)  
 See: blow; stroke  
*nakǎan*: healed, relieved (*kaǎnek*: I relieve, take away  
 pain)
- healthy** *abafkas* (strong, muscular);  
*kǎwǎs nan ǎwak* (in good condition as to the body)
- hear** *tjǎng/ngck* [*tjǎng/nck*; *tjǎng/ngck*; *tjǎngck*; *dǎngck*;  
*dǎngck*]*—tjǎn/ngck—mǎtngǎ* [*madngǎy*]*—mǎn/ngǎ*  
 [*man/ngǎy*]. I hear; I listen; I hear of  
*tjetjǎng/ngck* I keep listening
- heart** *pǎso*
- hearth** *tjalǎkan*; place for the hearth in a house: *tjalikǎnan*
- heat** *pǎ/ǎtǎngck—inpaǎtongko—ma/ipaǎtong* [*maǎtong*]  
 Person.: *umǎtongak* I am getting warm, heated  
*pakǎlangck—inpakǎlangko—ma/ipakǎlang*: to heat iron  
 (red hot). See: fire, cook, boil
- heavy** *adadsǎmet* [*adadsǎmid*]
- heel** *pagpagǎda* [*pagpagǎdsa*]
- height** *ka/antjǎ(na*: its height; *nan kaǎntjon nan kǎyǎ* the  
 height of the tree

- heighten** *pa/antjóek—inpa/ántjok—maipaántjo*
- help** *fadjángak* [*fadsángak; badángak*]*—finadjángak—*  
*mafadjangan—mamádjang.*  
*fkadak ay mángan:* I help myself at meals. (*fkadak:* I  
 care); *ikádkáyě ya tsakayě umáa!* help yourselves!  
*See: umálaak,* I take
- hen** *mangálak;* hen and chicklets: *kamónok*
- her** [Possessive: 101 ff.; Pers. pron.: 81 ff.]
- herd** *sinpangápó ay nóang* or: *sinpamúwek ay nóang* a herd  
 of buffaloes
- here** *ísna* [*isná; 'sná; sína; 'shná*]  
 here is, Fr. voici: *nay.*
- hers** *nan kóána:* [107-110]
- herself** *síya tsádló (ay fafáyí)* [113]
- hide, I** *Itafóngko—ítatfóngko—ma/itáfón—mangitáfón* (hide  
 completely) Person, *intáfónak.*  
*isaníbko—insaníbko—mísánib—mangisánib:* I await (the  
 enemy) in ambush.  
*insánibak—ninsánibak* I hide myself, seek shelter behind  
 a tree, in a bush (kneeling);
- hide** *kótjil* skin, leather.
- high** *ántjo;* intens.: *anántjo; antjoántjo; antjóak* I am tall;  
*pa/antjóek* I make tall, long; *trəmongtjěak* I go high up.  
 Cf. [407].



- hill** *tjěntog; tigítjan [digítjan]* See: mountain.
- him** [81 ff.] *síya; sítódí.*
- hindmost** *udjídji* (rear quarter of animal); *mangudjídjiak* I am the hindmost, the last
- hip** *kítang* loin, waist; *típay [díbay]* rear of hip;  
*kingkíngi* hip bone
- his** [101 ff.; 107 ff.]
- hiss** *inwéwisak* (whistle, of bullets)
- hit** *kogóngk* (strike); *padóyek* (kill); *inpadpádöyak:* I strike, hit repeatedly; I try to hit a target with spears; I throw spears  
*fayfíkk* (whip); *falfékk* (spear); *tufáyek* (spear);  
*shupákk—shinupágko—mashúpak—manúpak:* I hit with a spear  
*fa/ók—fina/ógko—mafáog—mamáog* I hit with a stone thrown  
*idnéngko—inidnéngko—maídueng* I hit the target, the mark; *(igsáeko:* I miss)
- hither** see: here
- hoarse, I am** *makálekak—nakálekak*
- hog** *fútug;* young pig: *amók [amékk];* wild hog: *láman; fánggo.*  
boar: *fáa [báa]; fáfüy;* sow: *óko; fáí ay óko* [L. 46];  
castrated hog: *nafitlían.*

- hold** *ifgnak* [*ifgnak*]*—inifgnak—ma/ifgnan—mangifgnan*: I take hold of, take someone by the hand, hold fast  
*ifgtok* [*ifgtok*]*—inifgtok—ma/ifgto—mangifgto*: I hold, to keep  
*ipákotko—inpákotko—ma/ipákot—mangipákot*: I hold tight, press  
*óltek* and *óóltek—inlötko—manlöt—manglöt*; or: *témmeck* I hold fast (press); *káwæwæck*: I hold in my arms (embrace)  
*padsángk—inpadsángko—mapádsang*: I hold, prevent from falling; I hold by the arm, by the hand (walking hand in hand)  
*patongtsóck* [*patongtjéck*]*—inpatóngtso—mapatóngtso* I hold up my arm, foot, hand
- hole** *ka/ófan* [*kaéban, ka/úfan*]; *kétéab*: a hole dug in the ground; Vb.: *ká/ófak; ká/úpak*  
*lékær, tégar, líshkær*: a hole in wood, iron: I make a hole: *lushkáwæwæck* (pierce); hole in the earlobe: *télek nalekatélekáæan*: perforated, with many holes
- holiday** *tégar*: I celebrate a holiday: *inténgærak*. we shall have a holiday: *tuméngærítáko*.
- home** *áfong* (house); *íli* (town, country); *jobfáy* (homestead, vicinity of the house or town)  
*ámüyak is áfongko, is ílik, ad jobfáy* I go home  
*sumááak—sinmááak* I go home  
*sumáobak—sinmáobak* I arrive at home  
*makisááak—nakisááak* I go home in company with others, to my, your home: *kén sak/én; kén síka*. (chez moi, toi)
- honey** *tjénæm si yákan*
- hoof** *kókod*
- hook** *dígó*; anglehook: *féngwíd*

|           |   |
|-----------|---|
| hope      | <i>shoshǒmēdak; sǎmēdak; sǎdēk</i> (wait)   |
| horn      | <i>sǎkod</i>  |
| horse     | <i>kafǎyo</i> (Sp.: caballo); a toy horse: <i>kabkafǎyo</i>   |
| horseback | <i>inkafǎyo/ak—ninkafǎyo/ak</i> I am on h.  |
| hot       | <i>mamǎtong</i> getting hot; see: heat; warm. <i>inǎtong</i> it is hot (weather); <i>inkakǎlang</i> red hot; <i>impǒos</i> hot (of fever) |
| hour      | <i>ǒlas</i> (Sp. horas)   |

**house** *ǎfong*; large house: *fǎǒy*; hut: *katyǎfong*; toy house: *abǎfong*

The principal parts of the Bontoc Igorot's house are enumerated here; see also: door; beam; roof; court; etc.—(The house is built most primitively upon the uncovered ground, but not raised on posts. It consists of a rectangular space (about 12 x 15 feet), is fenced in on three sides by boards, and in the rear by a stonewall. This enclosure is about three feet high; it is under a high roof covered with straw; the roof extends down to about three feet from the ground. The rear of this space is taken by a chamber, not higher than three feet, without windows or airholes, except a narrow door. By wooden partitions the space is divided into small sections.) See: J. XXXIV, XXXVI, XXXVIII, LXXIII. M. Sch. XI, 2, (*Sabǎngan*)

*ǎlad*: wooden enclosure;

*bǎlud*: stone wall in the rear;

*sǎdjǒy*: front enclosure (with door: *pǎnguan*);

*tǒkod*: four posts, supporting the roof: *ǎtēp*;

*fǎgso*: rafters;

*dǎpǎn*: section at the front enclosure; there is the mortar: *lǎshon* [*lǎson*];

*tǎlikǎuan*: section for the fireplace, "kitchen;"

*tǎkso* [*tǎksho*]: wooden platform, raised about 1 foot

- house** above the ground, forming a spacious bench or shelf;  
*angan*: sleeping chamber, covered with boards: *anglib*;  
*kobkob*: partitions on both ends of the "*angan*," for utensils, ornaments, valuables;  
*flck*: inclined bare boards, serving as "beds;" *tföyk*  
 [äjöck]: mat;  
*fälig*: *fäöy* a second "story" (5 x 6 feet) raised about 7 feet from the ground in the centre of the 1st floor;  
*æræwäldjan*: place beneath the roof outside of the house, where burdens are laid down (*äæræwid*: burden);  
*lîfeng*: small shelves, inside beneath the roof;  
*fadangan*: yard in which a house stands.
- how** [355; 356; 358; 359]
- hundred** *sin lashót* [*lasót*; *kashót*; *gasúd*]; the 100th: *mangapð'o ay þó'o*
- hungry** *mäærwat*; *inókang*; *mæærwätak*: I am hungry.
- hunt** *anæbæk—inänæbko—maänæb—mangänæb*.  
 Person.: *mangänæbak*.  
*mangäsærak—nangäsærak*: I hunt, chase with dogs (*äsæ*)
- hurl** *fekášhek* (throw); *fa/ókek*: I hurl a stone (hit)
- hurry** *kamäck* (hasten); *mashangæyénak—nashangæyénak* I do in great haste, suddenly.  
 Person.: *inkakämærak—ninkakämærak* I am in a hurry
- hurt** *kogóngek* (strike); *digdfkek—dinigdfgko—nadfgdig*: I hurt by dropping a stone (on my foot etc.)  
*lidódck* I hurt by bending (finger, foot etc.)  
*pa/ayúck* [*pa/ayúvek*]*—inpa/ayúko—ma/ipaáyü—mangipaáyü*: I hurt one's feelings; I insult  
*inpétég* [*inpóteg*]: it hurts

husband      *asáwæa ay laláki* [*asáwæa*; *asáoa*]

hut      *katyáʔfong*; *abáʔfong*.

## I

I      *sak/én* [*sak/ón*]

ice      *tjuláʔlu* (known only as hailstones)

idle      *sangáan*; *sumángaak*, *intjongtjóngaæwak* I am idle, lazy;  
*ínyakiyakínak* I walk around idle

if      *mo*; *mosháya* [*mosáya*]; [452; 454; 460]

Igorot      *Igólot* [*Ikólot*]; *iFéʔntok ay Igólot*: Bontoc Igórot; [61]  
*kalín si Igólot*: Igórot Language

ill      *insákít* (sick); *ngág*; *angangaláʔd* (with prepos. *is*:  
badly)

image      *litaláto* [*taláto*] (Sp. retráto); *tinaktákæ* an image,  
drawn or carved, usually of a man (*tákæ*); a wooden  
carved figure or statue representing a man: M. Sch. I.  
But also: *tinaktákæ ay fanías*: a lizard carved on the sur-  
face of a shield.

imitate      *ígtek* (no preterite!); *ígtek nan kalína* I imitate his way  
of speaking

|             |  |
|-------------|--|
| immediately | [296; 313; 315] <i>aɾaɾni kǎyǎ; sinakítan.</i>   |
| improper    | <i>lǎɾɾwa; lǎɾɾwa ay inǎka:</i> it is improper to weep, it is wrong, bad, unfit, forbidden   |
| in, into    | <i>is; [si]</i> [377 ff.]  |
| increase    | in number: <i>ma/angsǎngkami</i> we increase in number, multiply<br><i>tsǎomak — tsinǎomak — matsǎōman — mandom:</i> I make larger (in number)<br><i>matsakomǎngkǎmi</i> we produce many children, populate a land, (also of animals that have many young). See: grow; high; big; stretch. |
| indeed      | <i>mǎnǎ</i> [417]; <i>ǎdji.</i>  |
| inform      | <i>ísudsǎdko—insudsǎdko—maisǎdsud.</i> Person.: <i>insǎdsudak</i> I bring tidings, I bring an order, a challenge;  |
| inhabitants | <i>sinpangfli:</i> of one town or country; <i>iSamǎki, iTukǎkan, iAlab</i> [ <i>iAab</i> ]: inhabitant of Samoki, Tucucan, Alab [61]   |
| inherit     | <i>alǎck</i> (take); <i>taɾɾwítjek</i> (Iloc.)   |
| inn         | <i>ilíngan</i> (lodging house for strangers) (Iloc.?)  |
| inquire     | <i>íbfǎkak</i> (ask)   |
| insane      | <i>malǎǎlǎǎ</i>  |
| inside      | <i>istsǎm(na;</i> [istjǎim; issǎim; adsǎyim: in towns south of Bontoc: <i>islǎim</i> , with the interchange of L, D, R. in various dialects]   |

- instruct** *tokónck* (advise). See: teach.
- insult** *pa/ayéck* [*pa/ayéwck*] (hurt); *éngkáliak is ngāg is...* (*ken...*) "I speak bad (words) to one;" *pasóngctck*: I cause anger; *ipádnck—inpádnck—ma/ipádnö* [*ma/ipádnöy*]*—mangipádnö*: I insult with words.
- intelligent** *kāwís nan étek*, "good as to the brain;" *kāwís nan ólo*, "good as to the head;" *inyámis nan ólo* (*inyámis*: soft)
- intend** *léytjek* (like): I want; or: *ck, tck*: I go to... [307]
- interpreter** *intillpiti* [*intélépléti*] (Sp. interpret)
- intestine** *féang*
- intoxicated** *mafóteng* [*mabúdenɡ*]
- inundate** *poshóngck is tjénum* (with water), [*póshngck*]*—pinoshóngko* *—mápshong*. (*póshong*: big water, lake, ocean.) See: irrigate.
- iron** *patatjfm*; best kind, steel: *gælllyä*. (Cf. *tæmatjfm*: "it is sharp, it cuts")
- irrigate** *tjénumak* [*dánumak*]*—tjinénumak—matjénumän—manénum*: I water the ricefields. See: canal.
- it** *síya, sa, na, nántönä, nántödl* [81-84]
- itch** *kállid*: it itches: *inkátöy*.
- its** [101-104; 107-109]

## J

- jacket for women: *áklang* (Igorot); *lám/ma* (a short "bolero" of white material, with blue and red border stripes, used also to clothe the dead) (Iloc.)
- jail *fabfaléitjan*. See: bind, fetter.
- jar *fánga* (collective name, a pot);  
*fushángan*: very large jar, for dry rice, i. e. for *páküy*.  
*fáyofay*: "bottleshaped, large, of hard clay"  
*tæñnan* [*tu/ñnan*]; or: *kámeng*: about 6 inches high; glazed; for the alcoholic beverage *fáyash* (Iloc.: *bási*); the parts of this jug are: *ngangábna*, its top; *áwak*, the body; *kolángad*, the foot; *sílünă*, a bejuco string around the neck (top) of this jug, with a loop for carrying. The *tæñnan* is made in these qualities: (beginning with the best): 1) *tæñnan ay padéngdeng*; 2) *t. ay göwáköu*; 3) *t. ay kináman*; 4) *t. ay liblífan*; 5) *t. ay fókšid*.  
*táking*: small vessel, made of "squash" (a gourd).  
 See: pot.
- jaw *pánga*
- Jew's harp *abáfyu*
- joint *úngét* (in the body and in stalks)
- joke, jest *angángo*; *abábfang*; *lilfwid*.
- joy *kalaláyad* [*kalaláyad*]



|            |  |
|------------|--|
| joyful     | <i>inlalēyadak</i> I am joyful.  |
| jump       | <i>aktjǎngck — inaktjǎngko — mađktjang — mangđktjang</i> I cross by jumping<br>Person. (Frequent. and Durative): <i>inaktjđaktjǎngak — ninaktjaaktjǎngak</i> I jump across, (from tree to tree, across a brook), I keep jumping etc.<br><i>inlǎptokak — ninlǎptokak</i> I jump on level ground;<br><i>bunmǎldǎkak — binmǎldǎkak</i> : I jump (like a grasshopper, a flea) (shoot?)<br><i>tǎmǎ/odak — tinmǎ/odak</i> , or: <i>intǎ/odak — nintǎ/odak</i> : I jump up. See: leap |
| juice      | <i>tjǎnǎm</i> ; juice of rice: <i>lǐda</i> ; of sugar cane: <i>đséd</i> ; thick juice, like rosin: <i>nǐkid</i> (pitch)  |
| just       | <i>kǎwǎs</i> (good, right)   |
| just as if | <i>kashǒn</i> [454]  |

## K

|        |   |
|--------|---|
| keep   | <i>ǐgtok</i> [ <i>fgtok</i> ] (hold) I keep safe; <i>ikđkok</i> : I keep, pre-serve; Person. <i>umikđkoak</i> |
| kernel | <i>lǐta</i> (of rice)   |
| kettle | <i>pǎyok</i> [ <i>bǎyog</i> ]   |
| key    | <i>tǎlǐcg</i>   |

- kick** *sikiđtak* [*sikiyáťjak*]*—sinikiđtak—masikiđtan* (*siki*: leg)  
*tjayťjáyak—ťjinayťjáyak—matjayťjáyán*  
*katťnak—kinatťnak—makatťnan—mangáťtin.* (step upon)  
 Person. *inkatťnak—ninkatťnak.*
- kidney** *ťáđin* [*báđin*]
- kill** *padđyck* [*paděyck; badđyck; patđyck*]*—pinadđyko—*  
*mapadđy—mamadđy.* Person.: *pumadđyak* [*pumadđyak;*  
*bumadđyak; pumatđyak*]*—pinmadđyak.* (The form used  
 mostly in Bontoc has *d* and *öy*). It signifies also: to  
 hit, to extinguish, to slaughter animals.  
*ukáđjak:* I kill an animal by cutting its neck; synonym.:  
*kadukáťjek—kinadukáđko—makadđkad.* *ipadđyko:* I use  
 for killing, I kill with....
- kind to..** *kázeťs is....* (*kcn....*)
- kind** what kind of.... *ngăg ay....* [149]
- kindle fire** *apáđyak.* See: fire
- king** *áľi* (loan-word; Malay: *hari*; Iloc. *ári*)
- knee** *kongkôngo; kongkôngo ay pangóľo;—ay udjđđji* knee of  
 the frontleg;—of the hindleg. *sókyetp* kneecap.  
*kóyáť:* part of the leg back of the knee
- knife** *kťpan*
- knife: "bóľo"** *kampľla;* Parts: *páľek;* handle; *tópek,* edge; *ťjáľik,*  
 back; *óđso,* point; *sangkťtan,* belt on which the *kampľla*  
 hangs; this belt is ornamented with white pieces of a shell  
 i. e. *koláňgad si ópud.* The knife is kept upon a half sheath  
 made of wood; this sheath: *ťá/ľ.* (*ľá/ľi,* here "vagina," is  
 also a bag for the gong: *ťá/ľi si gáňgsa;* and cf. *ľáľi ay óko.*

- knife: "bōlo" a sow; *fāi* reduplicated is *fafāi*, *fafāyi*: woman). M. Sch. XVI, 1, 9. The *kampīla* is of various size; the largest serves as hatchet or as weapon.
- knock against *kogōkek* I knock upon, rap at a door.  
*itognōgko—intognōgko—maitōgnog—mangitōgnog*
- knot, tie a *salibōdek—sinalibōdko—masalībod*. *salībod*: a knot (at the end of a thread) (Iloc.?)
- knot in wood *bīngi; bīngin si kāyṛ*
- know *kēk/kek* [*kēkkek* for: *ketkek*; the first *k* guttural!]  
*kintekko—māktek* [*mākteg*] — *māngtek* [*māngteg*]; I know, I understand, I am acquainted with one, I comprehend. The verb: *ām̃m̃ok*, *inām̃m̃ok*: I know, is not Bontoc-Igorot, but strictly Ilocano.
- knowledge acquaintance: *kaktēk*
- knuckles *āngct*

## L

- ladder** *téytec* [*táytäy*]
- ladle** *fán<sup>o</sup>ea*, big, flat, like a shovel; *fan<sup>o</sup>éck nan mákan*: I take the boiled rice from the kettle and distribute it;  
 Person.: *infán<sup>o</sup>uak*.  
*kāótjek—kīna/ótko—maká/od*, I ladle out with the *kā<sup>o</sup>ed*, a large dipper. *kī<sup>o</sup>ed*, a ladle made of a gourd.  
*ítjush* [*itsush*; *itjus*] a small ladle, a spoon. See: spoon.
- lake** *póshong* (*ay fānīg*): a (small) sea; or: *tāblak*, a pond
- lame** *kīl/od*; *mapflay*; I am lame: *impflayak* [*impflayak*]
- land** *īli*; public land: *págpag*; *fobfüy*: the home land  
*tālon*, collective: *katalōnan*; the cultivated land, the fields near a town. Ger. Gehölde, Gelände.
- landslide** *kītjay*
- language** *kālī*; *nan kālīn si Igólot*: the Igorot Language
- lard, fat** *lānib*
- large** *tsaktsáki* [*tjaktjāki*; *tjaktjākö*]; very large: *tjaktjagōa* [*tjaktjagōag*; *tjaktjagōra*; see: big]
- last** *mangudjīdji* the last in a line; *anōngosh* the last or end of a story, of events, of actions. *mangudjīdjia* I am the last. *mangananōngosh* it takes place as the last event;

- last** "finally;" *mangananǝngosh nan patpatǝy*: at last spears are thrown  
last month: *nan fǝan ay nǝlosh, nan fǝan ay inmǝy*.
- late** *nǝǝni* [*naǝǝni*]; *ma/ǝǝniǝǝniak* I am late;  
*ma/ǝǝniǝǝniak ay ǝmǝy*: I am going late.  
*is nan anǝngǝsh nan ipǝt ay ǝkyu*: four days later.
- laugh** *maǝngǝak*—*naǝngǝak*; *otyǝgak*; *angangǝck*: I laugh at one, I deride; *kakaǝngo* ridiculous
- lay down** *ǝsǝǝdko*—*insǝǝdko*—*ma/isǝd* [*ma/isǝd*]—*mangisǝd*  
*pǝyck* (put); *ipuǝko* (put).
- lay eggs** *mangǝtlog*: (the hen) lays eggs.
- lazy** *sangǝan*; *sumǝngǝak*: I am getting lazy, weary
- lead** *ipangpǝngǝk* (guide); *mifǝcgak* (go with);  
*iskǝpko*—*iniskǝpko*—*ma/iskǝp*: I lead into a house;  
*ikaǝngko*—*inikaǝngko*—*mikǝan* I lead away.
- leaf** *tǝfo*; mostly in the stat. constr.: *tǝfon*; *tǝfon si lǝkam*: a grass leaf
- leak** *intǝtǝjoak*—*nintǝtǝjoak*; *pokǝtak* I stop a leak, with a stopper: *sǝwat*
- lean** *fikǝdck*—*finikǝdko*—*mafikod*: I make lean, wear out by work; *mafikod*: lean, emaciated; *fǝkas*: lean meat, muscle.
- lean, I** *insǝtǝgak*—*ninsǝtǝgak*
- leap** *aktǝǝngck* (jump across); *inaktǝǝngak*; *intatǝ/odak* (or: *inbalbǝldokak*) I leap while advancing against an enemy, I leap in a battle to dodge the spears thrown.

- learn** *sulǎck — sinǎluk — masǎlu — manǎlu.* Person.: *insǎluak* and *sumǎluak.* (loan-word)
- least** *akǎkǎt mo ǎmǎn* ("less than all")
- leather** *kǎtjil* (skin)
- leave** *kayǎtjck — kinayǎtko — makǎyad — mangǎyad* I leave behind, leave a remainder, abandon  
*pa/isǎck — inpaǎsak — ma/ipaǎsa;*  
*ukǎyck — inukǎyko — ma/ǎkay — mangǎkay* I leave alone  
 (means also: to let alone, to let go)
- leave** *kumǎǎnak* (go away)  
*masisiǎngkǎmǎ; intjcgǎngkǎmǎ* we take leave, we part, we go to different directions.  
*pasisiǎnek:* I cause to part, separate
- leech** *mǎtek*
- left side** *fkid;* to the left: *is fkǎdjǎn;* at my left: *is nan ikǎdko*
- lefthanded** *in/nfkid* [*infkid*]
- leg** *sǎki;* calf of the leg: *fǎtkin;* upper leg: *ǎpo* [*ǎpo*] (thigh); part between knee and ankle: *kǎlo, balǎǎash;* bones of the leg: *tǎngan si ǎpo;* leg at the back of the knee: *kǎyat.*  
*sikǎak* I seize by the leg; leg of chicken: *pǎyǎng;* foreleg: *pangǎlo;* hindleg: *udjǎdji*
- lend** *itsaorǎtko — intsaorǎtko — maitǎǎorǎt — mangitsǎǎorǎt;*  
*pakaǎǎǎtko — inpakaǎǎǎtko, — maipakaǎǎǎtko — mangipakaǎǎǎtko* I cause, tell to lend
- length** *ka/antjǎna:* its length

- lengthen** *paantjōek* (heighten). See: increase.
- less** *akakít* (than: *mō*); lessen: *kañek* (take away)
- lest** *ta adf*
- let** let us (hortatory): *ta*; e. g. let us rest: *ta umilngtáko!* (or, with Conjunct. Part. *et* [188]: *umilngtáko't* we ought to rest)  
*iyáyak* [*yáyak*]*—iniyáyak—maiýya* [*miýya*]*—mangiýya*: I allow. (Infinit. *iyáya*) *ukáyek*: I let alone
- letter** *sálad* (loan-word)
- level** *tjáda* [*tsáda, tjáta*]. I level: *tjatáek*; *liblífan*: a level trail on the side of a mountain
- lick** *djildjflak—djinildjflak—madjildjflan*. See: tongue.
- lid, cover** *sókong*: cover of a pot; a small pot placed upon the opening of an other pot.
- lie** *iněngakak—niněngakak. ěngakak*: I belie, deceive.  
*ěngak*: a lie, a ruse, a trick; *ěngákan* a liar
- lie down** *intjaólagak—nintjaólagak*; I lie down on my back:  
*intjípakak—nintjípakak*. Also: *masáypak* (sleep);  
*umilěngak* (rest); *inpílingak* I lie on my side;  
*inlǒgfǔbak*: I lie on my face
- life** *lěngag* (soul)
- lift** *egwátek—inegwátko—maěgwat—mangěgwat*: I lift a burden, weight  
*suwátek—sinuwátko—masáwat—manáwat*: I lift a burden  
*isiblěyko—insiblěyko—maisibley*: I lift with one hand (an animal by the hindleg), I lift from the ground

- lift**            *sǎŏjɛk—sinaǒbko—masǎǒb—mandǒb*: I lift on my shoulder  
*lekuǎfɛk—linekɔǎbko—malɛkɔab—minlɛkɔab* I lift a  
 cover, lid  
*patongtsɛɛk*: I lift, hold high up (arm, hand, foot)
- light**            *ǎpuy [apǎy]* (fire);    *sŭli nan ǎkyu*: sunlight
- light**            *ababǎɔy [ababǎɔy]* light, (of the sun);  
*bumǎɔy [pumǎɔy]* it turns light
- light, I**            *pafitjǎngɛk* I cause to burn brightly  
*tǒdngak—tinǒdngak—matǒdngan* I light my pipe  
*apǎyak*: I make fire.  
*iapǎyak*: I put light, fire to. See: fire.  
*tangkǒɔɔak [tangkǒɔɔak]* (flash): I conduct with light
- light**            *ǎnyǎpɛɛ* (not heavy)
- lightning**            *yǎpyap*: it is lightning: *inyǎpyap*: lightning strikes:  
*kɛɛman—kinman nan kǐtjo*: “thunder” strikes (*kɛɛmǎnak*:  
 Person. from root: *kan* “eat”).  
*kolyǎpyɛp*: lightning without thunder.
- like, I**            *lɛytjɛk [lǎytjɛk]*—*lincyǎdko—malɛyad—minlɛyad*: I like,  
 wish, want, intend, love, desire etc. *lɛytjɛk ay mǎngan*  
 I like to eat. See: prefer.  
 Person.: *inlalɛyadak*, I am glad, cheerful, joyous.  
*siǎɔɔɛk* I like, love; *mǎd (ma/fǎd) siǎɔɔɛk* “I am dissatisfied.”  
*leyǎdko*: my liking, my pleasure, my love, my wish, need.
- like**            *kǎǎg [kǎg]*. Usually with possess. suffix: *kǎǎgna*.  
*kǎg tǒshǎ*, like this; *kǎg sidɛ [sǎdɛ]*: like this, thus;  
*kǎg ken sǎya*, like him, her, it; or: *kǎg kɛn tǒdǎ*. *kǎǎgak* I  
 am like; *kǎǎgko*, like myself; *kǎǎgko ay ǎlaen*: looking  
 like myself, resembling me. *kǎgka kǎak*: you are like a  
 monkey. *ikam kǎg sǎdɛ!*: do (it) like this!  
*kash/ǎn*, like, resembling; *kashǎnak*, I am like, resemble



- like** *kash/ón madǎb nan tjǎya*, just as if the sky would fall  
*síya ákis*: likewise; or: *kǎg nántóna ákis* (like that also)
- limb, branch** *pǎnga*
- limp** *inpǎlayak—ninpǎlayak* (I am lame); *inpiǎlayak*.
- line** *flid*, boundary line; *ámas*, dividing line, a part;  
*ifadǎdko — ínfadǎdko — maifǎdfad — mangifǎdfad* I  
 arrange in a straight line
- lip** *sofil* [*sǒbil*]
- liquid** *tjinmǎnum; nalǎnak* (molten metal)
- listen** *tjetjǎng/ngck* (hear)
- little** *fǎnǎg (banǎg)* (small)
- little** (in quantity) *akǎt*; very little: *ákakǎt*; too little:  
*tsatsǎma `y akǎt*; too little (i. e. lacking): *kǒlang*; one  
 peso too little: *kǒlang sin pǎsosh*.  
 little by little: *sinakiakǎt*; a little: *is akǎt*.
- live** to be alive: *matǎkǎak—natǎkǎak*; or: *matatǎkǎak*  
*(tǎkǎak*: a man, a living being, a person) and: *katǎkǎak*.  
*intedǎcak — nintedǎcak* I stay, remain, dwell, sojourn;  
*makiǎliak* [*mikiǎliak*] I live among a tribe in its country  
*(lí)* or: *unǎliak—inǎliak*, I live in a town, country, I  
 settle at a place
- liver** *áďöy* [*áďöy; áďüy*]
- lizard** *fǎnǎs*

- load, cargo      *āwawid* (as much as a man can carry); *awawdtjan*: the place under the roof outside of the house, where the load, burden may be laid down; *umāwawidak*: I am carrying a load.
- lock              at a door *fāti* (Iloc.) (The Igorot need no locks; see: door)
- lock, I           *futlak*; [*fudlak*]; *ifūdik* (Iloc.); or: *tāngfak is nan tōlfeg*: I "close" with a key.
- locust            and grasshopper; see: grasshopper.
- loin              *kftang*
- lonesome        *isāngak* [*ösāngak*] I am lonesome, alone; or: *makāyadak*, I am left alone, from *kayātjek* (leave), or: *māisāak*, from *isāek* (I leave alone); (*tsa*: one) *makāyadkū 'sna*: you are left here! ("good bye")
- long              *āntjo*. "*adī kasīn insakft*: he is no longer ill."
- look              *ilāek* (see); *iflak* (watch, observe). look out! *flaēm*! Plur. *ilāēnyā!* Person.: *umflāak*—*inmflāak* [*umflāk*] I look out for, I try to find, to catch etc.; *ililāek* I spy, look out for, wait for *oshtjōngak*—*inoshtjōngak*—*maoshtjōngan* I look down, observe from a high place; *intāngadak* I look up *insākongak*—*ninsākongak* I look back, I turn around *kādgak kēn tōdī* I look like him (like); *kādgna ay flaēn* looking like; resembling *fkadak* I look for, care, provide (care). See: seek.
- lookingglass    *lūpa* (Iloc.); *sālmīng* (Iloc.)

- loom**      *ăăbfaŋ*, (*inafôyâk*, I am weaving). The utensils are (M. Sch. XV):
- |  | Fig. above | Fig. below |
|--|------------|------------|
| <i>tsokôbân</i> , leather belt, going around the weaver's back | —          | a          |
| <i>ibfđan</i>  | a          | b; g       |
| <i>sig/ɰăŋ</i> , shuttle                                       | c          | c          |
| <i>falfka</i>  | d          | d          |
| <i>lilfđan</i>   | g          | e          |
| <i>lidkíŋan</i> or: <i>labdŋan</i>                             | e          | f          |
| <i>fálfcg</i> ("spear")  | —          | h          |
| <i>tôfong</i>  | f          | —          |
| <i>sagɰŋtjan</i>   | h          | —          |
| <i>lôlo</i> ("stick")  | b?         | —          |
- loose**      *mashôkto* (as a spearblade from its shaft, an ax from its handle)  
*inkiskisăŋ*: wide (of garments etc.), not tight  
*ipôgănak—iniipôgănak—maipôgănan*: I let loose, set free (e. g. an animal that was caught). Person.: *unipôgănanak*.  
*fadfâtjck; obfâtjck*: I let loose (untie)
- lose, I**      *tjôngaɰɰɰɰɰɰɰ—tjinongăŋko—matjôngaɰɰ—manôngaɰɰ*;  
lost: *natjôngaɰɰ*; *masângutak is nan păgpag*: I am lost in the forest.
- loud**      *yăăŋgekek ay êŋkălî* I make efforts to speak, I speak loud;  
*yăăŋgekek ay mamăkăɰɰ* I call loud (*făkăɰɰɰɰɰ*, I call) [317] (effort)
- louse**      *kôto; kômeng*; nit: *flit*; small louse: *kîmay*; I catch lice: *ikotôak nan ôlo* (the head)—*ingkotôak—maikotôan—mangikôto*.
- love**      *lěytjck*; "sweetheart:" *kagăyim*, or: *sălŋwa* [*salyăŋwa*]: in Song-Dialect. my beloved: *nan lcyăđko*.

|               |   |
|---------------|---|
| low, humble   | <i>asdlk</i> ("short")  |
| low, not loud | <i>yaāhunŋko ay ŋngkālŋ</i> I speak low.<br><i>intibtŋfiak</i> , I whisper. [317]<br><i>yaāhunŋko ay mandlan</i> I walk noiselessly, I sneak. |
| lucky         | <i>ōnō/ōnōy</i> ; <i>nakāsat</i> (Iloc.)  |
| lull to sleep | <i>ikōykdōyko—inkōykdōyko—maikdōykōy—mangikdōykōy</i> .   |
| lunch         | <i>tētja</i> [ <i>tōtsa</i> ]; <i>tctētjan</i> place or time for lunch  |
| lung          | <i>fālā</i> .   |

## M

|             |   |
|-------------|---|
| macerate    | <i>infāyŋshak</i> (clay for pottery, pounding it with a pestle:<br><i>āl/lō</i> )   |
| mad, I am   | <i>inlilŋketak—ninlilŋketak</i>   |
| maiden      | <i>mamāgkid</i> ; plur. <i>mamamāgkid</i>   |
| maize, corn | <i>pŋki</i> [ <i>bŋki</i> ]; <i>mamŋkiak</i> , I gather maize; <i>ngōlad</i> corncob  |
| make        | <i>kāpck—kinaŋpko—makāčb</i> [ <i>makāib</i> ]<br>[ <i>mangāib</i> ] I make, build, manufacture.<br>Person.: <i>kumāibak</i> [ <i>kumāčbak</i> ]<br>— <i>kinmāibak</i> I am going to make |

- make**            *inkāibak* [*inkāēbak*]*—ninkāibak* I am at work, making.  
*īkābak—īngkābak* I make for somebody; e. g. *īkābak nan lalāki is nan fālfeḡ*: I make a spear for the man [261]  
*īkaēpko* I make with a tool; e. g. *īkaēpko nan kīpan is nan kalāsay*: I make the shield with the knife [262]  
*āfong nan mangaēbānmi* [*mangapānmi*] *is nan sōklong*: we make the hat in the house [263] See: do, accomplish.
- maker**            *kumakāib* [*kumakāēp*]; *kumakāib si fānga* a maker of pots, potter  
*kumakāēb is āsūn* a saltmaker.
- male**            *lalāki*
- man**            *lalāki*; Plural: *lālālāki*; person: *tākker*; image of a man, toy, statue etc.: *tinaktākker*. man of prominence, wealth: *gadsāngyēn* [*kutjāngyēn*]; man of high rank: *nangāto* (Iloc.)
- manner**            *īkad* [*ēkad*; *ēkad*] (but: *īkad*: care); *nan īkadmi*: our manner, custom, usage, fashion, law.
- manure**            *lēmēng*; *tākki*; *lēmēngak—linēmēngak—malēmēngan—minlēmēng* I fertilize Person.: *inlēmēngak*
- many**            *āngsan*; too many: *tsatsāma 'y āngsan*;  
great many: *angāngsan*; or: *ayāka. kad?* how many?  
*umangsāngkāmi*: we are becoming many, multiply;  
*ayāka nan māngtek ken sīya*: many know him.
- mark**            *māton* (a sign on a tree, house, the road etc.; target)
- mark, I**            *matōnak—minatōnak—mamatōnan*.  
*likāyak—linikāyak—malikāyan—minlikay* I mark by cutting, scratching, carving, writing

- mark, I**           Synonym: *kaláyak—kinaláyak—makaláyan—mangálay*.  
(I mark, decorate, "write")
- marriage**       *inpókô; kabáŋong* (keeping house) ("Trial-marriages" do  
not exist!)
- married**       man: *finályen*; I am married: *finályenak*; married  
woman: *asáŋŋwa ay fafáyi*. unmarried man: *fobfál/lo*;  
unmarried woman: *mamáŋkid* (girl and spinster).  
See: husband; wife.
- marriage-  
ceremony**       *pókô; inpókôak [inpékéak]*: I perform the marriage  
ceremony. See: wedding.
- marry**           *asáŋŋŋdek*; Person.: *inasáŋŋwaak—ninasáŋŋwaak* I am  
marrying, celebrating my marriage  
*umasáŋŋŋŋak* I am going to marry, shall soon marry.  
*umáŋŋongak* I am going to marry, to establish my own  
household; Construct: *umáŋŋongak ken Táŋay*, I am  
going to marry Táŋay.  
*paáŋŋongek—inpaáŋŋongko—maipaáŋŋong—mangipaáŋŋong* I  
give in marriage, I make marry  
*iaáŋŋongko—iniaáŋŋongko—maidaáŋŋong—mangidaáŋŋong*: I marry.  
*kabidjuáŋek; kabit'lóŋek* I marry for the second, the third  
time Person.: *kumabidjuáŋek; kumabit'lóŋek*.
- master**       *ápo* (Iloc.); *mástlo; mistolo* (Sp. maestro); also: school-  
master, teacher.
- mat**           *kínŋed; áŋŋöyk; kámin* (Iloc.)
- match**       *kispólo; ikispólok* I light a match (Sp. fosforo)
- matter**       Idioms: *ngăŋ nan ímad? ngăŋ nan ímad?* what hap-  
pens, happened? "what is the matter?" Or: *ngăŋ nan*  
*ínáŋŋnén nan ongónŋa.* what did the child do? "what is

- matter** the matter with the child?" *ěläy!* it does not matter! nevermind! Synonym: *tăk/ěn*.  
*ngăg nan ĩmad is nan mătam?* what happened to your eye? "what is the matter with your eye?"
- me** *sak/ěn* [*sak/ôn*]; Dative: *kěn sak/ěn*.
- meagre, lean** *nařĩkod*; *řĩkas* lean meat, muscle.
- meal** *măngan*. See: eat, dinner, lunch.
- measure, I** *tjĩpăck*: with outstretched arms;  
*sin tjĩpă*: one "tjĩpă," 5-6 feet  
*tjangănck*: from point of thumb to that of the middle-finger; one span: *sin tjăngan*  
*těpnğck—tinpěngko—mătpeŋ—mănpeng*: I measure with a stick, a string etc. See: handful.
- meat** *ĩstja* [*istjă*]: any meat; *ĩttăg*: only pork and beef;  
*kăłne* (Sp. carne)  
 a piece, share of meat: *zwădwad*;  
 roasted meat: *tsinăřwřs*  
 I give a share of meat: *ĩwadzwădko*  
 a piece of meat on boiled rice: *băđang*. See: food, bacon, lean, fat.  
*istjă 'y đsř*; *istjă 'y řătug*; *istjă ay nřtang* meat of dog; pork; beef (i. e. buffalo)
- medicine** *băkės* [*păkıs*; *băgřsh* etc.]; *ăkas* (Iloc.) See: cure.
- meet** *ăptek—inařětko—măřfed—mangăřfed*.  
 Person.: *umăřctak—ĩmăřctak*  
*ek ăptěn*: I go to meet; *umăřptadak*: I come to meet  
*umăřliak ay umăřfed ken...* I come to meet.
- meeting place** *inăřptan* (also: place where two rivers meet: *inăřptan si tjěnum*)

- melody**      *ǎyug* (a standard melody, as sung in one town, for a certain song)
- melt**      *patjěnumak—inpatjěnumak—maipatjěnuman* I melt metal, "make liquid."  
*malǎnakak—nalǎnakak* melt, become liquid.  
*anǎek—inǎnuk—maǎnu—mangǎnu:* I dissolve salt, sugar.
- mend**      *tagǎbak — tinagǎbak — matagǎban:* I mend by placing a piece upon a hole; See: sew.
- menstruation**    *fǎla;* Verb: *mamǎlǎak—namǎlǎak*
- merchant**      *inilǎgo.* See: sell.
- message**      *sǎdsud.*
- messenger**      *fǎa.*
- midday**      *těngan si ǎkyu; magǎkyu;*
- middle**      *těnga;* in its middle: *is tengǎna; is nan kaǎwǎna.*  
*(těnga:* the point in the center; *kaǎwǎna:* the space between; the place around the center).  
*is nan kaǎwǎdentja* into their midst, in the middle of a crowd  
*ǎnkakaǎwǎǎk* I place into the middle (Transit., but prefix in-); *in kakaǎwǎǎk* I am in the middle
- midnight**      *těngan si lafǎ*
- milk**      *sinǎsho [sinǎsho; sinǎso]*
- mill**      for sugarcane: *falfǎis [falfǎish]; in falfǎisak* I work the sugar mill; *tsǎwǎiyk;* the long beam of the mill



- millet** *pitíngan* (black); *dǵyba*; *píned* (white); *sáǵg*.
- mind** *nínnin*; *nínnínnick*: I think.
- mine** my own: *nan kǵak* [107-110]
- mirror** *lápa* ("face," Iloc.); *sáǵming* (Iloc.)
- mistaken** I am mistaken: *fakén nan kǵnak*; you are mistaken: *fakén nan kǵnam* (not my, not your saying [323]); *fakén nan kǵnǵnǵnik*: I was mistaken.  
*fakén sa! fakén tjüy!* this is a mistake  
*adǵ ínnüy nan kanǵm*: "your saying does not go."
- mix** *kaslǵngak*; *ǵngkaslǵngek*; or: *ikaslǵngko*—*inkaslǵngko*—*maikǵslang*. cf. [169].
- molar tooth** *wǵwǵ*
- mold** *pípǵek*—*pínǵpik*—*mapǵpi*—*manǵpi*: I shape pottery by beating with the *pǵpi*
- mole** *sǵtǵing*; mole on the skin, like a lentil: *fǵtig*.
- moment, a** *sin akítan*; *ǵǵǵǵnǵ kaya!* "wait a moment!"  
*sǵna!* "yes, in a moment." (as answer upon an order;  
 Ger. "ja, gleich!")
- money** *bǵlak* [*pǵlak*]. Loan words: *sǵping*: one centavo;  
*sikǵpad* or *seis*: 10 cents; *písǵtash* [*pesǵtas*]: 20 cents;  
*fǵntin*: 25 cents; *salǵpi*: 50 cents; *pǵso* [*pǵshosh*]:  
 dollar.
- monkey** *kǵag* [*kǵak*]

month  
moon

{ *fūan* [*būan*]

full moon: *fitfitākena*; (See: open the eye)

new moon: *līmeng*; *maaāmas*: dark, the moon being not visible

waxing:

1. quarter: *fikasāna nan fūan*

2. quarters: *mānara, malōkmud nan fūan*

3. quarters: *kāpnoāna nan fūan*

waning:

3. quarters: *matolpākāna* [*matolpīkāna*]

2. quarters: *kisulfikāna*

1. quarter: *kafanigāna*

## more

*adādsa* [*adādda*]: *kasān* (again);

*tabtābiak* I give still more (I add); See: increase.

*ʔodʔodā*: there is more; *kekēntāko is adadādsa*: we know more.

## morning

*ʔwīd* (daybreak); *fībīkāt*; *maʔwīd* it is getting morning  
*nannay ay fībīkāt*: this morning

*aswākas si fībīkāt*: to-morrow morning

*nan fībīkāt ay nālosh*: yesterday morning [413]

*ma/ākyu*: "about 8 o'clock A. M."

*mamībīfībīkātak*: I come early in the morning

## morrow, to-

*aswākas* [*iswākas*; *aswākash*; *ʔshwākash*];

*maʔwākas* [*maʔwākash*]: "it is getting to-morrow," "the following day;" e. g. *ketjēng maʔwākas ya umdjāngkāmī* 's *nan fīli*... "then it turns to-morrow (the day breaks), and we arrive in the town;" on the next day we arrived in the town.

## mortar

*lāson* [*lāsong*] (for pounding rice); long mortar, like a trough: *lībkan*.

## mosquito

*kēmar*

- moss** *fǎkyu* (on stones in the river); *kǎg fǎkyu*: like moss, i. e. green.
- most** *adǎḍsa mo amǎn*; *angǎḍsan mo amǎn*: more than all.
- mother** *fna*: grandmother: *fkid ay fafǎyi*; mother and child: *sinfna*; old woman: *infna*.
- mother-in-law** *kadukǎngan ay fafǎyi*
- mount** a horse: *inkafǎyoak—ninkafǎyoak*
- mountain** *fǎlig*; mountain range: *kafǎligan*; *kafǎlifǎligan*; *sinpamǎligan*: a section of a mountain; *togtogóna* (its top), summit of a mountain; mountain side: *digǎtjan* [*tigǎtjan*]
- mouse** *tjotjǒ* [*tsotsǒ*]
- mouth** *tǒpek*
- move** *kinǎvǎck—kinǎvǎuk—makǎvǎu—mangǎvǎu*: I move, touch, handle; also: *kǎvǎck—kinǎvǎuk—makǎvǎu—mangǎvǎu*. *atónvǎck*: I remove; Person.: *inkǎvǎuk—ninkǎvǎuk*: I move myself, my hand, body, etc. *kumǎgǒdak* [*kumǒgǎcdak*] I move out of the way, make room for one (being afraid of danger)
- much** *ǎḍsan*; *angǎḍsan*; *tsatsǎma 'y ǎḍsan*: too much; *ayǎka*: very much; *mǎl/an*: plenty, much (not attributively); *kǎḍḍna mo...* even as much, just as much as... *kǎḍ?* how much? [148]. *adadsún* [*adadjǎvǎn*]: a large quantity; much.
- mud** *pǎtck*

|                  |   |
|------------------|---|
| muddy,<br>I make | <i>kifěček — kinífěk — makífě — mangífě</i> . (I make water muddy)  |
| mumble           | <i>inagkōtjōdak — ninagkōtjōdak</i>   |
| murderer         | <i>inpádōy; inpádōyak</i> : I murder  |
| muscle           | <i>fīkas [fīkash]</i> . See: fruit.   |
| must, I          | <i>ilotlōtko — inlotlōtko</i> . (doubtful; means also: I desire very much). Or: <i>ipflitko</i> (also doubtful; Ilocano: <i>pilftek</i> , I compel). Use the Passive of the Authoritative Verbal Form: <i>maipa-</i> . Cf. [187; 188] |
| mute, I am       | <i>mangǎngakak — nangǎngakak</i>  |
| my               | [101-106; 107-111]  |

## N

|         |  |
|---------|--|
| nail    | <i>fākat</i>   |
| nail, I | <i>ifākādko — infākādko — maifākad — mangifākad</i> ( <i>ogpāček nan fākat</i> I pull the nail out)        |
| nail    | <i>kōko</i> (on hand or foot); <i>kokōak</i> : I scratch with my nails                                     |
| naked   | <i>nalāfosh; lafōshak</i> : I undress; (Iloc.?)<br><i>ninflad</i> : having undressed, from <i>infladak</i> |
| name    | <i>ngāťjan [ngāđan]; ngāťyak [ngāťyag]</i>   |

- name, I** *ngātjānak—nginātjānak—mangatjānan.*  
*nakwāni*: called, named. See: say, *kānak*.
- narration** *okōkēd [ogōkēd]*
- narrate** *ogokētjek—inogōkētko—maogōkēd—mangogōkēd.*  
 Person.: *inogōkēdak—ninogōkēdak.*  
*ninōkēd*: the narrator of tales
- narrow** *fanfanŋ* (very small)
- nation** *ipukāa [ipōkaa; ifūkao]*: folk; *sinpāngili*: the inhabitants of one town, district
- navel** *bēsisig [pēsisig]* (also the protruding corner of anything angular)
- near** *sakōn, sasakōn; asasakōn [ashāshakōn]; insakōn sīya*: it is near; *ngan/ngāni ad Fēntok* near Bontoc, almost in Bontoc. [399]  
*kōkkōkēdna* the place near by; a little distance off.  
 See: approach; come; almost.
- neck** *fākang*; back of the neck: *tānged*
- necklace** *apōngō* (of beads); *fuyāya ay saōng si fūtug*: necklace made of large pig teeth; *fāngküy*: of metal.  
*fāngkīlak—fināngkīlak—mafāngkīlan* I put on a necklace;  
*nafāngkīlan*: provided with a necklace.
- need, I** *lēytjek* (like); See: seek: *andēpek*.
- needle** *tjakāyem [katjāyem]* (Iloc.?)
- neglect** *tjumōngaak—tjinmōngaak*. Cf. forget; rotten.

- Negrito**      *kóləəd* [*nakóhəd*] (i. e. curly-haired)
- neighbor**      *sakón*; *kasakónak* I am a neighbor; *nan sakónko* my neighbor
- neither—nor**      *adí—paymó*
- nest**      *akám*; *áfong si ayáyam* (house of birds)
- net**      *sítjug*; I catch fish: *sítjűkek*; *kóyyeg* fish-basket, used as net; *mangóyyekak* I use the *kóyyeg*; J. XLIX
- never**      *igá* [321]; (*igá*: an emphatic negative corresponds often to "never," "never before," "not yet.")
- never mind!**      *ěläi!* [*őläy*]
- new**      *kakakăéb*: newly made, from *kăpek*; *kabkafála*: new-born. *kalkalăka* a new, recently made object (Iloc.: *lakek*, or *lagek*: I make); *kaalăla* newly obtained. Cf. [297]
- newspaper**      *bilyětiko* (loanword); *sűlad* (any written or printed paper, letter, document etc.)
- next**      *misónkob*; *misónkobak* I am the next;  
*sumónkobak* I am going to be the next  
*síka nan sumónkob*: you are the next.  
on the next day: *is kăsűn đkyu*; *is san narwəkakăsăna*;  
next holiday: *nan fsang ay tẻngaw*, or: *is kăsűn tẻngaw*;  
the next time: *is kăsűn*.
- night**      *mastjűm*: late evening; *lafí*: about midnight; *taláno*: about 2-4 o'clock A. M.  
last night: *idkűfab*; to-night: *mastjűm si đənin*;  
*sinlafun*: one night, the other night.

- night** to-morrow night: *aswákas si mastjím*;  
*malafí*: it is getting midnight.  
*mastjimastjímak*; *malafílafíak*: I come late in night.
- nightmare** *límam*
- nine** *síam*; the ninth: *mangasíam*, or: *máygasíam*; 19: *sin*  
*pó'o ya síam*; the 19th: *mangapó'o ya síam*. [367]
- ninety** *síam ay pó'o*; the 90th: *mangasíam ay pó'o*
- nipple** *sóso*
- no** *adí*; *igá*; *mă/íd* [*míd*]; *fakén* [319-324]
- no, not any** [322; 323]
- nobody** *ma/íd tákx* [131]; *ma/íd éläy sínx*: nobody whosoever; none at all.
- nod, I** *inyángédak—ninyángédak*. (I nod assent)
- noise** *démóngcg* [*témóngck*]: it makes noise. I make a great noise: *dongéck—dinongécko* [*dinongécko*].  
 Person.: *démóngcak*, *madóngcak*: I am annoyed by noise. I make a slight noise: *éngkalotódkodak—nèngkalotódkokak*. *kalíkong*: a noise; *éngkalíkong* it makes some noise.
- noon** *téngan si ákyu*; *téngan si magákyu*. See: middle  
*ninténga nan ákyu*: it is noon.  
*magamagákyuak* I come at noon
- nor** *paymó* (= or)

|          |  |
|----------|--|
| north    | <i>lǎ́god; apǎ́d lǎ́god. nan iLǎ́god:</i> the people living north of Bontoc.   |
| nose     | <i>flèng:</i> I blow my nose: <i>insǎ́ngctak.</i>  |
| nostril  | <i>panǎ́ngctán</i>   |
| not      | <i>adǐ; igǎ́; mǎ́/ǐd; fakén; tsǎ́an:</i> [319-327]   |
| no more  | <i>adǐ kasén,</i> not any longer   |
| nothing  | <i>ma/ǐd</i> [322]   |
| not yet  | <i>tsǎ́an pay</i> [ <i>tǎ́an pay</i> ]; <i>igǎ́ (igǎ́y)</i> and partic. passive with prefix <i>ka-</i> instead of the prefix <i>ma:</i> <i>igǎ́ kakǎ́éb:</i> not yet made.                                     |
| now      | <i>adwǎ́ni; idwǎ́ni;</i> just now: <i>sǎ́na</i> [313]  |
| nurse, I | <i>tokǒ́ngak</i> ( <i>nan ínsǎ́kít:</i> the sick)— <i>tinokǒ́ngak</i> — <i>matokǒ́ngan</i> — <i>manǒ́kong.</i> I nurse a baby: <i>pasosǒ́ek</i> — <i>inpasǒ́sok</i> — <i>maipasǒ́so</i> — <i>mangipasǒ́so.</i> |



## O

- obey, I**      periphrastic: *ǎngnɛk amɪn nan kǎnan nan ǎpok*: I do all that my master says, orders; or: *abfolǎtek*: I believe, I heed (an order).
- observe closely**      *iilǎck—iniɪlak—maiɪla—mangiɪla*
- obtain**      *alǎck* (take); *padǎnɛk* (receive); *tsaɐwǎdɛk*  
See: get, receive.
- offer**      *itsaotsǎoko* (give)
- often**      [290 ff.; 310] *ǎngsan ay ǎkyu* (= many days)
- oil**      *lǎna*: oil of cocoanut (Iloc.)
- old**      *naɛngan*: grown, adult;  
*maɛngɛngan mo...*; *naɛngɛngan mo...*: older than...  
*amǎma*, old man; *inǎna*, old woman; Plural: *am/ǎmma*;  
*inǎnna*. *tsatsǎma'y amǎma*: very old, too old.  
*amǎmaak* I am old; *unamǎmǎak* I am growing old;  
*nalǎkayak*, I am very old. (Iloc.?)  
*sin pǎ'o nan taɐwɪnko* I am ten years old (ten are my years). *kǎd nan taɐwɪna?* how old is he, she? (The Igorot do however not care to count their age by years.)  
*yǎn/a*: the older brother or sister  
*natsǎkma*: worn out, old; said of things: old hat, coat etc.; *natsǎnod* [*natjǎnod*]: old, (rotten)

- omen** *ítju:* omen-bird ("all red; black under the neck")  
*mangáyɾak—nangáyɾak:* I go to the woods [*káyɾan*] to consult the omen-bird.  
*ítjɾak—inítjɾak:* I succeed hunting (catching) in accordance with an omen.  
*láfjü:* omen; *minláfjüyak* I consult, try to obtain an omen in the forest, at a *fáwü:* J. CXXVII.
- on** *is, si* [377 ff.]
- once** *mamíngsan*
- one** *ísa:* one, single: *ísang* [*ósang*]; *ísángak:* I am alone; *sinísaísang* one by one; *ísísang:* only one, single  
*sín:* one, with measures: *sin tíjád:* one *tíjád:*; see: measure; *sin fèngé:* one handful (of rice); *sin pēsosh:* one peso.
- onion** *fúyash* (Iloc.); *bázwang:* garlic.
- only** *ángkay; yáŋkay; apfá yáŋkay.* Postpositive; e. g. *sak/én yáŋkay,* only I; *ísa yáŋkay* only one.  
 I do nothing but... or: I only...: *pítkak—pinítkak ay....*, or: *ábúdak yáŋkay ay...* (*abúdko yáŋkay*); [*ápídak; ábídak*]. See [316].  
*sumyáak yáŋkay—sinumyáak yáŋkay:* I do only....
- open, I** *teɡkuáfak* [*tekkuáfak*] — *tineɡkuáfak* — *mateɡkuáfak* — *manéɡkwab.*  
*lekuáfak—linékwábko—malékwab—minlékwab* I open, uncover  
*luátak:* Alab dialect.  
*fitfítak—finitfítko—mafítfit—mamítfit:* I open, unfold anything rolled up.  
*tsiádek—tsiniádko—matsíad (nan mátak):* I open my eye  
*jitákcek—finitágko—mafíttag (nan mátak):* I open my eye wide, I stare.  
*takáŋgek—tinakáŋko—matákaŋg (nan topékkko):* I open my mouth

- opinion**      *nĩmmĩn; nĩmmĩnko* my opinion; *nan nĩmmĩnko* "as to my opinion."
- opposite**      *is nan tĩmang; I am opposite; insǎkangak; see: side*
- or**      *paymǒ*
- orange**      *lĩbfan [lĩfan; lĩban]; tabǒngaŋ* a kind of grapefruit
- ordeal**      *tjǎdnŋg*
- order, I**      *kǎnak* (say); *otjǒkek—inotjǒgko—ma/ǒtjok*. I bring an order, I tell.  
*polǒngɛk—pinolǒngko—mapǒlong—mamǒlong; I command. filfɛk: I command (Iloc.)*
- orphan**      *nangǒso*
- other**      *tǎk/ken* (different); *tɛk/ken ay tǎkŋ* an other man  
*tekkǎnak ay tǎkŋ: I am another person. mǎtken: altered, changed (to another)*  
*ĩb/a: an other (of the same kind), a companion; nan ib/ǎna ay kalǎsay: the other shield (of the same kind).*  
*an other, one more: ǎkis. nan tapĩn: the other group of... (in opposition to a group mentioned; or as: Fr. "nous autres Parisiens")*
- out**      *kumǎanak* I go out, away; [376]  
*fumǎlaak* I come out; *infǎlaak* I am outside  
*pakaǎnɛk* I drive out (expel)  
*ogpǎtɛk* I pull out  
*ogfǎshɛk* I tear out  
*ĩwasǎdko* I pour, throw out  
*faǎlɛk* I send out (a messenger)

- out            *kaánek* I take out  
               *ílaēm!* look out!  
               *malpóak* I come out of, from [384]
- outrage, crime   *kakaísu; kakaísu nannáy:* this is outrageous, criminal,  
                       wicked. *olóläy:* very bad.
- outside        *is tjíla* (not in the house, "in the yard"); *is ílíd* out of  
                       town.  
               *infálaak* I am outside; *fumáílaak* I go, come outside;  
               *faláček* I take outside.
- outside, the    *ángănă* (as eggshell, wrap, outside of a box, pot etc.) its  
                       outside; *is ángăna:* on the, to the other side
- over           *is tóngtju* [407]
- overthrow     *ítokăngko—initokăngko—maitókang—mangitókang.*
- owe, I         *wödďy otăngko:* you owe: *wödďy otăngmo; wödďy nan*  
                       *otăngna ay ínim ay pėsosh ken sak/én* he owes me six  
                       pesos. *ótang:* debt. (Hoc.?)
- owl            *kőđp; kőđkan*
- own, I         *inkőak—ninkőak.* [62]
- owner         *minkőa; ninkőa*

## P

|              |  |
|--------------|--|
| pack         | <i>fugshǒngck — finugshǒngko — mafǔgshong — mamǔgshong</i><br>I pack in a bundle. See: wrap, tie                                   |
| pad          | <i>kǃkan</i> (a ring of grass placed on the head when carrying a burden)   |
| pail         | <i>kǎkuan</i>  |
| pain         | <i>bǎdǝg</i> [ <i>pǝdǝg</i> ]; <i>inpǝdǝg</i> [ <i>inpǝtǝg</i> ] it causes pain, it hurts.   |
| pair         | <i>sintsǎdǔa</i>   |
| palm of hand | <i>tǎlad</i> (particularly a line in the palm; see: hand); <i>ǎdpa</i> .   |
| pant, I      | <i>insǃkak</i> [ <i>insǃyukak</i> ]— <i>uinsǃkak</i> ; <i>inisǔysuyak</i> .  |
| paper        | <i>sǎlad</i> (letter); <i>papel</i> (Sp.)  |
| pardon       | <i>pakarwǎnek</i> .  |
| parents      | <i>pangǎfong</i> ; <i>tja ǃna ken ǎma</i> [39]; <i>si ǃna ya si ǎma</i>  |
| part         | <i>ǎmas</i> ; part, share in work (allotment): <i>tǝngo</i> ;<br>portion: <i>tǃkwa</i> ; <i>nan tapǃn</i> : a part, some, several. |
| part, we     | See: leave   |

- pass, I**      *la/ôshak—linaôshak—nalaôshan—minlâosh.*  
 Person.: *lumaôshak—linmaôshak.*  
*intedêcak nan isa 'y âkyu ad Manfla:* I pass a day at M.
- past**      *nâlosh [nâlaosh]; nafêash.* past years: *nan tarawên ay nâlosh (ay immüy)*
- paste**      *ipakpâgko—inpakpâgko—maipâkpag—mangipâkpag.*
- pasture**      *bûntsag [pêntjag]* (grassland, uncultivated ground)
- path**      *djâlan.* See: street.
- pay, I**      *fayâtjak [bayâdak]—finayâtjak—mafayâtjan—mamâdyad*  
 Constr. *fayâtjak nan lâlâlâki is nan bflak:* I pay money to the men.  
*lagfôak—linagfôak—malagfôan—minlâgjo* I pay wages;  
 Person.: *inlagfôag—ninlagfôak.* (*sildâak:* I pay many workmen; Hoc.) See: reward.
- peace**      *pitjên [petjên]; inpitjênkâmi* we have peace, live in peace (Hoc.); *kapéntâko nan petjên* we are making peace;  
*makibfayâerak* I make peace with. Person.: *infâyaerak.*  
 Possess.: *fayâerak—finayâerko—mafâyaer—mamâyaer:* I appease, reconcile.
- peel**      *ôgfs* (peel of oranges, bananas, cornhusk etc.)
- peel, I**      *kilâyak—kinflayak—makilâyan—mangflay* (peel camote etc.) Person.: *inkflayak—ninkflayak; ôgfsak* I peel the skin of fruit (oranges etc.)
- peep through**      *inkikîngaerak—ninkikîngaerak*
- penis**      *ôti;* glans penis: *kîlli;* praeputium: *gôyup.*

- people** *ipé̌kav* [*ipukáav*; *ipókav*; *ipú̌kao*]; (as nation, tribe)  
*tá̌kav* (persons; men); *katá̌kavtá̌kav*: a crowd.
- perforate** *lushká̌vavcek*—*linushká̌vko*—*malú̌shkav*—*minlú̌shkav*  
 (pierce); *lcká̌vavak*: I make holes; *nalckalcká̌vav*: with  
 many holes;  
*telkek*: I pierce the earlobe (with the “*tó̌lek*,” awl) (bore)
- perhaps** *nget*; *ngin* (in questions only) [306]. With Future Pre-  
 fix: *ádnget*; *ádngin* (in questions only); [Alab: *mó̌lang*]
- perish** *malú̌fukak*—*nalú̌fukak*. See: destroy.
- permit** *iyá̌yak* [*yá̌yak*] (let)
- person** *tá̌kav* [*tá̌ku*]; “*nau katá̌kôn tó̌shá*: the personality of  
 that one.”
- perspire** *mal̄ngetak*—*nal̄ngetak*; perspiration: *l̄nget*.
- pestle** *ál/ó* [*áll/ó*]; small pestle, rice masher: *fá̌gkong* [*fá̌kong*]
- photograph** *litalá̌to* (Sp. retrato)
- physician** *mcds̄go* (Sp.); conjuror of sickness: *ins̄bok*; See: blow
- pick up** *pit̄j̄dck*—*pinit̄j̄dko*—*map̄t̄jid*—*mam̄t̄jid* (pick up an object  
 from the ground)  
*f̄v̄l̄á̌shck* — *fin̄v̄l̄á̌shko* — *maf̄v̄lash* — *mam̄v̄lash* I pick,  
 gather fruit
- picture** *litalá̌to* [*talá̌to*] (Sp. retrato). See: image.
- piece** *á̌mas* (part); *b̄ski*: a piece broken off; *ak̄t̄ ay...* (a  
 little); *v̄á̌v̄vad*: a piece, share of meat.

- piece** *potlóngna*: a piece cut or broken off ("from it");  
*tolpíkak* I break off a piece. See: break
- pierce** *lushkáwɛk* (perforate); pierce the earlobe: *télkek* (bore)
- pig** *fátug*; *ámɛg*: young pig. See: hog, ceremonies.
- pigpen** *kafutákan*; pigstay: *kóngǎn*
- pigeon** *kolupáti*; *pasáka* (loanwords)
- pillow** *olɛ́an* (headrest); *péngan* (Iloc.)
- pin** *kadsáyum* [*kadsáyɛm*; *kadsayím*; *tsakáyɛm*] (Iloc.)
- pinch** *kitíngɛk*—*kinitíngko*—*makítíng*—*mangítíng*.
- pine** *káyɛ* [*káɔ́ɛ*]; *fátang*: pinetree: *sáeng* pitch pine;  
*ɛɛlɛ́fug* pine cone.
- pipe** *jobánga*. of clay: *jobánga ay bída* (ay *pítɛk*)  
 M. Sch. p. 22 and tab. XVIII. J. CV-CX.  
*tinaktákɛ* ay *jobánga*: brass pipe with the image of a sit-  
 ting man on the bowl  
*tinambóyong*, or: *pinopóyong*, or: *pinóyong*: brasspipe,  
 with smooth bowl  
*songyópan*: pipestem; *sóklid si jobánga*: pipe cleaner  
*agákay*: chain of the pipe cleaner.  
*ɛɛɛ́dak*: I fill a pipe; *tóɔ́ngak*: I light a pipe  
*tsubláck*; *manubláak*: I smoke
- pitch** *nɛ́kid*
- pitcher** See: jar; pot.



- pitfall** for wild hogs: *ítu* ("very large"); *íltib*.
- pitted face** (from smallpox) *kaláka*
- pity, I** *sigáŋgak* [*sikáŋgak*; *sögáŋgak*]*—sinigáŋgak—*  
*masigáŋgan—manígang*. Person.: *insisigáŋgak—*  
*ninsisigáŋgak*. *isigáŋko—inisigáŋko—maisígang—*  
*mangisígang*; *kasisigáŋka!* you poor, pitiable man!
- place** *káŋwad*; Place is expressed regularly by suffix *-an*:  
*taktáŋkan*: place where people live; *malpéan*: place  
 from which one comes etc.; *kakáépan*: place for making  
 something; *intedécan*: place where an object is kept.  
 I place: see: put.
- plain, level** *tjádd*
- plait** kinds of plaiting: (made of rattan): *finákwa*; *kinásil*;  
*kinísid*; *tinókno*; *tinoklállo*.
- plane** i. e. I make smooth a board with an adze: *sháfáddak*  
 [*sabáddak*]*—sinafáddak—mashafáddan—mandáfad*.  
*shumasháfad*: "carpenter;" *tsushtsúshck* I make smooth,  
 rub smooth, (smooth).
- plank** *lúshab* [*léshab*]
- plant** *íshck* [*íssck*] = seed; *ngăg ay íshck nannáy?* what kind  
 of a plant is this?
- plant, I** *itonítko—intonítko—maitónid—mangitónid* (rice: *patjóg*).  
 Person.: *intónidak*. *insámaak*: I transplant.  
*itanímko—intanímko—maitánim—mangitánim* (I plant  
 sweet potatoes, camote: *tóki*, or seedling of camote: *ăngö*)  
*iségko—inségko—maíseg—mangíseg* I sow seed.  
 Person.: *inísegkak*.

- plate** *kʰog* [*kʰag*; *kʰyaŋ*], made of braided bamboo; see: dish.
- play** *inlɪpayak*; *inlɪfɔɪdak*. See games and [66];  
*inɪutɪʃutkəmɪ*: we play with a toy pig (of clay).  
*insʰakalak*: I play cards; *inababfángak*: I make fun, play.
- please** *paleɣátjek* ("I cause to like"). *ipéngko ay paleɣátjèn tjakayá*: I try to please you; *léytjek sa*: I like this; this pleases me. (*pangádsim ta iyálim nan apʰy*: please, bring the fire. Or: *sumigángka!* please! See: pity.)
- plenty** *angáŋsan*; *mál/ǎn* [415]; *mál/an nan tjótjon*: the locusts are plenty, copious. (*mál/an* used predicatively only!).
- pluck** *tsudtsádak* I pluck feathers, hair.
- pluck off** *anʰek*, I reap rice (harvest); *kafótek* I pluck, tear out root and all (weed).
- pocket, bag** *tjókazɪ* [*tsʰɛgao*]; *fólsha* [*fólsa*] (Sp. bolsa) pocket in trousers, purse.
- pod** *sinlái* [*sinlái*]: one pod; *toló'y láí*: three pods.
- point** *ódso*: pointed end of any implement, knife, ax, spear etc. or of a tree, pole, stick. Sharp point of an axblade also: *ótok*.
- point, I** *ídjuk* [*ídsok*] (show); *ídjum nan ongóngá!* point at the child!
- poison** *kíwátay* [*kyɪwátay*; *kíwátay*] poison as drug or of venomous snakes
- poison, I** *kíwátayak* [*kyɪwátseyak*]—*kiníwátayak*—*makíwátáyan*—*mangíkíwátay*.

- pole** *fatáɽɽwɛl* (for carrying). See: post.
- polish** *pakolyaɽɽyáɽɽwɛk—inpakolyaɽɽyáɽɽko—mapakolyáɽɽyaɽɽ.*  
it is polished, it shines: *ɽɽnkolyáɽɽyaɽɽ.*  
*pasɽlɽk—inpasɽlik* [*pinasɽlik!*]*—maipasɽli* I make light  
reflect from a polished surface, ax, mirror etc.
- pond** *táɽɽlak*
- poor** *páɽsi*; [*pusɽ*]; *páɽsiak*: I am poor; *pumáɽsiak*: I become  
poor; *papusɽk*: I make poor.
- pork** *istjá ay fáɽtug*; *íttag*. See: hog, pig, meat, bacon, fat.
- post** *bóshlä*: post with a head carved of wood, erected in the  
“*áto*,” an “anito-post,” at which the basket “*sakólong*” with  
a head gained in a feud is suspended during a ceremony.  
*tókod* (vertical); *fatáɽglad* (horizontal); *tóklod* (inclined)  
posts of a house. See: beam, pole.
- pot** *fáɽga*. *mamáɽgaak* I go to get pots. See: jar.  
*saktjáan*: large clay pot, for water; *manaktjáak* I carry  
a *saktjáan*; “I get water.”  
*báɽyok* [*páɽyok*] very large pot or kettle, for boiling rice.  
*díɽgab*: a pitcher with a handle.  
*áɽgan* a small clay pot (about four inches high)  
*sagáɽban*: the rim; *áɽwak*: the “belly;” *koláɽgad*: the  
bottom; *pangáɽnúan*: the handle.
- potatoes** *patáɽas* (Sp.)
- potter** *fumafáɽga*; *kumakáɽb* [*kumakáɽib*] *si fáɽga* (maker of pots)
- pound** *líɽla* (Sp. libra); one pound: *sin líɽla*.

- pound, I**      *ɸayáɸek—ɸináyuk—maɸáɸu—maɸáɸu*: I pound rice, *ɸáküy*, to *móting*, ricemeal. Person.: *inɸáɸuak—ninɸáɸuak*. (pestle: *ál/ó*)  
*inɸáɸɸagak*: I pound rice at a ceremony, at a wedding.  
*totóek*: I pound bark of trees to gain fiber.  
*inɸayáshak is nan bída*: I pound the clay to prepare it for making pottery. J. LXXXIX, a.  
 See: beat, strike, hammer.
- pour**      *atónɸek* (remove): I pour from one pot into another.  
*ɸwasáɸko* [*óuɸwasáɸko*]: I pour away (throw away), as useless. See: put.
- pray, I**      *kaɸiáɸek—kináɸiak—maɸaɸa—maɸáɸia*: *kaɸiáɸek si Lumáɸwig*: I pray to Lumawig.  
*maɸaɸiáɸak—naɸaɸiáɸak* I pray, say prayers.  
 Or: *inɸaɸiáɸak—ninɸaɸiáɸak*.
- prayer**      *káɸia*
- prefer**      *leɸláyɸɸek* (like better): *leɸláyɸɸek nannáɸ mo nantjáy*: I prefer this to that. Or: *léɸɸɸek tsatsáma nannáɸ mo nantjáy*.
- pregnant**      *maɸídon*
- prepare**      *ɸkadak*: I care; see: care.  
*inmaɸmáɸko—inmaɸmáɸko—maimáɸmaɸ—maɸmáɸmaɸ* I prepare a sacrifice  
*isasaɸáɸak—inasaɸáɸak—maisaɸaɸáɸa—maɸisaɸaɸáɸa*  
 I prepare, get ready.
- present, I am**      *ɸóɸáɸak; ɸóɸáɸyak*. [362]
- present, gift**      *ɸɸkang; isigáɸko*: I present somebody with... (I grant, I please, I oblige; I pity) (probably Ilocano). See: pity.

- president** "mayor," headman in a town: *plesidénte; fiádjæl*;  
I make president: *fodósak is fiádjæl*; used in Plural  
only: *fodósanmi—finodósanmi—mabfodósan*.  
(Ilocano?) *fiádjæl*: from Sp. gobernador. [*gofénadjól*]
- press** *ipíttek—inipíttko—maípid—mangípid* I squeeze the body.  
*témmeck—tiúmégko—mátmö [mátmöy]—mánmö*  
*[mánmöy]* I press in the closed hand.  
*itagmítko—intagmítko—maitágmid—manitágmid*: I press  
down, stuff; *sidsítjek—sinidsíttko—masídsit—manídsit*:  
I pack together, press together, press into a mass.
- prevent** *ípaæwæk* (forbid)
- price** *lǎgo* (from the purchaser's view). *pǎtek* (price made by  
the seller). *kǎd nan lǎgóna?* what is its price? how  
much does it cost? *nan lǎgon nan patatjím*: the price of  
the iron.
- priest** *pumapát/tay*. (Sp. padre = *pátjé*).
- prisoner** *nafǎlǎd* (from: *falótjek*, I bind, fetter, take prisoner).  
See: jail.
- privy** *katatayǎn; ka/ísfóan*.
- probably** *ann/ó* [420]; *æwǎy* [415-]; *æwǎy si yǎn/am*: probably  
your brother; *ngét; ngin*: [306; 342]; *mólang* (Alab  
dialect etc.)
- prohibit** *ípaæwæk* (forbid); *adǎek* I deny; *malǎsinak* I am pro-  
hibited, prevented, kept away.
- promise** *kǎnak* (say)
- property** *kóá* [107]

- prostitute** *pōta* (Iloc.). (Introduced by the Spanish soldiery.)
- protect** *īkad*, care: *īkadak ken sīya*, I protect (care for) him;  
*isālakak*; *tokōngak*; See: nurse, help.
- provide** *īkadak*: *nongnōngek* (care)
- pull** *kuyātjek* — *kinuyātko* — *makāyud* — *mangāyud*. I draw  
(horses: a wagon);  
*pabjalāek*: I cause to go out, I pull out (one from a house)  
*ogpātek* — *inogpātko* — *maōgpād* — *mangōgpād*: I pull off,  
out;  
*oktōek* — *inōktok* — *maōkto* — *mangōkto*: I pull off.  
*kafōtek* — *kinafōtko* — *makāfod* I pull out hair (beard)  
See: pluck.
- pulse** *inleklēkwap nan rād*: the vein throbs.
- punish** *fayēkek* [*fayēkek*] (whip)
- pupil (eye)** *kalinmatāku* [*kalinmatāku*]
- purchase, I** *lagōak* (buy); the purchase: *laglāgo*
- pursue** *apayāviek* [*apayāviek*] — *inapayāviko* — *maapāyav* —  
*mangapāyav* (follow)  
*adikōek* — *inadikok* — *maadiko* [*maadigko*]: I pursue the  
enemy. See: drive; follow.
- pus** *tjénēm*
- push** *itolūdko* — *intolūdko* — *maitōlud* — *mangitōlud*  
*īdugūshko* [*ītsokōshko*] — *indugūshko* — *maidūgush*  
*itognōgko* — *intognōgko* — *maitōgnog* I push against, cause  
to bump against  
*ilutāgko* — *inlutāgko* — *mailūtāg* I push into the mud

- put** *ipuŭko—ipuŭko—maŭpui—mangŭpui*  
*ŭsaŭdko*: I put down (lay); *atŭnck*: I put elsewhere (remove)  
*patjŭŭck* [*patsa/ŭck*]: I put under, beneath;  
*ŭshugŭtko*: I put on (into) fire; *isŭnok*: I put fuel into fire;  
*sinŭtk—sininŭtko—masŭnod*: I put inside (a box, a vessel  
 etc.); *pangudjidjŭck* I put behind; *ckŭngck* I put apart,  
 separate; *pŭŭyck*; *ŭpayck—pinŭyak—mapŭyan*: (or use  
 forms of *ipuŭko*): I put, pour into.  
 put on: see: dress, coat, hat, girdle, sheet, blanket: *ipuŭko*.  
 Or form verbs: *i* + name of garment + possess. endings

## Q

- quarrel, I** *inasisŭjadak—ninasisŭjadak* (from *sibŭŭck*, answer; “to  
 answer much to one another”)  
*onŭngck—inonŭngko—mŭŭnong—mangŭnong*: I annoy,  
 scold, cause trouble  
*inŭnongak—ninŭnongak*: I cause trouble by quarreling
- quickly** [296; 302; 311; 315]: *mashangŭŭyck*: I do quickly,  
 busily, suddenly [L. 46]  
*kamŭck ay ŭmŭy*: I go quickly: [317]. Or: *inkŭmuak*  
*ay....*; more quickly: *inkakŭmuak*.
- quiet** *kŭnŭg* [*kŭncg*]: *kumikŭncgak—kinmikŭncgak*: I keep  
 quiet; *pakŭncgak*: I make quiet, I order to keep quiet  
*ikŭkŭnŭgko—inkŭkŭnŭgko—maikŭkŭncg* I keep silent  
 about; “ich verschweige;”  
*kŭncg!* silence! keep quiet!
- quiver** *ŭngkŭŭtjenak—nŭngkŭŭtjenak* I flinch; throb; “zucken”

## R

- rain** *ētjan* [*ōtjan*; *ūdan*]; the rain is over: *ma/ikōu nan ōtjan*
- rains, it** *inētjan* [*inōtjan*]*—ninētjan*; *adinētjan*: it will rain;  
(also: *ya inētjan*, Preter. *ya ninētjan*) See: stop.  
*intsikīsh*: it rains very hard; it rains in torrents.
- rainbow** *fəngākan*; (Alab: *bulalākaŋ*).
- rainhat** man's: *ségfi*. See *Tjunfgyay* with his rainhat: J. LXXX.
- rainprotector** woman's: *tōgüy* [*tōgwi*]
- rainy season** *kasíp* [*kisíp*]
- raise** *egwētek* (lift); *takāŋek*; raise, lift a fishtrap: *fengāek*.  
*patongtjāek*: I raise high up.  
*tsuksukānak*: I raise animals, especially pigs. See: feed
- rap** *kogkōkēk—kinogkōgko—makōgkok—mangōgkok*: I rap, knock upon.
- rat** *ōtot*; (but: *otōt*: breaking wind)
- rattan** *wāc*; *fanānga* (red); *gōnig* (yellow); (calamus; rotang, Sp. bejuco)



- rattle** *inkitkítʔgak—ninkitkítʔgak*
- raw** raw meat: *igá kaóto*: “not cooked;” *tsáan naóto*: “not yet cooked”
- reach** *kaɽwítʃek—kinaɽwítʃko—makáɽwíwí—mangáɽwíwí*: I can reach (by stretching)  
*layáɽwíwíek—linayáɽwíko—maláyáɽ*: I reach a place by running. Person.: *lumáyáɽwíak—linumáyáɽwíak*: I flee, run away. See: arrive.  
*liníʃek—lininíʃbko—malíníʃb—minlíníʃb* I reach (said of water, rising and reaching places)  
 Person.: *lumíníʃbak—linumíníʃbak*
- read** *fasáʃek—finásak—mafásá—mamásá*. Person.: *infásáak* [*infásák*] (loanword)
- ready** *naámko* (accomplish: *amkóʃek*); *naʃéʃash* (finish: *ʃéʃashék*).  
*ayéʃed man!* get ready! [*ayéʃed!*]  
*imangmángko; isasakáʃnak* I make ready (prepare);  
*kikáʃdak*: I make ready (a meal, work etc.)
- real** *tít/íwa* (true)
- reap** *aníʃek*; see: harvest; beans; rice; pick.
- rear** *udjídji; pangudjidjéʃek* I drive to the rear;  
*mangududjidjiak* I go to the rear, back.
- reason** *légag*; sound reason, good sense; life; soul.  
 See: advantage.
- receive** *aláʃek* (take); *tsarɽwádʃek—tsinarɽwádʃko—matsáɽwíwí—mandáɽwíwí*

- receive** *padđanek* [*patjängek*]*—inpadđango—maipadđang—mangipadđang*: I receive as my guest; also: I receive a letter, a present etc., I take by the hand
- recognize** *kekkek* (know); Tucuan: *kotókek*
- red** *inkílad*; I dye red: *pakiladdek—inpakiladko—mapakílad*; *kumálang* getting red hot.
- reed** *tánreb* (any hollow stalks)
- refuse** *adéek* (deny)
- rejoice** *inlaléyadak* (glad)
- relate** *ogokádjek*; Person.: *inogókudak—ninogókudak*
- relatives** *pangáfang* (in the same house); *sinpángápó* of the same ancestors.
- release** *ipögának—inpögának—maipögánan* (let loose an animal caught)
- rely** *abfolútek* (believe)
- remain** *intedéek—nintedéek* [*intötóók*]  
*sámílak*: I am left, I remain behind and wait
- remember** *sesémkek—sesimékkó—másmek—mánmek*.  
Person.: *insésémkek—ninsésémkek*  
*imátonak—inmátonak—maimatónan—mangimáton*: I remember by a mark, I recognize by a sign. See: mark.
- remedy** *bókes* (medicine); *áakash* (Iloc.)
- remind** *pasésémkek—inpashmékkó—mapáshmek* [*maipáshmek*].  
Constr.: *is* governs the object called to mind.

- remnant**      *makáyad*: what is left. See: leave.
- remove**      *atónck—indtongko—madton—mangáton*: put to an other place.  
*kááñck* (take away);  
*kalkáñck—kinałkálko—makálkal* I remove objects, so as to find beneath them the thing which I seek.
- repair**      *kasík kapén* I make again [312]; *kawísck* (I make good).  
*ikaténgko*: I repair, put together the pieces. See: mend
- repeat**      *kasík kánan* I say again [312] Or: *kának ákís*;  
*kasínak*: I do again
- resemble**      *kashónak*: *kaágak* (like)
- rest**      *umiléngak—inniléngak. pailéngck—inpailéngko—*  
*maipañcng—mangipañcng*: I make rest, I order to rest.  
*sumasákkwbak—sinmasákkwbak*: I sit down to rest.
- return**      *təmóliak—tinmóliak.*  
*sumákkongak—sinmákkongak*: I go back.  
*pasáñck—inpasáñak—maipasáñak—mangipasáñak*: I order to return home  
Construct.: *təmóliak is nan íli*: I return into the town;  
but: *kumáñak is nan íli*: I return from the town.  
See: go; go home
- return**      *itólik—intólik—maitóli—mangitóli*: I give back, return  
*isákkongko—insákkongko—maisákkong*: I give back.
- revenge**      *falísak*. See: avenge.
- reward, I**      *tangtjának—tinangtjának—matangtjánan—mandngtjan*
- reward**      *tángtjan* [*tángtsan*] wages, pay.

- rib** *tádlang*
- rice** *pálay*: unthrashed rice; ears and stalks (which is also the "currency" in trade among the Igorot; see: "handful.")  
*páküy*: rice thrashed; *lái*: a kernel, grain of rice  
*jínáyŕ* [*jínáyŕ*]: shelled or pounded grains;  
*táib*, or: *kíki*: shells of the grain; *ópék* chaff  
*móting*: pounded rice; ricemeal  
*mákan*: "edible" (Root: *kan*), boiled rice;  
*inlís*: roasted rice.  
*patjék*: seedling, young shoot [*patsóg*]  
*tjákmí*: ricestalk; *lái*; *sinlái* ear, head;  
*fóok* ("hair") beard *fóókan*: bearded rice  
 Varieties: *tsayákit* [*tjayákit*]; *kumíki*; *típa*; *kásang*;  
*tápéng*; *püyápüy*.  
 See: field; harvest; granary; plant; irrigate; food; pound; seasons.
- "rice-bird"** *tílin*. (*kálib*: an implement like a broom, used to strike and catch the *tílin*). See: scarecrow
- rich** *gadsángyen* [*katjángyén*]: *ingadsángyentak*: I am rich;  
*gumadsángyentak*: I am getting rich;  
*pagadsángyentak*: I make rich.
- ride** *inkafáyoak*—*ninkafáyoak*. *kafáyo* (Sp.): horse;  
*insákayak*—*ninsákayak* (Iloc.) I ride horseback, or in a vehicle, I drive.
- ridiculous** *kaúángo*. *otyógak* I ridicule.
- right, correct** *sáa*; *sáa sa!* *káwís sa!* (good); *sáa tí!* *sáa man pay!* this is right, correct; "all right!" (Or: *tít/fwa sa*: this is true)  
*ayké sáa sa ay?* is this right? am I right?  
*sáa ma adjí sa!* [pronounce: *sáamaadjísa!*] this is the right thing, the right kind; "this is all right" (pointing to an object that a person handed to another).
- right side** *áwéan* [*áoan*; *áwéan*] to the right: *is áwéanín*

- righteous, honest**     *nimánman; nimánman ay laláki:* a righteous, upright, honest man
- rim (of pots)**     *sagában*
- ring**     *síngsing;* (earring and fingerring; a loanword)
- ripe**     *nalóm; náom;* unripe: *igay káom; maómek:* I cause to ripen, make ripe.
- rise**     *fumálaak—fínmálaak* (come out); *fumála nan ákyu* the sun is rising. *faldán si ákyu:* sunrise.  
*patongtjúck* I cause to rise, I lift high up
- river**     *wańga [uáńga, wańga];* “meeting” of two rivers: *ináptan si tjénem;* riverdam: *línged [lěnged];* ripples in a river: *palápo* (quick flowing water); *fúyeng:* part of a river flowing slowly; *póshong:* a stagnant part; (see: sea); clear river: *nálflengánan* (see: fish; *lfleng*). muddy river: *nakífu.* small river, tributary, brook: *kínnaw*
- road**     *djálán.* Government road: *kálsa* (Sp. calza). *intó nan má/yöi ad Fěintok?* where is the road (“direction”) to Bontoc?  
*ála:* the direct, straight road; *álak,* my road. *álak ya ad Samoki:* “I go directly to Samoki.”
- roast**     *dasfwek [dasfwek]—dínásiuk [dínásiuk]—maddásiu.*  
*sangákke—sinanágko—masángak—manángak* I roast, dry, pop; *tsawwíshak—tsinawwíshko—matsdérwísh* I roast meat on the spit; roasted meat: *tsinádérwis.*  
(*tsawwíshak:* I perform a ceremony, at which meat is roasted). *kafáck:* I roast within the fire.
- rob**     *ogpátek* (pull away); Tucucan: *kolátjek:* I take away by violence.

- rock** *báto* [*fáto*; *bātō*; *fatō*]; rock in a mountain side, *tsfpash*; rocky place: *kōtong*.
- roll** *alñuck—inalíngko—mađlin—mangđlin*: I roll horizontally, on the level ground (a stone, a log, a ball etc.)  
*kōđshck—kinođshko—makōosh*: I roll down, on an inclined plane from a hill. Intransitive: *makōoshak—nakōoshak*: "I fell and rolled down."  
*tjapfick—tjinapíngko—matjápik—manápig*: I roll out, flat.  
*lonlōnck—linonlōngko—malōnlon—minlōnlon* I roll up (tobacco leaves, blankets, paper)
- roof** *đtep*; *tabfōngan*: top of the roof, ridge.  
*anglfb*: "roof" or cover of the sleeping-chamber *angan*;  
 see: house.  
*aæwđtjan*: place beneath the overhanging part of the roof, outside the house.
- room** See: house; *angan*: sleeping-chamber. *kwałto*; (Sp. cuarto, a room in our houses). "Room" or loft on posts ("second story") in a house of the Igorot: *fđlig*; *isfđy* [*is fđöy*] room or place for something, space where a thing is kept: *indđyan* [*intedéan*, place for staying];  
*ma/ld indđyan nan đgub*: there is no room for the trunk, box.
- rooster** *kaæwđtan*
- root** *lamōt*
- rope** *kāđod*; I tie with a rope: *kagōdek—kinagōdko—makāđod—mangāđod*. See: vine (used instead of ropes).
- rosin** *lđfo*

- rot** *matsónodak*; I let rot: *tsonóddek*—*tsinonódko*—*matsónod manónod*.  
*nafángösh ay mákan*: rotten, spoiled food or rice.
- rough** *nakakálad* (rough surface) [*nakak/álad*]; *insápéd*: unpolished.
- round, I make** *límmodék*—*linímmodok*—*malímmodo*. circular: *malísliskeng*; spherical, round: *nalímmodo*; *nalímmlímmodo*;  
*fozwádek*—*finózwak*—*mafózwa*—*mamózwa*: I make a round stick, spearshaft etc.
- rouse** *fangónék* (wake); *pakáánek*: I rouse and drive out (drive)  
*pashóngtek*: I rouse to anger (angry)
- rub** *kíbbkíjak*—*kiníbbkíjak*—*makíbbkíjan*—*mangíbbkib*.  
*ikáátjak* (Iloc.)  
*ikíbbkíbbko*: I rub with an other thing  
*iláátjek*—*iniláádko*—*maílud* (*nan awáákkó*): I rub my body, arm etc.  
*apáshék*—*inápashko*—*maápash*: I rub iron: I rub wood; with a rough leaf, called *ápash*
- rule, I** *inápoak*—*ninápoak*: I am “*ápo*,” master, lord, employer, commander.
- rump** *ájfid*: *kolángad* or: *fulángag*, thigh, podex.  
*(kolángad*: also the bottom of a pot, jar etc.)
- run** *taktákek*—*tinaktádko*—*mátáktag*—*mandáktag*: I cross, pass running; *taktákek nan wánga*: I run through the river.  
*intáktakak* [*intágtagak*]—*nintáktakak*: I run.  
*lumáyayak*—*linumáyayak*: I run away, flee;  
*palayáæk*: I let run away, out;  
*intágtakak is tjíla*: I run out (to the court, out of the house)  
*teemóliak ay intágtak*: I run back (I return running)  
*leemfás*: it runs over (water etc.)

run *lumfátak ay intágtak*: I run through (I pass through running)  
*adikóck; apayáwck* (pursue); *umapáyawak*: I run after one

rust *ládi*

rusty *naladfan*

## S

sacrifice, I *inmángmangak; mangápuwak; insángjɛtak*: in the sacred grove: *mamát/tayak*. See: ceremonies.

sad *in/ngongóyusak [in/ngongóyushak]*—*nin/ngongóyusak*: I am sad  
*pangoyásek [pangoyáshck]*: I make sad (afflict)  
 sad: *in/ngóyush; nafákash*: heartbroken  
*sumasángak—sinmasángak*: Causat.: *pasasángek*: I make sad, afflict  
*insisigángak—ninsisigángak*: I am sad, sympathize, pity  
*inaámɛɛdak—nináámɛɛdak*: I am sad, gloomy.

saddle *montála* (Sp.)

sale, for *mailágo [milágo]*

saliva *tɛbja*

salt *ásɛn; sɛmut* ("old word;" in Lias); saltcake (for trade, made in Mainit): *nileksa*: saltbasket: *fanfan*  
 saltmaker: *umadɛsn [umáásɛn]*



- salt, I** *iasĩnko; đsinak*. Person : *inđsĩnăk—ninđsĩnăk*
- same, the** *nan kăđgna* (like): *sřya tsăđlo*: the very same thing.
- sand** *ěřfud [đbud]*
- satiated** *năbshug*. I satiate: *fushăkek—finshăgko—măbshug*; *migsănak*: I have eaten my fill.
- save** *tobđkek—tinobđgko—matđbog—manđbog*: I spare, economize. Or: *ifgtok*: I keep.
- saw** *lakađtji* (Iloc.);
- saw, I** *lakatjřek—linakăđtjik—malakăđtji—minlakăđtji* (Iloc.)
- say** *kănak—kinřwănik—makřwăni [makuăni]—mangřwăni [manguăni]*: I say, tell, name, order, demand, ask for, promise, beg etc.  
*kănđ* (*kanđtja*, plur.) "it is said;" "people say;" "there is a saying." (a loanword, found in several dialects)
- scale of fish** *sřpsip* (bark)
- scar** I cause a scar: *kiplăkak—kiniplăkak—makiplăkan—mangřplag*; a scar: *křřlak*.  
a scar from a boil: *năřăman*
- scare, I** *paögăđdek—inpaögăđdko—mapăđgiad [maipăđgiad]—mangipăđgiad*: I cause to fear.  
*patayăřwăk—inpatayăřwăko—maipatăřwă*: I scare birds, "make fly;" *pakaănek*: drive away; *tjokăngek*: I scare birds by drumming on a piece of bamboo: *tjđkang*, the sticks being moved by the current of the river.

- scarecrow** *kflaæ*, made of rattan, resembling a bird with outspread wings, suspended on the rod: *påtjck*.  
*fakéd*: a bambootube, struck now and then by wood moved by the river; *tsókang*: a scarecrow, sticks beating bamboo, moved by the river.
- school** *iskuēla* (Sp. escuela); schoolhouse: *kaèskuēláan*
- scissors** *kándib* (Iloc.)
- scold** *iyǎngyǎngak*; *inpayǎngyangak*.
- scrape** *ka/ósak—kina/ósak—maka/ósan*: I scrape smooth  
*kokóshck—kinokóshko—makókosh*: I scrape off  
*kitkítjak*: I scrape off the skin of potatoes etc.
- scratch** *kokóak—kinokóak—makokóan—mangóko*: I scratch with the nails  
*kabfútak—kinabfútak—makabfútan—mangábfud*: I scratch (said of a dog or cat etc.)
- screw** *tólek*; (Iloc.: *kolókol*)
- sea** *póshong* [*pósong*]: *póshong* means also a part of the river without current, a stagnant part.  
*táyak*; *katáyak*: sea; (Loanword)
- search** *anápek—inanápeko—mađnap* [*máđnab*]*—mangáđnap* [*mangáđnab*]
- seasons** *innánna*: begins middle of February; “*is nan innánna maféashtja ay insáma*.” in the “*innanna*” they finish working in the field, i. e. digging, irrigating, planting, weeding, clearing the ground; time of rest.  
*insámaak* I work in the field, transplanting;

## seasons

*lātab*: begins in the first days of May; “*is nan lātab ilabōtja ay ināni*.” in the *lātab* they begin reaping rice  
*tsōok*: begins about June 1st; “*is nan tsōok kināwyan si āni*.” in the *tsōok* (is) the middle of harvesting. [*tjōok*]  
*līpash*: begins about July 1st; “*is nan līpash māngkay nan āni*.” in the *līpash* “there is no more” harvesting.  
*falīling*: begins middle of July; “*is nan falīling, paymō talīling, itanfntsa nan āngōy*.” in the *falīling* or *talīling* they set the camote-vines in the ground.  
*sākammā*: begins about September 4th.; “*is nan sākammā sakammātja ‘sh nan pāy/yō*.” in the *sākammā* they “clear and weed” the ricefields (and turn the soil).  
*patsōk* [*padjēk*]: begins middle of November; “*is nan patsōk patsōktja, ya tēmōfo nan patsōk. ipōn nan fafafaīyi nan patsōk is nan sāmūā. kaykāyēntja nan lāta is nan kāykay*.” in the *patsōk* they “plant seedlings” and the seedlings grow. The women put (*ipōn*, for: *ipuñ*; with genitive -*n*) the seedling into the cleared and weeded soil. They turn the soil with the pole called “*kaykay*.”  
 The periods from *innānna* to *falīling* have the collective name *tjākón*; the periods from *falīling* to *innānna* are the season *kasīp* [*kisīp*].

## seat

*tuktjēan*

## second

*mamidāa* [*mamiddjāa*]; *maygadāa*. *mēsneɖ* (Iloc.)

## secretly

“*is adī kāktek*.” “for no knowledge,” lest anyone know;  
*ishūdko*: I conceal, keep secret.

## section

*āmas*.

## section “ato”

section of a town, a “ward:” *āto*: originally the name of the group of “public buildings:” *fāwī* and *pabafēngan*, but extended later to signify the section of the town.  
 See: Appendix to the Grammar: names of the *ato* in Bontoc. See: buildings.  
*pangāto*: the people belonging to the same *ato*;  
*sinpángatō*: all men of an *ato* taken as a whole.

- see *iláck—inílak—málla—manglla.*  
*iíláck [íílak]:* I observe, look carefully, spy, watch.  
*umflaak—inmflaak:* I look out for; I see to find. See: peep
- seed *íshck [íssck]:* seed of orange, lemon: *fúa.* red seed, used as ornament: *fatáka;* white seed: *atláküy;* semen virile: *kisíd;* seed beds: *kapatségan*
- seedling *padjéck [patsók, patjuk].* See: transplant; seasons
- seize *aláck* (take); *ogpátek* (pull out); *kolátjek* (Tucucan): I take forcibly; *ipákotko* (hold fast)
- select *piléck* (choose)
- self *tsádlo* [113]; used most frequently as intensive: "the very." *sak/én tsádlo:* myself
- sell *ilágok—inlágok—mailágo—mangilágo.*  
 Person.: *umilagóak; inilagóak*
- send *ípaerítko [ípaorítko]—inpaerítko—maípaerid—mangípaerid:* I send an object, a thing.  
*fáálek—fináak [finálak]—mafáa [mafála]—mamáa [mamála]:* I send a person, servant, messenger etc.  
 also: I keep as servant.  
*pabjaláck:* I cause to go out, send out.  
*paléck—inpálik—maipáli—mangipáli:* I send back, order to return.  
*pataóléck ay fáálén:* I send back; *paíyáik:* I send out to take food, cloth to somebody ("I make bring")  
*pasaálek:* I send home; see: return.
- sense *léngag:* good judgment, reason. *mfd lengágmo:* you are unreasonable, you have no sense.

- separate** *ekǎngək—inckǎngko—maǎkang—mangǎkang*
- servant** *fǎa:* I serve: *fǎǎak:* I keep as servant: *fǎǎlek* (See: send)
- set** *lǎnmuckak—linǎnmuckak:* *linumuck nan ákyu:* the sun was setting.  
*pateǎktjǎck—inpatǎktjuk—maipateǎktju—mangipateǎktju:*  
 I set down; I order to sit down (persons only!)  
*fsǎǎdko—insǎǎdko—maisǎǎd—mangisǎǎd:* I set down a thing, a burden, a vessel etc.
- set up** *tǒǒtjek—tinoǒdko—matǒǒd—manǒǒd:* I erect, place vertically. See: stand
- settle** *unfǎiak—inmfǎiak:* I settle, live at a place.  
*makǎfǎiak—nakǎfǎiak:* I settle, live with others, in company, among a tribe
- seven** *pǎtǒ:* the 7th: *mangapǎtǒ:* *maygapǎtǒ.*
- seventy** *pǎtǒn pǒ'o:* the 70th: *mangapǎtǒ 'y pǒ'o*
- several** [137] *ʔǒǒdǎy.....ay:* there are (several).....who...  
*akǎt ay..* "a few." *nakǎfǎs ay...:* several. *nan tǎpǎn nan tǎkǎ:* several people, some people. *kǎkkək nan tǎpǎn ay*  
*iFǎntok:* I know several persons at Bontoc ("Bontocmen"), a part of the Bontocmen.
- sew** *tsimǎdck—tsinimǎtko—matsǎmid—manǎmid.*  
 Person.: *intsǎmidak.* *patsimǎtko:* I order to sew
- shade** *mapǎpǎǎngan:* a shady place. *inpǎǎngak—ninpǎǎngak:* I am in the shade: *"inpǎǎngka tay átung nan ákyu:* go into the shade, because the sun is hot"

- shadow** *alínðé*
- shake** *ikfwaréŋko* [*ikfwaréŋko*]—*inkfwaréŋko* [*inkfwaréŋko*]—*maikfwaré* [*maikfwaré*]: I shake (a box, a bottle etc.)  
 See: *kíwéek*, I move.  
*tatákek*—*tinatáŋko*—*matátag*—*manátag*: I shake intentionally.  
*kitjéek*—*kinítjuk*—*makítju*—*mangítju*: I shake by touching, as a balancing stick, I shake someone by seizing his arm.  
*inwéŋgweŋgak*: I shake my head.
- shallow** *adáböu*: *adáböu nan tjénæm*: the water is shallow;  
*kétjangan* a shallow place in a river, passable on foot
- shame** *ášé* [*ásö*]: *kääšé!* it is a shame! (expression of pity and anger)  
*ášém*: "shame on you!"  
*paášek*: I expose, put to shame; Person.: *unipaášiak*: I put to shame
- shape, I** *shayákek*—*shinayáŋko*—*masháyug*—*manáyug*: I shape, form pots.
- share** *tjéwa*: one-half as a share; *ámas*: part; *tóngo*: share in work to be done, task; *wááwáw*: a share, portion of meat; *ikaktjéŋko*: I give a share, a part. See: give.
- sharp** *napálpalíd*. *atátátjím*. *termatjím*: it is sharp (of blades)
- sharpen** *palítjek*—*pinalítko*—*mapálid*—*mamálid*. (a knife, ax)  
*sangyúak*—*sinangyúak*—*masangyúan*—*manángyu*: I sharpen to a point.
- shavings, chips** *sápsap*: I cut off chips: *sápsapak*.

- she** *síya 'y fafáyí; sítödí ay fafáyí*
- sheath** *fǎ/i si kampíla* (of the *kampíla*, i. e. a bolo, used as weapon and hatchet; see: knife)
- shelf** *tjókso [tjáksxo]*: large platform extending from front of a house to the "*ángan*" (sleeping-box), on one side of the passage.  
*lífeng*: small shelves under the roof.
- shell, I** *ípagpágko — inpagpágko — maipápag — mangipágpag*: I shell rice, beans etc. by pounding, threshing;  
 Person.: *inpágpagak*; see: "pound," as ceremony.
- shell** *díkam, dikánga*: a large flat shell, mother of pearl, worn sometimes by men on their breechcloth as an ornament.  
*kótí*: a small spiral shell, found near the river;  
*ókíd; sópsop*: shell of snail.  
*kolángad si ópud*: the "hindpart" of certain shells with which the string holding the knife "*kampíla*" is decorated.
- shelter** *líang*: a big projecting stone in the wall of a sementerá, protecting against rain; *abáfong*: a hut in the rice-field.
- shield** *kaníyab*: *kalásay*. (*kalásag* is Iloc.) M. Sch. V, 10, 11, 12. J. XCVI, XCVII.  
 Parts: *sakínga*: the three protruding ends on the upper part  
*longálong si kaníyab*: the center, navel of the shield  
*fakólong* or: *lápád si kaníyab*: the rattan ties across the shield, giving the shield more endurance  
*sakéngyad*: the semicircular cut at the lower end, fitting a man's neck; thus he is pressed to the ground while being beheaded.  
*tongálon*: the hole for the hand, which holds the shield by the *pangignánan*: the handle. See: ward off.

- shine** *inlánglangak*.—*ninlánglangak*: *sumfliak* [*somfliak*]  
—*sinmfliak*. *sumfli nan ákyu*: the sun is shining; or:  
*mangákyu*. *pasiltek*: I make shine, reflect light in a mirror.  
*engkolýáayay*: it is shining (polished metal etc.)
- ship** *babéel* [*bábóll*; *pabéll*] (Sp. vapor, steamer)
- shirt** *fádsó* [*fádo*, *fátjo*, *bádo*] (coat): *kamisíta* (Sp. camiseta)
- shoes** *kókod*; *sabátosh* [*sapátosh*] (Sp. zapatos). *inkokódak*: I  
put on shoes; *inkokódakak*: I wear shoes.
- shoot** *baldéekak* [*paltókak*; *baldágak*]  
—*binaldéekak*—*mabaldéekan*  
—*mamáldéeg*. Person.: *mamáldukak*—*namáldukak*: I  
shoot with a gun, rifle. (Iloc.?)  
*bandoláyak*: I shoot with bow and arrow. (Not practiced  
by the Igorot, who despise the use of bow and arrow.)
- shore** *flid*; *nan flid nan póshong*: seashore. *ítjakak*—*inítjakak*  
—*maítjaka*—*mangítjaka*: I bring to the shore.  
*alawáshék*: I pull to the shore, I rescue.  
*umflidak*: I go to the shore, banks  
*tjumákaak* I come to the shore, out of the water.
- short** *ásdík*: very short, shorter: *asasdík*; too short: *tsatsáma*  
'y *ásdík*; I am short: *ásdikak*; I am getting short:  
*umásdikak*: I make short: *paasdíkek*. a short while:  
*sinakítan*
- shoulder** *pókó* [*bóké*]. *sagfátek*: I carry on my shoulder. (carry)
- shoulderblade** *kangkángsa*
- shout** *fúkaerwak* (call); *yaángekek ay fukáerwan* or: *ay*  
*mamákar*: I shout, call loud  
*én/ngáerwak*—*nén/ngáerwak*: I shout to the enemy while  
attacking him, I challenge.



- show** *fdjuk—infduj—mafdju—mangfdju; ipfdjuk [ipftsok]—inpfduj—mipfdju—mangipfdju.* See: advise, teach.  
*ipāflak—inpaflak—maipāfla—mangipafla.* "I cause to see;"  
*inpaflaak* I show myself.
- shower** *intsiksh:* it showers. See: rain.
- shrike** *tāla; alūmi:* "a bird coming from the north, "Loko," into Igorotland; after some time it becomes *tāla*, and chases away the ricebirds, *tlin*."
- shroud** *loshōdsan:* man's burial shroud; the same, but with red and yellow threads: *inmis*. For women: *kāin*, and *lamma*, a short jacket.
- shut** *tāngfak; infak; itangēbko* (close); *kimtck* (close the eyes); *amōmck* (close the mouth)
- sick** *insaklt. insakitak—ninsakitak:* I am sick; *insaklt:* hurt, aching, wounded;  
*insaklt nan tjaḡḡko:* my foot is hurt, wounded, aches.
- sickness** *saklt; nāy/ū; pōdég* (pain); *iyāwck [ōyōwck]:* I cause sickness (said of the ghost of a deceased, of an *anfto* causing sickness)
- side** *apfdna'sna:* this side; *apfdna's sa:* that side, the other side;  
*is nan tjaḡḡko:* at my side. *digftjan:* mountain side  
*itsig(na), fōtō(na):* (its) outside, of a pot, jar, box.  
(*fōtō:* belly) *is āngāna:* at, to the other side.  
*intsitsipatāko:* we are sitting side by side
- sieve** *ākādag; akāākek:* I use a sieve, I sift.
- silent, I am** *kumfncak [kumōnegak]—kinmfncak. kumikfnekak:* I keep silent, continue to be silent. *kfneg [kōneg]* silent.

- silent, I am** *ikînéḡko*: I keep as a secret; Intens. and Durative: *ikîkinéḡko* [ikökönéḡko]. *kinéḡka!* keep silent! "*kāgawēf nan totómḡy nan topékmo!*" you had better keep quiet. ("stop" your mouth). Or: *patkélm nan kalím!* stop your words!
- silver** *bílak* [pílak]
- sing** *mangayéḡak*: I sing *áyeng*, a man's war song.  
*mangayáwengak*: I sing *áyáweng*, a man's and woman's industrial song.  
*mamalákayak*: I sing *jalákay*, a song after a head has been brought to the *áto* (see: councilhouse).  
 Also: *mangalákayak*.  
*mangíḡgak* [*mangyáḡgak*]: I sing without words, hum, drone, sing syllables without meaning (?).
- singe** *lakímak—linakímak—malakíman*: I singe bristles, feathers
- single** *ísang*. *isáḡak*: I am alone, lonesome. *makáyadak*: I am left alone. See [368], Distributives.
- sink** *palníḡek—inpalníḡko—mapálníḡ*: I cause to sink (in water)  
*lumnéḡak—linumnéḡak*: I sink (in water), I drown. (men, animals);  
*malálugak—nalálugak*, or: *malínebak*: I sink (of men, animals, things)  
*mailáttak—nailáttak*: I sink (in mud)
- sister** *yán/a 'y fajáyí*: elder sister; *anótji* [inótji] *ay fajáyí*: younger sister; *sinag/i ay fajáyí*: sisters. See: brother. *áki*: sister (and brother). *kafabfayána*: the sister (as called by her brother)
- sister-in-law** *kássud ay fajáyí*. The wife of my wife's (resp. husband's) brother: *abíllad ay fajáyí*.

- sit** *tumuktjǎak—tinmuktjǎak*: I sit down on a chair, bench etc.  
*tumuktuktjǎak*: I am seated;  
*bermǎdongak—binmǎdongak*: I sit, cower in Igorot fashion.  
 (Also said of birds)  
*patɛktjǎck*: I make sit down, cause, order to sit, I set.
- six** *ɛnim* [*ɛnəm*; *ɛnim*]; the 6th: *mangǎnim*; *maygǎnim*.  
 One sixth of a pig: *kǎnim si fátug*
- sixty** *inɛm* [*ɛnɛm*] *pó'o*. the 60th: *maygǎnim pó'o*.
- size** *kaantjǎna*: its height; *katsaksakǎna*: its "bigness;"  
*kaasǎkna*: its shortness; *kafanǎgna*: its smallness.
- skin** *kóbkob*: of man, pig, dog, chicken.  
*kótjil*: of buffalo, cow, deer; leather. See: snake.
- skinny** *nafǎkod*: lean, emaciated
- skirt** *kǎdpas*: woman's cotton skirt, white and blue. Blanket:  
*pítay*; made of *bǎkǎu si falǎtong*: fiber of beanstalks.  
*lǎfid*: a short skirt (*lǎfid*: thread, twine)
- skull** *móking*. *tóngan si ólo*: "bones of the head."
- sky** *tjǎya*; *is tjǎya*: skywards, high up, aloft, on high.
- slap, I** *tambǎkck—tinambǎgko—matǎmbag*: I strike with the flat hand
- slaughter** *padǎyck* (kill); *ukǎdjak* [*ukǎtsak*]: I cut an animal's neck, throat; (*lafǎkck*: I cut an animal's body, cut up)
- slander, I** *ɛngkáliak is ngǎg*

- slay** *padǝyek* (kill); with a spear: *falfǝkek*; *fakǝkek*: I cut off the neck with the ax, *pʰnang* (Tucucan: *kǝman*). See: kill, strike, cut.
- sleep** *masǝyepak* [*mashǝyipak*]—*nasǝyepak*.  
*pasǝyepək*: I make sleep, order to sleep.  
*ʔkǝykǝyko*: I lull, rock a child to sleep.
- sleeping chamber** *ǝngan*; *kasǝyepan*: sleeping place; *flek*: sleeping-board.  
 See: dormitory.
- sleepy** *mǝtumflak* [*mitǝmǝak*; *mitǝmǝyak*] — *nǝtumflak*: I am sleepy.  
*(nafǝgǝgǝ nan tǝpǝngko*: my foot has fallen asleep)
- slice, a** *potlǝngna*; *ʔǝǝǝǝǝ*: a slice of meat, a portion
- slippery** *intǝǝngǝy* (smooth); I make slippery, smooth: *patǝǝngǝlek* — *inpatǝǝngǝk* — *maipatǝǝngǝy* — *mangipatǝǝngǝy*.
- slope** *ǝigftǝjan* (hillside)
- slow** *alunǝyək*; *alalunǝyək*—*inalalunǝyko*: I make slowly, do slowly [317];  
*alunǝyək ay ǝmǝy*: I go slowly; *alalunǝyim ay ǝngkǝǝ!* speak more slowly! See: river.
- small** *fǝnǝg*; very small, smaller: *fǝnfǝnǝg* [*fǝnifǝnǝg*]; too small: *tsatsǝma ay fǝnǝg*; Plural(?): *fǝnǝnǝg* and *fǝnabfǝnǝnǝg*.
- smallpox** *fǝltong* (Iloc.); pitted face: *kalǝka* (Iloc.)
- smart** *kǝʔǝf nan ʔǝtek* (good as to the brain);  
*kǝʔǝf nan ǝlo* (head)

- smash**      *fakǎshek—finakǎshko—mafǎkash—mamǎkash*: I throw hard, dash. (*fakǎshek*: I break, ruin)  
*lupǎpek—linupǎgko—malǎpag—minlǎpag*: I hammer, strike to pieces
- smell, I**      *songsongek—sinongsongko—masongsong—manongsong*.
- smell, a**      *songsong*. *ǎkæb*: stench;    *inǎkæb*: it stinks. See: fragrant.
- smile, I**      *inangǎngoak*. *inǎngöak is akǎt*: I laugh a little.  
*maǎngoak*.
- smith**      *fufǎmsha; fufumshǎak*: I am a smith.
- smithy**      *opǒǒpan; kaǒpoǒpan*. See: bellows; forge.
- smoke**      *ashök [asǎk]*: *sokǎshokak [sukǎshokak]*: I hang (meat) in the smoke.
- smoke, I**      *tjublǎek [tsublǎek]—tjinǎblak—matjǎbla—manǎbla*.  
 Person.: *manublǎak—nanublǎak [manublāk]*  
*susǎbak*: I draw in the smoke while smoking.
- smooth**      *intjǎngö [intjǎngöy]*: I make smooth: *patjangǎlek—inpatjangǎk—maipatjangǎ(y)*;  
*tsushtsǎshck—tsinushhtsǎshko—matsǎshstush*;  
*apǎshek—inapǎshko—maǎpash—mangǎpash*: I make smooth: wood, by rubbing with *ǎpash*, the rough leaves of a shrub; *tjuwǎnek, idjǎdjek*: I make smooth a pot (as potter); I polish the pot, make it perfectly smooth.
- snail**      *tǎyaæ; sǎngan; fǎnga; listjig; kǎtan*; shell of a snail: *sǒpsop, ökid*.
- snake**      *ǎwüig*; skin: *kǒbkob*; the old skin: *lǒkshæn*; poison tooth: *sǎong*; poison: *kiwǎtay [kiwǎtsay]*

- snare            *sŕay*: for wild chicken; *sŕsim, lŕngen*: for birds; *fŕŕwang, kokŕlong*: for wild cats.
- snatch           *alŕŕck* (take); *ogpŕŕck* (take)
- sneeze, I        *inakisŕŕak—ninakisŕŕak*; a sneeze: *akŕŕsi*.
- snow            *tjulŕŕlu* (hailstones; "ice," "snow," unknown to the Igórot)
- so               *sidŕ* (thus); *kandŕipŕn?* "is that so? is that the reason?"
- soak            *opŕŕck—inŕpŕck* [*inŕpŕk*]*—mangŕpŕy—maŕpŕy*.
- soap            *safŕŕn* (Sp. *jabŕn*)
- socks           *mŕŕdiash* (Sp.)
- soft            *ŕnyŕmŕs*; I make soft: *payŕmŕŕck*.  
*matŕŕntsŕn*: soft ground, prepared for planting.  
*malŕŕyluy* [*malŕŕylŕy*]: soft meat, boiled too long.
- soil, I          *tjitjingŕŕck—tjinitjingŕŕdko—matjitjingud*: I make dirty.  
Or: *patjingŕŕck*.
- soil, earth      *lŕŕta*. muddy ground: *pŕŕck*; stone ground: *kŕtŕng*.
- sojourn        *kŕŕŕwad*; *nan kŕŕŕwŕdko*: the place where I am, was, sojourned
- soldier        *soldŕŕdo* [*soldŕŕdso*] (Sp.)
- sole of foot    *tjapŕn* [*dapŕn*] (No term for "sole," but "foot")
- some           *See*: several. some—some: *nan tapŕŕna—nan tapŕŕna*.

- somebody,** [128; 129ff. 137]. something whatsoever: *ǎläi ngǎg*;  
**something** [pron.: *ulǎngag*]. sometimes: *tsāk mamǎngsan ay...*  
**sometimes** I do sometimes....; *tsǎkǎmǎ manǎbla is sinǎǎkyu*: we  
 smoke sometimes.
- son** *ǎnak*, plur. *ǎnǎnǎk*. *ǎnak ay lalǎki*. See: child. The  
 firstborn: *pangǎlo*. The second born: *karǎwǎan ay lalǎki*.  
 The third: *mǎsnǎd is nan karǎwǎan*. The fourth: *mǎsnǎd*  
*is nan mayǎt'lo* (next to the third). "sonny!:" *midlǎgna!*
- son-in-law** *inǎpo ay lalǎki*
- song** *atǎǎwi*: boys' song in the forest, mountain, "to which the  
 girls listen;" a kind of a love-song. Other songs see: sing,  
 melody.
- soon** *ǎǎni* [*ǎoni*]; *ǎǎǎni*; *ǎǎnǎ kǎya!* soon! in a moment!  
*sǎna kay!* very soon, just now! *sinakǎtan*: very soon, in  
 a short while. *ǎssak*: [308]. how soon? *tǎddo?* [357].  
*is ǎǎni*: after a while.
- soot** *fǎyuk*
- sorcerer** *inǎǎyun*; *inshǎbok* [*insǎbok*]: conjurer of sickness (blow)
- sorrow** *ǎmǎd*; *inǎǎmǎdak*: I am gloomy, afflicted
- sorry, I am** *insisigǎngak* (I pity)  
*minǎfǎǎwiak*: I repent (Alab-dialect)
- soul** *lǎngag*: reason, sense.
- sound** *gumǎngǎsak*; *gumǎngsaak*: sound like a gong.
- sour** *impakashǎcng*

- south** *áplay; apíd áplay; iáplay [iyáplay; iyápay]*: people living south and southwest
- sow** *ôko. fâ/i ay ôko*: mother sow
- sow, I** *isêgko*. See: plant
- space** *fatawewa* (world); *kârwad* (place of sojourn, where someone is, lives); *tjégang* (space between; interval)
- span** *tjánган [tsárgan]*: distance between tips of outstretched thumb and middlefinger  
*tjipâ*: distance between tips of middlefingers of outstretched arms and hands.
- spark** *ísang si apáy*
- speak** *éngkáliak—nèngkáliak. éngkáliak is Igólot*: I speak Igórot Language.  
*íkáliik—ínkáliik—maikáli*: I speak of.. I treat as topic  
*makitotóyak—nakitotóyak*: I speak with others; I converse, talk. (*totóyek*: I address, speak to)  
*(nan ayáyam éngkalí*: a bird chirps, sings)  
*pakalíek*: I order to speak, make one speak.
- spear** *táfay*: collective name, and: spearblade.  
 Parts: *şalatwíd*: barb  
*ôlso*: point. thorn (inserted into the shaft): *ôteng*.  
*sôkod*: shaft, made of *kashâtan*, a kind of wood. (also the entire spear)  
*shôshok [sôshog]*: the lower end of the shaft, with an iron ferrule;  
*kinalolôtan*: equipped with an iron ferrule at the end.  
*kalôlot*: iron ring, to fix the thorn of the spearblade in the shaft.



- spear**      *kinásil*: bejuco (rattan) plaited around the upper end, to hold the thorn. (*kinásil* means a peculiar kind of plaiting; see: plait.)  
 Varieties: Collective names: *táfay*; *sókod*.  
*fálfcg*: short blade, two barbs, thorn with four faces.  
 M. Sch. III, 11, 12. J. Plate C. and CXXVI.  
*pinillpo*: like *fálfcg*, but with round thorn.  
*fángkaæ*: no barbs; the blade of iron or hard bamboo.  
 M. Sch. IV, 6, 7. J. Cl. [but: *fángkaæ*: headbasket]  
*káyang*: of elegant shape; long blade, two gracefully curved barbs; M. Sch. III, 6, 7, 8, 9. J. Cl.  
*sinalawédan*; *sinákad*; *tinalántan*: spears with many barbs.  
 M. Sch. III, 1, 2, 3, 4, 5.  
*sípak*: [*shípak*]: one long, one short barb; or one set higher, one lower.
- spear, I**      *falfékek*—*finalfégko*—*mafálfcg*—*mamálfcg*: I hit with a spear. *tufáyek*—*tinufáyko*—*matáfay*—*manáfay*: I hit with a spear, throw a spear. *inpadpadáyak*: I keep throwing spears, I try to hit a mark, practice spearthrowing.  
*ifalfégko*; *itáfáyko*: I use a spear.
- speech**      *káli* (words, language)
- spider**      *káæwa*; *fakfákcd*: spider web.
- spike**      *shúka*: pointed sticks stuck into the ground, hidden under grass and directed against an approaching enemy.
- spilled**      *ma/iwásid*. See: throw away. *lumffas*: it runs over
- spine**      *káungúnget* (*ka*: collect. *únget*: joints); marrow: *ótck*.
- spirit**      See: ghost: *anító*, the surviving soul of the dead, kind or malicious, protecting or destroying, influencing the living, invoked, propitiated by sacrifices and prayers.

- spirit** *inanŕtoak—ninanŕtoak*: I perform a ceremony for the soul, the *anŕto*. An evil *anŕto*: *ŕutátao*. The *anŕto* of a warrior fallen in battle and beheaded: *ŕŕnteng*. See: sense, soul. *lŕmam*: a spirit, in human form, disturbing sleepers, like "nightmare" or "Alb" ("Alpdrücken").
- spit** *tumŕŕfaak—tinumŕfaak*. Or: *intúŕŕfaak—nintúŕŕfaak*.
- splendor, light** *sŕli*; *nan sŕlin nan ákyu*: the splendor of the sun.
- split, I** *ŕitáŕgek—ŕinitáŕŕko—mapŕtang—mamŕtang*: I split (with an ax) in two; also: *tipáŕgek*.  
*ŕitapitáŕgek*: I split into many pieces.  
*témáŕkek—tinmáŕŕko—mátmag—mánmag*: I split with an ax or knife  
*ŕáshkek—ŕinashŕŕko—mapáshŕek—mamáshŕek*: I split by wedges driven into the stem of a tree.  
*ŕatáŕnek*: I drive wedges deep into the wood that is to be split
- spoil** *ŕakaoŕwáshŕek—inŕakaoŕwáshŕko—mapakáŕwásh*: I spoil, ruin, break, make useless.  
*naŕfáŕŕŕsh*: spoiled food; *naŕfáŕŕŕsh nan mákan*: the rice is spoiled. See: rot, smash, break.
- spoon** *tákong* (large); *ŕŕsush* [*ŕŕjus*] small, eating spoon, with figures carved on the handle: *tinaktáŕŕ ay ŕŕjush*.  
 See: ladle.
- spouse** *asáŕŕwa*. The husband calls his wife, and the wife her husband: *asáŕŕwak* [*asáŕwak*; *asáŕoak*], "my spouse."
- spread, I** *itsabláŕŕko—intsabláŕŕko—máitsáŕŕlag—mangitsáŕŕlak*: I spread out cloth, wool, plants to dry etc.  
*ma/ŕŕyadak* I am "stretched," I grow abundantly, spread out by growing.

|                     |  |
|---------------------|--|
| spring, I           | <i>aktjáŋgek</i> : I cross by springing; Person.: <i>inaktjáŋgak</i> (jump)  |
| spring, well        | <i>fb/ib</i> ; <i>infobfobó nan fb/ib</i> : the spring bubbles;<br><i>inluláag</i> : it boils, it is a hot spring.                   |
| sprinkle            | <i>iwakikwáŋko—inwakikwáŋko—mizwákitwag—mangitwákitwag</i>   |
| sprout forth        | <i>lumoshkódak—linmoshkódak</i> : break through the ground.<br>See: grow<br><i>tumófoak</i> : sprout, grow leaflets.                 |
| spur of cock        | <i>pakíngi</i>   |
| squat               | <i>bumádtongak</i> (sit)   |
| squeeze, I          | <i>ipíttek</i> ; <i>témmeck</i> ; <i>itagmítko</i> (press). <i>ipákkodko</i> : I hold tight  |
| stab                | <i>yogyóŋgak—yinogyóŋgak—mayogyóŋgan—mangyóŋgyog</i> .<br><i>fadyóŋgak—finadyóŋgak—mafadyóŋgan—mamáddyog</i> : I kill<br>by stabbing |
| staff               | <i>fastón</i> (Sp. baston) walking stick; <i>lóló</i> : stick; <i>sókod</i> :<br>shaft of spear, used as staff.                      |
| stair               | <i>téytcy</i> [ <i>tóyötöy</i> ] See: ladder.  |
| stallion            | <i>kafáyo ay laláki</i>  |
| stammer             | <i>matóliak—natóliak</i> . <i>matóli nan kálína</i> : "his speech stammers."   |
| stamp,<br>with foot | <i>tsaytsáyak—tsinaytsáyak—matsaytsáyan</i> . <i>katínak</i> .<br>See: step.   |

- stand** *trəmáktjikak* [*domákdigak*] — *tinmáktjikak*: I stand up.  
*tumataáktjikak*: I am standing; *intaktáktjikak*: I keep standing.  
*natanáktjikak*: I stand up suddenly [302]  
*itaktjǵko*—*intaktjǵko*—*maitáktjig*: I stand up, set up an object. See: beam; set up  
*ƣatakjǵkek*: I cause to stand, I order to stand up.  
*manaǵnkāmi*: we stand in one line; stand ready for a dance, song.  
*malikoáɽtak*—*nalikoáɽtak*: I stand up to go, I rise and start.  
*matótóɽdak*—*natótóɽdak*: I am standing straight.
- star** *trǵkfǵji*; *tálarǵ*; *fatakákan* (large star);
- stare, I** *ƣitákek nan máɽtak*: I open my eyes wide (open)
- start** *ilábok* (begin)  
*malikoáɽdak*—*nalikoáɽdak*: I start to go, to march; I set out.  
*mamóɽnagak* [*mamóknakak*]: I start to go to work, I start for work in the field, forest (at a distance)  
*ƣognákek*—*finognáɽko*—*mafóɽnag*—*mamóɽnak*: I start someone to go to work.  
*ifognáɽko* — *infognáɽko* — *maifóɽnag* — *mangifóɽnag*: I start for work and take with me (a companion, child)
- starve** *ǵwáɽtek* — *inǵwáɽtko* — *maǵwáɽt* — *mangǵwáɽt*: I starve someone, give nothing to eat.  
*naǵwáɽtak*: I am hungry; *ǵnokǵngak*: I am starving.
- stay** *intedéɽak* (remain); *makáɽyadak*: I am left behind, alone,  
 I stay  
*intedetedéɽak*: I stay a long while.  
*makiǵliak*: I stay in a town among a tribe. [300]  
*ƣatedéɽek*: I make stay, I order to stay
- steal** *akóǵɽcek* [*akóǵcek*]—*inakóǵko*—*maáɽkóu*—*mangáɽkóu*. Person.: *mangáɽkóuak*—*nanáɽkóuak*. [*mangáɽchuak*: *ch* guttural as in Ger. nach.]

|            |   |
|------------|---|
| steam      | <i>alingásyæ</i> : fog, mist.   |
| steel      | <i>gulílya</i> [ <i>golílya</i> ]; <i>páslip</i> (Iloc.)  |
| stem       | <i>éteng</i>  |
| step, I    | <i>katínak</i> [ <i>katónak</i> ; <i>gadónak</i> ] <i>—kinatínak—makatínan</i> : I tread upon<br>Person.: <i>inkátínak—ninkátínak</i> ; a step: <i>yákang</i> .   |
| stepfather | <i>nan kāsík ináma</i> , <i>nan kasín ináma</i> , <i>nan kasína ináma</i> : my, your, his stepfather; <i>nan kāsík inína</i> : my step-mother, <i>nan kasín inína</i> the stepmother. <i>amáck</i> , <i>ináck</i> : I have as stepfather, stepmother (or as a guardian) |
| sternum    | <i>palágpag</i> : lower end of sternum: <i>loslósíd</i>   |
| stick, I   | <i>ipáttoyko—inpáttoyko—maípáttoy—mangipáttoy</i> : I stick into, put into  |
| stick      | <i>lóló</i> ; See: staff, spike. <i>káykay</i> : stick for turning the soil. <i>súwan</i> : for digging out sweet potatoes. <i>fáig</i> : whip, or stick used for striking. <i>téfek</i> : pointed stick used as fork in cooking. See: door, gong, pole                 |
| still      | <i>tjitíftja</i> (yet) [314]; <i>tsáan pay</i> : not yet. See: silent, quiet.   |
| sting      | <i>síngtek—siníngétko—masínget</i> : sting, of an insect. Person.: <i>sumíngetak—sinmíngetak</i> .  |
| stingy     | <i>kolídan</i> ; <i>kipídan</i> ; <i>na/imud</i> .  |
| stinking   | <i>inákæb</i> ; <i>ninákæb</i>  |

- stir** *ikf̄suak—inkf̄suak—maikf̄sua—mangikf̄sua*: I stir with a spoon. See: move  
*kif̄uck*: I stir up water, make it muddy.
- stomach** *f̄eang*; sickness of stomach: *f̄ashag*; I have eaten my fill and suffer: *mangitak*
- stone** *batō*; [*bātō*; *fatō*; accent usually on the ultima].  
*palftjan* [*balfdan*] or: *āsaan*: whetstone.
- stop** *īsldko—insldko—mafsid—mangfsid*. Or:  
*patkf̄lek—inpātkök—maipātkö* [*maipātköy*];  
 Person.: *tumgōyak* [*tomgōak*; *tomkōak*]*—tinumgōyak*: I stop, cease from; I stop on my way;  
*t̄umgōyak ay t̄umāktjik*: I remain standing, halt.  
*tumgōyka!* stop! (Or: *adū sa!* stop! this is enough!)  
*p̄ekātak*: I stop a leak, with a stopper: *sūwat*  
*ikf̄wek*: I stop rain (said of Lumawig only!)  
*nan Lumāwig ikf̄weña nan ētjan*: God stops the rain.  
*naŋkyu*: stopped, i. e.: the rain has ceased: *nāŋkyu nan ētjan*. [*na/fk̄u*]  
*maisaldāk—naisaldāk*: I stop floating, swimming.
- storm** *tjākfm* (wind); *l̄mlim* (strong storm)
- story, tale** *ōk̄eɖ*; *ogōk̄eɖ*. [*okōk̄eɖ*]. *ogok̄ētjck—inogok̄ēdko—maogōk̄eɖ—mangogōk̄eɖ*: I relate a story  
 Person.: *inogōk̄eɖak—ninogōk̄eɖak*. *nan ninogōk̄eɖ* [*ninōk̄eɖ*]: the narrator.
- stout** *alalāmesh* (corpulent)
- straight** *inlildeg*; *intet̄nga*: straight through the centre.  
*tet̄ngck*: I pass straight through the centre. See: directly
- straighten, I** *ēnl̄tkck—nēnl̄tkck—māl̄tk—mēnl̄tken* (and: *il̄tkck*):  
 I make straight.  
*uydt̄ck—inuydt̄ko—maŋyad* [*ma/ōyad*] I straighten, erect, unroll, set aright, make prosperous, stretch out (my bent leg).

- straight-forward**      *intsæʔtsǎʔwɪʃ; intsæʔtsǎʔwɪʃ nan kalɪn nan iFǎntok*: the Bontocmen's speech is straightforward (honest, rough, impolite, imperative, unflattering, manly). It is also called: *inlilǎdek*, i. e. straight to the point. straightway, immediately: *sinakʔtan*
- stranger**      *infǎad; mangʔli*: "one who sojourns in a town."
- strangle**      *apǎngk—inǎpǎngko—maǎpǎng—mangǎpǎng*. See: choke.
- straw**      *kǎlun [kǎʔlun]; ǎʔlud*: rice straw.
- stream**      *wǎnga*; small stream: *tabtabǎkaʔ; kɪnnaʔ*. See: river.
- street**      *djǎlan; kǎʔsa* ("highway;" Sp. calza)
- strength**      *fʔkas; kǎdsǎ*.
- stretch, I**      *nyǎtjek* (straighten); I stretch out my arm, hand etc.; *ilʔtkk* (straighten); *maɪyadak*: I grow straight, I grow abundantly. *inǎyadak*: I lie outstretched.
- strike, I**      *kogǎngk—kinogǎngko—makǎgong—mangǎgong*: I strike with the fist; box; hit with the arm.  
*kogkǎkk*: I strike upon, rap.  
*pad/ǎak—pinad/ǎak—mapad/ǎan—mamǎd/o*: I strike with a club, hammer, stick, ax. *fayʔkk*: I whip, punish. *yaǎngekk ay fayʔken*: I strike with force, I whip violently.  
*toklǎngak—tinoklǎngak—matoklǎngan—manǎklang*: I strike the head or parts of it; I box the ears.  
*kɪnan nan kʔtjo*: thunder ("lightning") struck; (*kǎnek*: I eat, devour). Or: *kinǎdab nan kʔtjo*.  
*tampǎkk—tinampǎgko—matǎmpag—mandǎmpag*: I hit, strike with my flat hand.  
*pat/ǎngk—pinat/ǎngko—mapǎt/ong—mamǎt/ong*: I strike the gong with the *pat/ong*, "drumstick."

- strike, I**      *sipákek — sinpágko — máshpag*: I strike off (as bullets strike off branches from trees).  
*fayékek [faíkek] nan mónok*: I strike a chicken, kill by striking (whip).  
*téktekek*: I strike, hammer the iron; I crush by striking;  
     See: forge.  
*lupákek*: I strike, hammer into small pieces (a stone etc.)  
*ipaltíngko*: I strike fire, sparks from flint. See: firemachine.  
*itognógko*: I strike against (knock);  
     Intrans.: *ma/itógnogak*.
- string**      *lájid*; *láfítjek*: I make a string; *jáléd*: strong string, wire
- stroke**      *okokáyek — inokokáyko — maokókay — mangokókay* (pass with the hand over fur, over a sick limb etc.)
- strong**      *fíkas*; *abafíkas*; (healthy, muscular), *mafífkas* stronger;  
*fumíkasak*: I am getting strong, I recover.  
*kumódsöak*: I gain strength, grow strong.  
*alaláéd*: strong (of a thing) as wood, rope.  
*infífkas ay éntsáno*: strong for working.
- stump of tree**      *tónged*
- subside**      *mástjok nan tjénun*: the waters subside (after the great flood); they evaporate.
- such**      *kág tónă* (like this); *kág nannáy*. *tsatsáma nan angnéntja kág nannáy*: they do too many such things.
- suffices, it**      *álálăna*, Preter. *inálálăna*. Or: *əmănăi*, Preter.: *inmănăi*. *kímtjeng*: there is sufficient (for all present). See: enough.
- suffocate**      *maápengak*. See: strangle.
- sugar**      *índi*: Igor.; *tínfa*; [*dínba*] [loanword; Iloc.: *asókal*];



- sugarcane      *ónash; áśəd:* juice of sugarcane. '
- sugarpress      *falfáwis* [*falfáwish*]. See: mill.
- summit      *toktókón nan flig:* the top of the mountain [*togtógó*]
- sun      *ákyu* [*áchu*; ch guttural]; *mangákyu:* the sun is shining.  
*nangákyu:* the sun was shining; or: *sumfli nan ákyu.*  
*minkáwəwa nan ákyu:* the sun "is in the middle;" it is noon.  
*maakyáan:* a sunny place.
- Sunday      *Domíngo* [*Djomíngko*]: *téngaæ:* the Igórot holiday, proclaimed by men performing priestly functions, about three times in a month.
- sunrise      *faldán si ákyu; lablábon si faldán si ákyu:* beginning of sunrise.  
*nan ákyu fumála, finmála:* the sun is rising, has risen. (*mangákyu:* the sun is shining, it is getting day)
- sunset      *sinfatángan; nalókmud. lúmnək nan ákyu:* the sun is setting;  
*linúmnək nan ákyu:* the sun has set;  
*lúmnəkan si ákyu:* place (or time) of sunset; west.
- supper      *mángan* (meal, eating).
- support      *fadjángak* (help)
- suppose that      *mosháya* [452]; I suppose: *nimníuko.*
- sure      *tit/fəwa.*
- surface      *óshon* [*éshən*]: top of. *is nan éshən nan líta:* on the ground; but: *is nan katjénun:* on the surface of the water.
- surprise, I      *pangögédək—inpangögédko—mapangógéd.*  
*mapangógédək* [*mapangógédək*]: I am surprised. [296]

- surround**      *likftjek—linikftko—malfkid—minlfkid*: I put around (I put a fence around a house; I surround a town with warriors etc.); Person.: *inlfkidak—ninlfkidak*: I go around; *malifkisan*: surroundings, the place around  
*likdfjek—linikdfbko—malfkob—minlfkob*: I surround, shut in, press.
- swallow, I**      *ogmðnek—inogmðngko—maðgmon—mangðgmon*.
- swear an oath**      *isapatðak—insapatðak—ma/isapðta—mangisapðta* (Igorot and Iloc.); *isapatðak tay tit/fwa*: I take an oath that it is true. (*tay*: because)
- sweat**      *lñngct*
- sweat, I**      *malñngetak—nalñngetak. tsäk malñngct*: I am sweating  
[310]
- sweep, I**      *pokpðkak* (wipe); *sis/fak—sinis/fak—masis/fan*: I sweep with a broom. Person.: *insis/fak*.
- sweet**      *inlðmsit*
- sweet potatoes**      See: "camote."
- swell**      *kumðyong*: it swells; *kinmðyong*: it has, is swollen.  
*kinmðyong nan lñmak*: my arm is swollen.  
*mafðtðtak*: I am swollen (in all limbs).
- swim**      *inkyðtak—ninkyðtak. inkyðtak is nan tjeñum*: I swim "in the water." *pakyðtek*: I order to, make swim.  
*inkyðtak ay ðmüy is...* I swim to... (a place)  
(*intabðfugak*: I float)
- swine**      *fåtug*. See: hog, pig.

## T

- tail** *tpush* [*tpus*]; *tpay* (short tail; also: tassel or fringe);  
*kátæd* tailfeather
- take** *aládek*—*inálak*—*maála*—*mangála*: I take, get, obtain, receive, take a thing with me, seize, grasp, catch (fish) etc. Person.: *umálāk* [*umáāk*]*—inmálaak*: I am going to take
- take, accept** *tsauwádek* (accept)
- take away** *káánek*—*kinaángko*—*makáan*—*mangáan*.  
*atónék*; *kalkálek*, (remove)  
*fánshek*—*finaněshko*—*mabfáněsh*—*mamáněsh*: I take from one what he brings to me; take, accept from the hand,  
*okádek*—*inokádko*—*maókad*—*mangókad*: I take as booty, by force, I plunder  
*itsákek*—*intsákek*—*maitsáka*: I take away and into the “*āto*” (Song dialect)  
*idángko*; *igaángko* (carry): I take to a place; I lead off  
*yö/ýko* [*yýko*; *yö/óko*]*—inyöýko* [*inyýko*; *inyö/óko*]  
*—ma/yýy*—*mangyýy*: I take to an other place  
Person.: *inyýyak*—*ninyýyak*
- take back** *isákongko*; *itólik* (return)
- take down** from under the roof, from a tree, a peg: *pabanádjek*—*inpabanádko*—*mapabánad*—*mangipabánad*; *íbanátko*; (Ci. *pumánadak* I come down.)
- take by force** *ogpátek*; *kolátjek* (pull, rob); *okádek* (take as booty)

- take home**      *isáak* (bring home); Person.: *umisáak*
- take into**      *pasákpək* (carry into); *isképkə* (lead into a house);  
*idángko*: I take, carry to a place;
- take off**      hat, breechcloth, coat: *káánek* (take away)  
*filádjək* (untie); *lafóshak*: I undress
- take out**      of a box, vessel: *pafaláček—inpafádlak—mapafáda*  
[*mapafáda*]*—mangipafáda*. (Cf. *fumálaak*, I go out)  
*ifálaak*: I take out for somebody
- take a road**      *íguak* (follow): *íguak nan djálan*.
- take together**      *amóngək* (assemble)
- take up**      *egwáček, suwáček, isiblěyko, sa/óček, lekuáfək*: (lift)  
*pítjáfək* (pick up from the ground)
- take with**      I take as companion or I conduct: *ifuéğko—infuéğko—*  
*maifúég* [*mifueg*]*—mangifúég*; or: *aláček ay mangifúég*;  
(I take money with me: *aláček nan bilákkə*)  
*isképkə*: take with me into the house.  
*itakéngko*: I take with me an object: *itakéntáko nan*  
*kalasaytáko*: we take our shields with us.
- tale**      *ókəəd, ogókəəd* [*okókəəd*]
- talk**      *əngkalikáliak—nəngkalikáliak. makitotóyak* [*mikitotóyak*]  
*—nakitotóyak*: I converse with others. (in Dual and  
Plural only)  
*matotóyak—natotóyak*: I tell a long story; talk long.  
“*ma/íd ángsan is kalíkálí*!” without much talking! (do  
not talk so much!)  
“*ngǎg nan totóyénýě?*” “what are you talking about?”

- tall**                    *ántjo; anántjo; ántjoántjo*. too tall: *tsatsáma 'y ántjo. kad nan kaantjóna?* how tall is it? (how much is its height?)  
*masíkenak—nasíkenak*: I am tall, I am grown. See: grow.
- tame**                    *ā/mō*; tame, domesticated buffalo: *nēang*;  
I tame: *paamóck—inpaámok—maipáámo—mangipaámō*.
- tamtam**                See: gong.
- taste, I**                *tamtámak—tinamtámak—matamtáman—manámtam. ipéngko ay mángan*: I try by taste.  
*támtam*: the taste. *kǎg támtam si asín*: it tastes like salt
- tattoo, I**                *fátkak—finátkak—mafátkan—mamátek*;  
*tjaklákkak—tjinaklákkak—matjaklákan—manáklag* I tattoo the breast.
- tattoo**                *fátek [fáteg]* collect. name; *tjáklag*: tattoo on breast.
- tattooer**                *fúmafátek*
- taxes**                  *fáys* (Iloc.)
- taxcollector**        *ifáysan [ifuwásan]*
- tea**                    *ítja [ítsa]* (loanword)
- teach**                  *tokónck* (advise). *suláak [suláwak; suláok]*—*sinuláak—masuláan—manálu*.
- teacher**                *mástlo [mastólo; mistolo]* (Sp. maestro)
- tear, a**                *láa; áka*; I weep: *inákaak*.

- tear, I**      *pikfshck—pinikfshko—mapfkish—mamfkish.*  
*biskfck [piskfck]—binfskik—mabfiski—mamfiski;*  
*biskibiskfck* I tear into small pieces.  
*sogbôdck—sinogbôdko—masôgbod—mamôgbod:* I tear off  
 a string  
*pinkâângko* (from: *kađnck*, I take off: I tear off quickly  
 [296])  
 (“*pinkâângko nan kotwêngmo!*” (menacing:)) “I tear off  
 your ears!”)
- tease**      *abafângck—inabâfangko—maabâfang—mangabâfang.*  
*otyôgak—inotyôgak—maotyôgan—mangôtyog:* I ridicule,  
 deride.
- tell**      *kânak* (say); *ifadgko—infadgko—maifdag—mangifdag*  
*ibfafađgko:* I tell it to many, to all, I announce  
*(totôyck:* I tell (address); *makitotôyak:* I converse)  
*inogokêdak—ninogokêdak:* I tell a story, relate a tale.  
*itjâkck [otjôkck]—intjâkck—maftjug [maftjuk]:* I tell,  
 give an order, command, instruct.  
 (Also: *ibfakak*, I ask, is used for: I tell)
- temper, I**      *idnîpko—inidnîpko—mađdnib—mangđdnib:* I temper iron.
- tempest**      *lîmlin* (storm), *intsikfsh* (rain, showers), *tjulâlu* (hail),  
*kîtjo* (thunder), *yâpyap* (lightning) etc.
- temples**      *fping*
- ten**      *pôlo* (I like I in: roll) [*pô'o*], *sinpô'o*;  
 the 10th: *mangapô'o*, *măygapô'o*
- testicles**      *laglâgong*; scrotum: *fîtlî*; *fîtlfak:* I castrate.
- than**      *mo*
- thank, I**      expressed sometimes by: “*umâtet*,” “it is well, I am glad,”  
 a term of joyous approval. *umâtet ta iyâim nannâty ken*

|                    |   |
|--------------------|---|
| thank, I           | <i>sak/ɛn</i> : it is well, I am glad that you give this to me.<br><i>umātet ta immālika</i> : it is a cause of joy that you have come. Often <i>kāwɛs</i> ! good, well! is used to express thanks.   |
| that               | <i>sa</i> , <i>nantjāi</i> , <i>nān tōdɪ</i> , [92-99]; in order that: <i>ta</i> [455; 456; 457]  |
| the                | <i>nan</i> ; <i>san</i> . <i>si</i> (Personal article); <i>tja</i> (Collective article) [30-40]   |
| thee               | <i>sika</i>   |
| their, theirs      | [101-111]   |
| them               | <i>tjājtja</i> [ <i>tsaŋtsa</i> ]   |
| then,<br>thereupon | <i>et</i> ; <i>*t</i> ; <i>ya ket</i> ; <i>isācd</i> ; <i>ketjɛng</i> : [436-442]   |
| there              | <i>is sa</i> [ <i>si sa</i> ]; <i>istjɪ</i> [ <i>ɪstji</i> ; <i>ɪsdi</i> ; <i>sɪdi</i> ], <i>is tjāy</i> , <i>istjāy</i> , [ <i>istjɔy</i> ].<br>there is: <i>tjāy</i> . <i>tjāy nan fānga</i> : there is the pot.<br>there exists, is, was, are, were: <i>ɔvoda</i> ; <i>ɔvōdāy</i> [362 ff.];<br>also reduplicated with comparative or intensive meaning:<br><i>ɔvodaɔvoda</i> there is more...; there is not: <i>ma/ɪd</i> . |
| therefore          | <i>sɬadsi nan...</i> or: <i>sɬya tji nan...</i> and Nom. actionis with suffix<br>-an and possessive endings. [442] ( <i>sɬa nan</i> ; <i>amfuyādkash</i><br><i>si...</i> ; <i>ketjɛng ay</i> )  |
| these              | See: this   |
| they               | <i>tjājtja</i> [ <i>tsaŋtsa</i> ; <i>daɪda</i> ]  |
| thick              | <i>āsāscdjɪl</i> [ <i>asascdjɔl</i> ] ( <i>l</i> as in: roll)   |

- thicket** *fulállog; kafululóngan.* (dense wood)
- thief** *ak<sup>o</sup>éévan; mangák<sup>o</sup>u.*
- thigh** *épo [úpo]; t<sup>l</sup>pay [d<sup>l</sup>pay, d<sup>l</sup>bay];*  
thigh near scrotum: *l<sup>l</sup>pyak*
- thin** *ayayábid; thin, emaciated: naf<sup>l</sup>kod; inyábit* it is thin
- thine** [101-111]
- thing** *kánguén [kánguun]* i. e. household-utensils, dishes, tools, etc.
- think** *nimn<sup>l</sup>mek—ninimn<sup>l</sup>mko—man<sup>l</sup>mnim—minn<sup>l</sup>mnim.*  
Frequ. and intens.: *n<sup>l</sup>mnin<sup>l</sup>mn<sup>l</sup>mek.*  
“*ma/íd nimn<sup>l</sup>mmo*: you do not think at all; you have no sense.”  
“*wodá is nan nimn<sup>l</sup>mko*: you can imagine it; I need not tell you.” See: thought.  
Sometimes *kának*, I say, means: I think (like our: I should say).  
*ism<sup>l</sup>kkko—inismekko—ma/ismek—mang<sup>l</sup>ismek*: I always think of, I always remember. (Cf. *sesémek*, I remember).  
“I think” expressing uncertainty is rendered idiomatically by *nget*, and *ngin* [306; 342] and *ar<sup>l</sup>áy nget*: perhaps.
- third** *mamít<sup>l</sup>lo; maygát<sup>l</sup>lo [maygat<sup>l</sup>l<sup>o</sup>]; one third: kát<sup>l</sup>l<sup>o</sup>;*  
*kat<sup>l</sup>lón si jítuk*: a third of a pig.
- thirst** *öüöu [öü<sup>o</sup>öu]*
- thirsty** *nar<sup>l</sup>öü<sup>o</sup>öu [nao/öüöu]* I am thirsty: *nar<sup>l</sup>/öü<sup>o</sup>ak*
- thirty** *tölón p<sup>o</sup>o* the 30th: *mamit<sup>l</sup>l<sup>o</sup>y p<sup>o</sup>o*



|             |   |
|-------------|---|
| this, these | <i>nannāy; na</i> [92-99]; <i>sītōnǎ; nǎn tōnǎ</i>  |
| thorn       | <i>sifft</i> [ <i>sibft</i> ]; <i>sifft si lǎbfan</i> : thorn of orangetree;<br>thornbush: <i>sibsftit</i>  |
| those       | See: that   |
| thou        | <i>sika</i>   |
| thought     | <i>nīmmin</i> : idea, intention, plan etc.<br>“ <i>nan nimmninko</i> : according to my judgment, as I believe;<br><i>nan nimmninko kawis sīya</i> : in my judgment he is good.” |
| thousand    | <i>lfo; sin lfo; [llbo]</i>   |
| thrash      | <i>fayǎck</i> (pound)   |
| thread      | <i>lǎfid</i> [ <i>lǎbəd</i> ] (of fiber; beanstalks); <i>inlǎfidak</i> : I twist,<br>make threat (roll fiber on the knee: J. LXXXIII.)  |
| three       | <i>tōlo</i> [ <i>tōlō; t'lo; tōtlo</i> ]  |
| thrive      | <i>ma/ūyadak—na/ūyadak</i> (grow straight; see: straighten,<br><i>uyǎtjek</i> )   |
| throat      | <i>alōgoōg</i>  |
| throb       | <i>inleklekuab nan wǎd</i> : the vein is throbbing.<br>Or: <i>inyūpyup</i>  |
| through     | <i>lumfǎtak</i> (go, pass through); <i>lushkǎwǎk</i> (pierce, bore,<br>stab through)<br><i>legǎwǎk — linegǎwǎk — malegǎwǎn</i> : I bore holes<br>through wood.                  |

- throw** *jekáshék—finkáshko—mábkash—mámkash*: I smite, dash to pieces.
- throw across** *páktjáńgék—inpáktjáńgko—maipáktjang—mangipáktjang*
- throw away** *íwasídko [óerwasídko: tyuasídko]—inwasídko—maíwásíd—mangíwásíd*
- throw back** *pashakóngék—inpasháńgko—maipasháńg—mangipasháńg*
- throw beyond** *pafasáńgék—inpafásangko—maipafásang—mangipafásang* (over a hedge, a fence)
- throw down** *íbabak—inbabak—maibában—mangibában* (make fall)  
See: drop.  
*isiptjáńgko—inisiptjáńgko—maisiptjang—mangisiptjang.*  
*tokátjek—tinokádko—matókad—manókad* (overturn)
- throw over** *ibkáshko—inibkáshko—mafbkash—mangfbkash* (make tumble over); *tokáńgék*, or *idugáńgko [itokáńgko]*: I throw over, upset.
- throw through** *pálfúték—inpálfútko—maipálfud—mangipálfud.*
- throw spears** *fálfékek; tufáyék; kayáńgék; fangkáńwék.* See: spear.  
*inpadpadóyak—ininpadpadóyak*: I practice throwing spears
- throw stones** *faókek—finaóńgko—mafáńog—mamáńog*
- thumb** *pangamáma*

- thunder** *kitjō; kēlib* [*kēlib*]. See: strike.
- thunders, it** *ēngkōlib* [*ēngkōlib*]*—nēngkōlib*
- thus** *kāg tōnā* (like this); *kāg nannāy; sidē; “āngnēm sidē! ikam sidē! do it thus!”*
- thy, thine** [101-111]
- tickle** *tjakāyck—tjinakāyko—matjākay—manākay*
- tie** *falējtjck—finalēdiko—mafālēd—mamālēd*: I tie, fetter, “imprison”
- tie with ropes** *kagōdak—kinagōdak—makagōdan—mangāgod*
- tie together** separate strings: *tōōpck—tinōōpko—matōop—manōop*; or: *tāktjck—tinakētko—matāket—manāket*  
*fētkck—fintēgko—māptck—māmteck*
- tie fast together** (bundles): *itakētko—intakētko—maitākēd—mangitākēd*; (also: I tie an animal to a pole).
- tight** *sūmlēd*
- till** *inkāna is... ōlik* [447]
- time** is expressed by the words: day, month, year etc. (Sometimes by: *tālon*, the region near a town, or “weather”) *malaf nan tālon*: “the time became night.”  
*kāwvad*, place, is also used for extent of time, space.  
the next time: *is kāsūn; is kāsūn ākyu*: next day, an other time

- time**            *ma/íd kaɽmatána ken sak/én*: I have no time.  
*ma/íd kaɽmatána is umüyantáko*: we have no time to go.  
 (*kaɽmatána*: occasion, chance). at the same time: *inkfsan*.  
 times: see "Multiplicatives" [369]
- tin can**        *láta* (Sp.) Preserves in tin cans.
- tire, I**         *fcléyck—finléyko—mábley—mámley*: I make tired.  
 Person. *fumléyak—finumléyak*: I am getting tired.
- tired**          *nábley. nabléyak*: I am tired.
- to**             *is, si, id, ad, as, ken* [71-75; 377-395]; *inkána, ólik*: to [447]
- tobacco**       *tafágo*
- to-day**        *adwáni; idwáni; is nan ákyu ay náy* (on this day)
- toe**            *pangamáma is nan tjápán* (thumb on the foot): big toe;  
 the other toes have the same names as the fingers, with  
 added: *is nan tjápán* (or: *si tjápán*).  
 Collect. name: *kómətt. fáwíng*: the deformity of the big  
 toe being separated from the others, turning inside.
- together**      *maámong; amín (all); maamóŋgkäyǎ!* come together!  
 (assemble). See [300]  
*infuegta* (Dual), *infuegtáko* (Plur.): let us go together!
- toil**            *tsáno*: work
- toil, I**         *inlagfóak—ninlagfóak*: I work for wages.
- tomatoes**     *kámádis* (loanword)
- to-morrow**    *aswákas; iswákas*. See: day.

- tongs** *síbid* [*sébid*]; *sibfdek*—*sinibfeko*—*masíbid*: I hold, take iron with the tongs, pinchers.
- tongue** *djfla* [*dfla*]; *ipadjflak*: I cause to lick, i. e. I feed a child.
- to-night** *is mastjím si ávénin*; *is nannáy ay mastjím*.
- too** *tsatsáma*; *tsatsáma 'y fánŭg*: too small; *tsatsáma ay ángsan*: too much; *tsatsáma ay akít*: too little, not enough. [too little money, not enough pay: *kólang!* (loanword)]  
*tsatsámaak*: I "am too much," i. e.: I am too severe, too exacting, too violent. "*tsatsámaka ken tjákámf*: you are too harsh with us; you treat us too severely."  
*tsatsámaka ay fanŭg*: you are too small.
- tooth** *föbá* [*fob/á*]: the tooth aches: *inpfdck* [*inpódckg*] *nan fobá*. molar: *wöwö*. tusk, long tooth: *sáong*; small tooth (dog, boar etc.): *tangófu*.
- top** *óshon* [*éshén*]; on its top: *is óshóna*.  
*tafóngan* [*tabfóngan*]: top of house, of roof;  
*togtógó*: top of head.  
*togtógon* [*toktókón*] *si fflig*: top of mountain;  
*tángfóu*: top of a low stonewall; see: councillouse.  
*fánèng*: top of a wall forming a terrace of ricefields
- torch, firebrand** *síl/lá*, made of *sáèng*, pinewood, used instead of candles.
- touch, I** *aponáshck*—*inaponáshko*—*maapónash*—*mangapónash*: I touch, feel, wipe; *ígnak* (hold); *kizwáck* (move).  
*líncfck*—*lininčbko*—*malńcb*: water touches, reaches.  
 Person.: *lumńcbak*—*linmńcbak*; *nan tjénum lumńcb ken sfya*: the water touches him.
- toward** *is, si, ad, id, as, ken* [377-395]: *is nan má/yöy*: in the direction.

|            |  |
|------------|--|
| town       | <i>īli</i> ; <i>sinpangīli</i> : the whole town. <i>kailīan</i> : a man of the same town as another.   |
| track      | <i>djālan</i> (way); footprint: <i>tjapān</i> ( <i>is nan lūta, is nan pītek</i> : on the ground, in the mud).   |
| trade, I   | <i>ishetkādko</i> (barter); <i>sokādak</i> (change);<br>Person.: <i>sumōkadak</i> — <i>sinmōkadak</i> .  |
| trail      | <i>djālan</i> (way)  |
| train      | railroad train: <i>tīlin</i> (from Sp. <i>tren</i> : [80].)  |
| tramway    | <i>tālānjia</i> ; <i>talābia</i> (Sp. <i>tranvia</i> )   |
| transform  | <i>ngemātjanak</i> — <i>nginmātjanak</i> (I transform myself, as in fables, tales)   |
| translate  | <i>kānak is Igólót, is Melikāno</i> : I say in Igórot, English.  |
| transplant | <i>insāmaak</i> — <i>ninsāmaak</i>   |
| trap       | <i>obōfūy</i> : fish trap; <i>ōkat</i> : large fish trap, funnelshaped;<br><i>ātēb</i> : rat trap; <i>sītjok</i> : kind of a basket, net;<br><i>kōyeg</i> : a basket for catching fish ( <i>mangōyukak</i> )<br>See: snare; pitfall.<br><i>pā/ētjck</i> : I set a trap.<br><i>fenḡāck</i> — <i>finḡngak</i> — <i>maḡēnga</i> : I raise a trap.<br><i>kēnnēck</i> — <i>kīnnak</i> — <i>nākna</i> : I catch in a trap. |
| travel     | <i>manālanak</i> — <i>nanālanak</i> ( <i>djālan</i> , way); <i>inliklīkedak</i> ;<br><i>inlilīweisak</i> : I travel, walk around   |
| tread upon | <i>katīnak</i> (step); <i>inkatīnak is nan pītek ay nāpshong</i> : I knead the watered soil by treading, stamping.   |

- treat well**      *öðshdck* (care): I provide with food etc.
- treat ill**      *umilaláyoshak*: I neglect; *anékkck*: I annoy, trouble;  
*tsatsámaak*: I treat beyond measure. See: too.
- tree**      *káyæ* (pine tree); *fáðang*: tall pine tree; *tjápong*;  
*tsaláðöy*: trunk of a tree; *tóngéd*: treestump;  
*pápát/tay*: a group of trees, a sacred grove [*pápat/táyan*];  
*págpag*: forest; *bíláy*: stems of trees, on which Luma-  
wig's slain sons were carried to Bontoc for burial; the *bíláy*,  
planted in the sacred *pápát/tay ad Sókók*, have grown to  
large and fine trees.
- tremble**      *intayéntenak—nintayéntenak*: I shiver;  
durative: *intatayéntenak*. a shiver: *æŋgzwüŋ*.
- tribe**      *ipéikao* [*ipukáæ*; *ipókao*; *ifákao*]
- tributary  
brook**      *kínnæ*
- trouble**      *onónong*. I am troubled: *inonónongak—ninonónongak*.
- trouble, I**      *onónngck—inonónngko—maónong—mangónong*;  
Person.: *umónongak*;  
*anékkck—inánækak—maánækka*. (Iloc.?)
- trough**      used in irrigation: *talákan* (supported by the beams:  
*táklod*); *Íbkan*: a trough or long mortar for pounding  
rice.
- trousers**      *pantalón* (Sp.); *mamantálonak*: I put on trousers;  
*inpantálonak*: I wear trousers.

|          |  |
|----------|--|
| true     | <i>tit/ḥwa</i> [ <i>tét/ḍwa</i> ]; <i>titit/ḥwa</i>  |
| trunk    | <i>ḍgḥb</i> (wooden box)   |
| trust, I | <i>abfolūtck</i> (believe)   |
| truth    | <i>katitiwána</i>  |
| try, I   | <i>ipéngko—inipéngko</i> ( <i>inpéngko</i> )— <i>maḥpeng—mangḥpeng</i> .<br><i>patsáshck—pinatsáshko—mapátsash</i> (Iloc.)<br><i>tébkck—tinḥéngko—máḥfek—mánfek</i> : I try potatoes etc.<br>while boiling, with a stick.  |
| tube     | <i>fúash</i> (for liquor); see: beverages, <i>fáyash</i> : J. CXIV.<br>short tube for meat: <i>lótjin</i> ; long tube: <i>tájong</i>   |
| turn, I  | <i>likáshck—linikáshko—malíkush—minlíkush</i> : I turn an<br>object around a vertical axis.<br><i>inlíkushak—ninlíkushak</i> : I turn myself around (to the<br>right, left or half a turn. while standing); I turn my head<br>or back to someone; I look away.<br><i>sunfek—sinúnik—masúni—manúní</i> : I turn an object<br>around, upside down; <i>masúni</i> : upside down.<br><i>falḥek—finalḥngko—majálin—mamálin</i> : I turn over (as<br>the pages of books) Person.: <i>injálinak</i> : I turn to the<br>other side, while resting on the ground, I roll from the right<br>to the left side of my body.<br><i>inlikáctak—ninlikáctak; inpalikáctak</i> : I make a turn in<br>walking, change my direction, go to the left or right.<br><i>sumákongak</i> : I turn completely, I come back on my path.<br><i>kəliwéshck</i> : I turn a wheel, a top etc. |
| turtle   | <i>pák/ong</i>   |
| tusk     | <i>sáong; sáong si fútug</i> : tusk of boar; <i>sáong si ásh</i> :<br>canine tooth of dog.   |



|        |  |
|--------|--|
| twelve | <i>sin pōlo</i> [ <i>pō'o</i> ] <i>ya djǎa</i> ; the 12th: <i>mangapō'o ya djǎa</i> ; or: <i>maygapō'o ya djǎa</i> . |
| twenty | <i>djuǎn pō'o</i> ; the 20th: <i>mamidjǎa'y pō'o</i>   |
| twice  | <i>mamidjǎa</i> ; <i>maygadjǎa</i> .   |
| twig   | <i>píngi</i> ; <i>lúting</i> (fir twigs for kindling fire)   |
| twins  | <i>ápik</i>  |
| two    | <i>djǎa</i> [ <i>dǎa</i> ; <i>djǎwa</i> ]  |

## U

|          |  |
|----------|--|
| udder    | <i>sōso</i> ; <i>sōson si fáka</i> : udder of a cow.   |
| ugly     | <i>angǎngalǎd</i> ( <i>ay flacén</i> ): bad (to see)   |
| ulcers   | <i>langíngi</i>  |
| umbrella | <i>tōtsóng</i> ; <i>páyong</i> (Iloc.)   |
| uncle    | <i>alitǎo ay lalǎki</i> : father's brother. <i>yǎn/an ína</i> ; or: <i>anótjin ína</i> : mother's brother (older than she; younger than she) |
| uncover  | <i>lekwaáfek</i> (lift)  |

- under            *is tsáo* [tsáw] [405; 408]
- understand     *kékkék* (know)
- undress         *kaánek* (take away: hat, breechcloth etc.)  
*lafóshak*: undress (a child); *inláfoshak*; *infladák*  
*[infóladak]*: I undress myself
- united          prefix *sin-* [60]; *amín* [all]; *maámong* (assembled)
- unmarried      man: *fobfálo*; woman: *mamágkid* (girl)
- unripe          *íga ká/om* "not ripened"
- untie, I         *fadjáttjek—finadfátko—mafádfad—mamádfad*  
*filáttjek—finilátko—mafflad—mamflad* (the breechcloth,  
headgear)  
*objáttjek—inobfátko—maóbfad—mangóbfad*.  
Person.: *umobjáttak*
- until            *inkána is... ólik..*; until morning: *is ikádua's ffbikat*  
[403, 447]; *kfka'd alána*: until he comes.
- up                *is tóngtjɛr. ad tjáya* [409; 410; 412]
- upon            *is, si, id, ad, as; is nan ɛ́sɛn* [óshon] [406; 408]
- upwards        *is tóngtjɛr; ad tjáya* [409; 410; 412]
- urge             *ɛ́ttlɛ́tak; ilɛ́ttlɛ́tko*: I beseech, request.
- urinate          *umisfóak—inmisfóak*. urinal: *ka/isfóan*;  
Possess.: *isfóak*: I urinate upon.

urine            *ísfo* [*ísibǒ*]

us                *tjáŋta* (dual, inclus.);    *tjátáko* (plur. inclus.);    *tjákkámí*  
(plur. exclus.)    [39 b; 81-84]

use              I use as a tool, instrument: Special Verbal Forms: [258-260; 262; 286] [391]  
*ítnok* [*ídnok*]—*inítnok*—*maítno*—*mangítno*: I use as working tool (from: *tsunǒck*, I work); “only said of hard tools, metal instruments.” I use material: *ípayak* (I put somewhere): *ngǎg nan mangípayam is nan káyo?* for what do you use the wood?  
*ngǎg nan mangípayam sí sa?* for what do you use this?  
*angkáyek*: I use all up (eat all up).  
I use to: *íkǎdko* (custom); *íkǎdko ay manálan*: I use to walk; or: *umíngsaak*—*inmíngsaak*.  
*umíngsaak ay manábla*: I use to smoke.  
*ngǎg nan kotók tǒshá?* “what is this good for?” of what use is it? what does this mean?  
*ngǎg nan kotókmo ay mangǎéb is nan ájong?* what is the use that you build a house?  
*ma/íd nongnǒngmo!* you are of no use, worthless!  
(*nongnǒngek*: I care for)

uvula            *ǒklong*. See: glutton.

## V

|              |  |
|--------------|--|
| vain, in     | <i>ma/íd kotókna nan éntsánoam:</i> "there is no use of your working;" you work in vain                                |
| valley       | <i>tjalálug</i>  |
| value, price | <i>pátek; lágo</i>   |
| vein         | <i>ǒád [wád, uád]</i>  |
| vendor       | <i>inilágo</i>   |
| venom        | <i>kiváday [kyuwáday; kivátsay]</i>  |
| vertebrae    | <i>ínget si ítjig [ídsig]</i>  |
| very         | <i>tsatsáma.</i> Expressed usually by Reduplication: [122-126]   |
| vessel       | See: jar, pot, glass, cup, bottle, gourd, tube, bowl, basket.  |
| village      | <i>líi</i>   |
| vine         | <i>ángō:</i> leaves and shoots of sweet potato (camote);<br><i>uáka [wáka]:</i> a liane, a vine "as strong as a rope." |
| vinegar      | <i>kflim</i>   |

|         |   |
|---------|---|
| visible | <i>ma/fla</i> ; indistinctly visible, dim: <i>măăđmas</i> .   |
| visit   | <i>ek flaen</i> : I go to see; <i>ilđek</i> (see).  |
| voice   | <i>kălř</i> : of man, of bird; <i>in/ngđek</i> : of buffalo; <i>ngónko</i> : of dog; <i>ing/ngđo</i> : of cat; <i>inlřklik</i> : of horse; <i>enková</i> : of crow. |
| vomit   | <i>inđtaak</i>  |
| vulva   | <i>třli</i> ; <i>wăđwad</i> (flesh); <i>sřpid, lřwid</i> : clitoris.  |

## W

|            |  |
|------------|--|
| wade       | <i>kuntjđngak</i> : I cross a river; I wade through the water.   |
| wages      | <i>lăgfo</i> ; <i>tăngtsan</i> [ <i>tăngtjan</i> ]   |
| wagon      | <i>kalomăto</i> [ <i>kalimăto</i> ] (Sp. <i>carromata</i> , a cab used in Manila)  |
| wail, howl | <i>inanăkoak</i> — <i>ninanăkoak</i> .   |
| waist      | <i>křtang</i>  |
| waistcoat  | <i>salřgo</i> (Sp. <i>Iloc.</i> ); <i>ăklang</i> . See: coat.  |
| wait       | <i>săđek</i> — <i>siněđko</i> — <i>măsěd</i> — <i>măněd</i> : I wait for, await, expect.<br><i>sasăđek</i> — <i>sisiněđko</i> : I wait anxiously, a long time.<br>Person.: <i>sřmidad</i> — <i>sinřmidad</i> ; <i>susřmidad</i> ; [ <i>shoshómědak</i> ]<br><i>insăědak</i> : I wait; <i>ililăek</i> : I wait, keep watch. |



- warm** *đtong. inđtongak*: I am warm; *unđtongak*: I am getting warm; *anitjǝck* [*initjǝek*]*—inanftjok—maanftjo*: I warm, make warm; *umađtongak*: I remain warm; *paatǝngck*: I make warm, I heat; *inanitjǝak* [*initjǝak*]: I warm myself at the *initjǝan*, fire-place.
- warrior** *fumabfalǝgnid* [69]
- wart** *palđđan*
- wash** *ǝmsck* [*ǝmshck*] *—inmǝsko—mǝmis—mangǝmis*: I wash face, hands; Person.: *ǝmisak—ǝnmǝsak*: I wash myself, bathe. (without “*ǝwak*,” body) *fulđak—finulđak—mafulđan—mamǝlu*: I wash my hands (*nan lǝmak*); *uđshak* [*ǝđshak*]*—inuđshak—ma/uđshan*: I wash (parts of my body, wood, stone, dishes) *liklǝkak—liniklǝkak—maliklǝkan*: I wash my head (*nan ǝlok*) *tsǝ/ǝpak—tsinǝ/ǝpak—matsǝ/ǝpan*: I wash my eye (*nan mǝtak*) *saksǝkak—sinaksǝkak—masaksǝkan*: I wash the privy parts (*ǝwadǝđko*) *labfđak—linabfđak—malabfđan*: I wash cloth, a coat, shirt etc.
- wasp** *atǝufajǝǝkan*
- watch clock** *lǝlǝsh* (Sp. reloj)
- watch, guard** *infǝlu; inđknal* (a guard in the rice plantation)
- watch, I** Possess.: *fǝlǝck; aknǝlak*.  
 Person.: *infǝluak—ninǝfǝluak. inaknǝlak—ninaknǝlak. totokǝngak—tinotokǝngak—matotokǝngan—manotǝkong*: I watch (“a head, lest any dog get it”) *inǝǝshtjongak—ninǝǝshtjongak*: I watch looking down

- watch** from above; (or: *umōōshjtjongak*).  
*iiláck*: I watch, see close.  
*lidiŋmko* — *indidiŋmko* — *maŋdiim* — *mangŋdiim*: I watch, observe (the enemy)  
*inlliblibak*: I keep awake watching during night
- water** *tjénun* [*tjánun*; *dánun*; *dénun*]; *katjénun*: a body of water, river, pond; Gewässer. *tjénunak*: I water (irrigate); *manaktjŋak*: I get water. See: pot.
- waterfall** *matoytóyok*; *tjŋpash* (the rock over which, or out of which water flows)
- wave** *kabóngar si tjénun*: current, ripples in a river: *palápo*
- wax** *alŋd*; *lŋgash*: black wax
- way** *djálán*; *kálsa* (highway, made by the government);  
*álá*: direction, as: “*álak ya Alab*: my direct way is to Alab.”  
*is nan kadjálán*: on the way (while walking)  
*intó nan má/yöy id Fŋntok?* where is the way to Bontoc?  
*isclátko*: I obstruct the way; *insélatak*: I stand in the way.
- we** *tjaŋta* (we two; you and I); *tjatako* (we, inclus.);  
*tjákkámŋ* (we, exclus.) [81-84]
- weak** *lupáyan*; *nasákyu*: a small and weak man;
- wealthy** *gadsángyen* [*katjángyén*]. See: rich.
- weather** *lŋwag*; *tálŋn*: the fields surrounding a town;  
*tálŋn*: is used in some idioms for “weather” or “time”
- weave** *afóik* [*afóyck*; *abóik*; *áfóik*]—*inafóik*—*maafóik*—*mangafóik*.  
 Person.: *ináfóiyak*—*nináfóiyak*. See: loom.



- wedding**      *tsámno*: wedding feast; *finulfas*: rich man's wedding feast  
*kákang*: connected with the wedding-ceremony; the head of a buffalo, kept several weeks in the house under the roof, is put outside together with the heads of other recently killed buffaloes.  
*tsumnóak*: I celebrate wedding, make a feast;  
*sángfu*: ceremony on the second day (eating a pig).  
*fushúg*: rest day after wedding.
- wedge**      *páshck. páshckek*: I split by a wedge (split)
- weed**      *laládkin; lúkam* (grass);  
*sakámmaak—sinakámmaak—masakammáan; lúkamak*: I weed.  
*intjálosak—nintjálosak*: I weed the wall of a rice terrace;  
*fbabak*: I weed, clear the ground from trees, hedges; I throw over after cutting into it.  
*kafótek—kinafótko—makáfot—mangáfot*: I tear out, pluck out grass, herbs.
- week**      *domíngko* (Sp. Domingo, Sunday)
- weep**      *inákaak—ninákaak*.
- weigh**      *libláck* (Sp. libra)
- well**      spring: *fb/ib*; small well: *fádfud*.
- well**      *is káwls* [411]
- west**      *lámnekan si ákyu*: "sunset."
- wet, I**      *ibfóik* [*fbfök*]*—ínfök—mábö* [*máböy; máföy*]. See: water; soak.

- wet** *nābōy*; I am wet: *nabōyak* [*nafōyak*].
- what** *ngǎg* [147; 350 f.; 358]; as interjection: *nān?* "what did you say?" or as interj. of surprise: *ngǎg kǎn*.
- whatsoever** *ēlāi ngǎg* [*ulēngǎg*]
- wheel** *kangkángō* (Iloc.)
- when** *kǎd?* [35+]; when, conjunction: [443; 444; 445]
- whence,** *intō* [*éntō*]: [353].  
**where,**  
**whither**
- whereabouts** *kāwrad* (place; also period, space).
- whet** *palftjek* [*balftdek*] (sharpen)
- whether** *mo*
- whetstone** *palftjan* [*balftan*]; *asāan* [*āsān*]
- which?** *sīnu ay.. ngǎg..* [149]; Relat. pronoun [328-338]
- while** conjunction: [444]; a little while: *sin akltan*.
- whip** *fā/ig*
- whip, I** *fayēkek* [*fayīkek*] — *fināiko* — *mafāig* — *mamāig*: whip a horse, punish a man by whipping. Person.: *fumāigak*.

|            |  |
|------------|--|
| whirl      | <i>inlilɛwin nan tɛnɛm</i> : water whirls.   |
| whisky     | " <i>fáyash</i> " (an alcoholic beverage made of sugarcane)  |
| whisper    | <i>intibtɛfiak—nintibtɛfiak</i>  |
| whistle    | <i>insɸukak</i> [ <i>insɸyukak</i> ; <i>insɸyokak</i> ] — <i>ninsɸukak</i> : I pant, I breathe whistling, after hard work.                         |
| white      | <i>impókæɐ</i> . I dye white: <i>papokáɐɛɛk—inpapokáɐko—maiɸapókæɐ</i> , or: <i>kumáibak</i> is <i>impókæɐ</i> .<br><i>ɛ́ɸan</i> : white hair.     |
| who, whom? | <i>sɸnu</i> ? [146; 344-350]. As Relative Pronouns: [328-338]  |
| whose?     | [347]  |
| whosoever  | <i>ɛ́lái sɸnu</i>  |
| whole      | <i>amɸn</i> ; <i>amɸn nan ɸsa'y mónok</i> : the whole chicken; <i>is nan sín ákyu</i> : the whole day; <i>nan amɸn ay ɸli</i> : the whole country. |
| why?       | [352]. why not? <i>en adí ay</i> ?   |
| wicked     | <i>ngág</i> . <i>mangɸsn</i> . <i>láɐɐwa</i> : a wicked action (not person), "it is bad, wrong, forbidden."  |
| wide       | <i>anáɐɐwa</i> ; <i>anandáɐɐwa</i> (wide shoes, trousers); I make wide: <i>ananaɐɐwáɛk</i> .   |
| widow      | <i>ilɸkas</i> [ <i>ilɸkash</i> ]   |
| widower    | <i>ámăśăng</i> [ <i>ămăśăng</i> ]; <i>nađmasăngan</i> .  |

|              |   |
|--------------|---|
| wife         | <i>asáɽɽwa ay fajáyi</i>  |
| wild         | <i>átáb</i> (of animals)  |
| wild buffalo | <i>áyáɽwan</i> [ <i>áyáɽwan</i> ]   |
| "wild cat"   | <i>ínyao</i>  |
| wild chicken | <i>sáfag</i> : wild (and domesticated) cock: <i>karɽɽítan</i>                                       |
| wild hog     | <i>láman</i> : <i>fángo</i>   |
| will, I      | <i>léytjek</i> (like): <i>ek, tek</i> : I go to... [307]: <i>íssak</i> [308]                        |
| win, I       | <i>afákek—inafágko—maáfag</i> : I win in games;<br>I lose: <i>mááfakak</i> .                        |
| wind         | <i>tjakím</i> : storm: <i>lhmim</i> : whirlwind, typhoon: <i>alipóspas</i> :<br><i>kaliféɽɽɽd</i> . |
| wind, I      | <i>ilitlítko</i> : I wind around, a thread around the finger etc.                                   |
| window       | <i>féntána</i> (Sp.: ventana): <i>táwa</i> (Iloc.)  |
| wine         | " <i>tápuy</i> :" rice-wine.  |
| wing         | <i>páyak</i> [ <i>báyog</i> ]   |
| wink         | <i>inkimkímak</i>   |
| winnow, I    | <i>táp/ak—tínáp/ak—matáp/an</i> .   |

- winnowing tray** *līg/æ*; [Samoki: *lī/kā*]
- wipe off** *popōkak—pinopōkak—mapopōkan* (a table, floor, bench)  
*aponāshck—inaḡonāshko—maapōnash—mangapōnash*: I  
 wipe my face, my hand, body, I touch.
- wire** *fālved* [*fālod*]. *fālod ay patatjīm*; *ay kātjing*: an iron;  
 brass wire  
*falējtjek*: I bind, tie, fetter, imprison.
- wise** *manimnūman* (*nimnūmek*: I think); “thoughtful;”
- wish, I** *lēytjek* (like). my wish: *nan lēytjek*. a wish: *kalēyad*
- with** *mifācgak*: I am, go with... *ifuēgko*: I take with me..  
 [300; 391; 401];
- without** *ma/fd* [408]; “*inmāli ay ma/fd soklóngna*: he has come  
 without hat”
- woman** *fāfāyi*; Plural: *fāfāfāyi*; old woman: *inūna*;  
 Plur.: *inūn/na*. See: girl.  
*mikifafāyiak*: I visit the girls' dormitory, the *ōlog*
- womb** *fā/i* [*fāö*; *fāöy*] *si ongóngna*
- wonder, I** *madödōgēdak—nadödōgēdak*; *matāaak—natāaak*.
- wood** *kāyæ* (generic and specific: pinewood);  
*mangāyæak*: I get wood, and; I go into the woods to con-  
 sult the omen-bird.  
*tjāpong* (spec.); *alalāsi* (spec.); *balāyin ay tjāpong*: wood  
 for handles, spears etc.  
*kayōck* [*kayēck*; *kayēck*]*—kināyok—makāyo—mangāyo*: I  
 get wood

- wood**      *lŭpat*: dry wood, fire wood. *págpag, kakáyuan*: grove, forest. See: grove.  
*māshéno*: fire wood.  
*minlŭpatak*: I get dry wood, break it off from a tree  
*mamādingak*: I gather dry wood from the ground.  
*báding*: any dry firewood.
- wool**      *tsúdtud* [*tsódtod*]: short hair, fur of sheep, buffalo, dog and short feathers of fowl.
- word**      *kālŭ* (speech, language)
- work**      *tsáno* [*tjáno*]
- work, I**      *tsunóck* [*tsunŭck*; *tjunóck*; *tsúnck*; *tsún/nck*]*—tsún/nok—mátno—mán/no.*  
 Person.: *entsúnóak* [*intjánoak*]*—nentsúnóak*  
 “*ma/ŭd entsáno is nan katalónan!* no work in the fields! (on holiday)”  
 Causat.: *patnóck—inpátnok—maipátno—mangipátno*: I order to work.  
*inlagfóak—ninlagfóak*: I work for wages.  
*mamógnakak*: I go out to work. (*fógnak*: work day)  
*insámaak—ninsámaak*: I work in the field: weeding, digging, clearing the ground, preparing it for planting, especially transplanting.
- workman**      *tsunwətsáno*
- world**      *ŭatáŭwə: nan láwəg.*
- worm**      *kállang* (also: little boy, baby); *fíkis*: vermin, maggot.
- worse**      *amáméd*: *umamámédak*: I am getting worse.
- wound**      *fákag* (caused by cutting, hitting, striking)

- wound, I**      See: cut; hit; stab; strike; throw etc. Cf. [68]
- wrap, I**      *iv̄ɤsək—iniiv̄ɤsək—maiiv̄ɤsan—mangf̄ɤwis*: I wrap into a blanket: *f̄ɤwis* [*f̄ɤvish*]  
*mangf̄ɤv̄sək—nangf̄ɤv̄sək*: I wrap myself (in a blanket)  
*komōnak—kinomōnak—makomōnan—mangōmon*: I wrap into linen, paper, a mat etc.  
 I unwrap: *kađn̄ek nan f̄ɤwis, nan komōna*.
- wrapper**      *komōna*; wrapper of cloth, paper, linen.
- wrestle**      *intj̄f̄abak—nintj̄f̄abak*: Person. of *tj̄iḡāpek*: I catch.
- wring, I**      *sids̄idak—sinids̄idak—masids̄idan—man̄idsid*: I wring wet cloth.
- wrist**      *ḡangats̄ḡangan* [*ḡangatj̄ḡangan*]
- write**      *kal̄ɤyak* (mark by scratching, branding, cutting, carving).  
*sul̄ɤdak—sinul̄ɤdak—masul̄ɤdan—man̄v̄lad*. (Iloc. etc.)  
 Person.: *ink̄ɤlayak—nink̄ɤlayak*. *ins̄ɤladak—nins̄ɤladak*.  
*pasul̄ɤdek — in̄pasul̄ɤd̄ko — maīpas̄ɤlad*: I make write, I order to write.
- wrong**      *nḡag* (bad); *l̄ɤv̄v̄a* (morally bad, forbidden, wrong, indecent); *ol̄ɤl̄äy* (very bad; wicked; still worse than *l̄ɤv̄v̄a*);  
 Tucucan: *l̄ɤv̄v̄eng*.  
 this is wrong, not correct: *fak̄én sa!* [323].

## Y

- yard** *tjila* (court); *faáŋgan*: yard around a house;  
*aræwítjan*: place outside the house but under its overhang-  
 ing roof. (See: burden)
- yarn** *láfid*
- yawn** *in/áábak—nin/áábak*
- year** *taæwén* [*tawén*; *taoén*]: last year: *nan taæwén ay immáy*,  
*ay nálosh*; *tímmaæwén*; *idtaæwén*.  
 next year: *nan taæwén ay umáli*; *is kasín taæwén*.
- yell, I** *én/ngáoak—nén/ngáoak*: I yell before battle, shout to the  
 enemy, challenge them; or: *éngkolúluak*.  
*én/ngaoæwáak*: I shout, yell while returning from success-  
 ful headhunting.
- yellow** *fákíngi* (probably the yellow blossom of a plant called  
*fákíngi*)
- yes** *óy! wén!* [*æčn*] (*wén*: expresses the listener's attention;  
 he utters it now and then while an other speaks to him).
- yesterday** *adúgka* [*idúgka*]: day before yesterday: *kasín adúgka*;  
*is kasín úgka*; *adidána* [*aditóna*].
- yet** *tjítjítja*: [314]; not yet: *tsáan* [324]: *tsáan pay*.  
 Cf. *tsă* [310].



- yonder**      *istji* [*istjǎy*, *istjǎi*, *sidi*]; *anǎka!* you yonder! *anǎn!* you yonder! [144].
- you**            *sika* (singul.); *tjǎkǎyǎ* [*dakayǎ*] (plural)
- young**        young man: *fobfǎllo*; young woman, girl: *mamǎgkid*; *fobalǎan*: handsome young man.  
*anǎtji* [*inǎtji*]: younger brother or sister.  
*ongǎngaak*: I am young.  
*ǎnǎnak*: young of animals (or: *fumǎlo ay...*).  
 young dog: *ǎkǎn*; young chicken: *ǎmpas* [*ǎmpash*]; young bird: *ǎnak si ayǎyam*, or: *gǎyad ay ayǎyam*. *ǎmǎg*: young pig. *fumǎlo ay kǎsha*: young cat. *ǎnǎnak ay nǎang*: young buffalo. *ǎnǎnak ay kafǎyo*, *fumǎlo ay kafǎyo*: young horse. *inǎngleng*: young, fresh plant.
- your, yours**    [101-111].
- youth**        *kǎ/ongǎnga*: childhood. *inǎna 's san kǎ/ongǎnga*: from childhood on. *is nan kǎ/ongǎnga*: in childhood.







PART III

TEXTS



## PREFACE

The following Texts — the only Bontoc Igórot Texts in existence — have been dictated to the Author, during the summer of 1907, by Matyu from Bontoc, Fanged from Samoki (Bontoc's sister-town) and Falonglong ("Antero") from Bontoc, assisted occasionally by Kalangad, Tjumigyay, Oloshan, Kodsoo, Angay and others.

### TO THE MEMORY OF



MATYU FROM BONTOC

The one who possessed the most comprehensive knowledge of folk-lore was Matyu, a true Bontocman of high intelligence, great modesty, happy humor and good will. Most stories and songs were obtained from him, the indefatigable narrator. Had time allowed it, he would have added many another story to the present Texts.

Matyu had left in Bontoc a family of whom he often thought with longing. Fate did not permit him to see his wife and sons and home again. Sad tidings came the other day, that Matyu had died at Detroit, in Michigan, on September third, in 1908.

And as no stone bearing his name marks the place where his soul left the body, this book shall preserve his likeness and his name.

His is the merit to have been the first to hand over to memory, in his own idiom, the legends of his tribe contained in this book. It will never be forgotten with what piety he recited the tales of the world's creation and of the deeds of God, known to the Bontoc Igorot as Lumāwig. On the day before the Igorot's departure we sat together till late in the night in his hut around the fire, while a thunderstorm raged and torrents of rain rushed down, reminding him of his far home; there and then it was that he recited, as his last farewell, the Work-Song.

His stories and songs may thus be taken by his widow and sons as Matyu's last greeting.

And if some one should read to them the tales recorded here as they came from Matyu's lips, then may their remembrance of their kind and wise father become strong and not too bitter!

Nor shall I ever forget you, my good friend and patient teacher, Matyu!

\*     \*     \*     \*

When consigning the Texts to writing, the Author observed his principle of taking down precisely what he heard and as he heard it; he has not corrected a single sound or word or phrase, even when he met unmistakably with irregularities; however, this occurred rarely. The flow of narration was not interrupted by questions or interference when a passage seemed obscure, except by the occasional request of repeating a phrase or of speaking more slowly.

The orthography of the Texts differs in many passages considerably from that in the Grammar and Vocabulary; the orthography sometimes varies even in the same sentence, exactly as the spoken language varied. The interlinear version, some notes and his knowledge gained from the pre-



ceding Grammar and Vocabulary will enable the Student to reduce unusual variants to the standard forms.

Thankworthy assistance in the translation of the Texts was rendered by Falonglong; also to others the Author is indebted for the explanation of certain difficult passages.

The Texts are divided into small sections, in order to make it possible to locate quotations in the Grammar; also in the explanatory notes reference is made to these sections. In the translation the aoristic or historical Present which prevails throughout the Texts has frequently been changed into our Preterite. Possessive Verbs and those Personal Verbs which govern an object have been rendered into their equivalents, our finite transitive Verbs.

About the importance of genuine Texts R. H. Codrington, D. D., writes in his "The Melanesians, Studies in Anthropology and Folk-Lore, Oxford, 1891," p. 356: The value of truly native stories is beyond all question; they exhibit native life in the particular details which come in the course of a narrative; they are full of the conceptions which the native people entertain about the world around them, they show the native mind active in fancy and imagination and they form a rich store of subjects for comparison with the folk tales of other parts of the world.

The Contents of this Part III are:

- |                             |                              |
|-----------------------------|------------------------------|
| 1. Lumāwig                  | 7. Kolling                   |
| 2. Headhunters' Return      | 8. The Monkey                |
| 3. The Battle of Calōōcan   | 9. Palpalāma and Palpalaking |
| 4. The Rat and the Brothers | 10. Varia                    |
| 5. The Stars                | 11. Songs.                   |
| 6. Tilin                    |                              |



## LUMAWIG

*Wōdā nan sināki ay māngānub ay ānak si Lumāwig. nan fatāwā* 1.1  
 There two who hunted, sons of Lumawig, the world  
 were brothers

*ma/īd fflig; tsādā nan fatāwā, et mo māngānubtsa, ya ma/īd ka=*  
 there are moun- flat the world so when they hunt, there is no catch-  
 no tains;

*īsādtan nan lāman ya nan ōgsa. – isācēd kanān nan yān/a en* 2  
 ing-place of the wild pigs and the deer, then says the older brother

*“pōshngēnta’d nan fatāwā, ta makōlud nan fflig.” isātja’d*  
 let us inundate the world that become rough the moun- Then they  
 (“arise”) tains.

*en pōshngēn ad Mabūdōbōd. ketjēng nāpshong nan fatāwā.*  
 go to inundate at Mabūdōbōd. Then was watered the world.

*– isācēd kanān nan yān/a en “ēnta’d manalūkong.” isātja’d* 3  
 then says the older let us two go to put a trap. Then they  
 brother

*en isalūkong nan sāngi ad Mabūdōbōd. isātja’d fengān nan*  
 go to use as trap the head-basket at Mabūdōbōd. Then they raise the

*sāngi ya āngsan nan nākna ay lāman ya nan ōgsa ya nan tākē.*  
 basket and much is the booty: wild pigs and deer and people.

*– ketjēng nalūjug amīn nan tākē. wōdā nan sināki ay natākē* 4  
 then had perished all the people. There are a brother who alive  
 and sister were

1.5 *ad Pókis. – ketjéng inóstjong si Lumáwig ya ostjóngāna'd Pókis ya*  
 at Pokis. Then looks down Lumawig and he looks down to Pokis and

*ketjéng is igá kalñeb; et sfya nan natakeñan nan sináki.*  
 it is the only not reached (by water); then it (is) the abode of the brother  
 (place) and sister.

6 – *isáed lumáyuk si Lumáwig ya kanána en “ket tjakáyó shā!” isáed*  
 Then descends Lumawig and says Oh, you are this! Then

*kanán san laláki en “tsákāmí na ya nay nashkákāmí!”*  
 says the man we are here and here we freeze.

7 – *isáed fáälén Lumáwig nan ášūna ad Kalawítan ya nan ógsa.*  
 Then sends out Lumawig his dog to Kalauwitan and the deer.

*isáed ínkyat nan ógsa ya nan ásu ay úmüy ad Kalawítan*  
 Then swims the deer and the dog, going to Kalauwitan

*ya umátsa is nan ápuy. isáed isigtsán nan Lumáwig tjáftja.*  
 and they get the fire. Then awaits Lumawig them.

8 – *kanána en “táddo adftja umáli!” isáed umáy si Lumáwig id*  
 He says how long they do not come! Then goes Lumawig to

*Kalawítan. isána'd kanán is nan ášūna ya nan ógsa en*  
 Kalauwitan. Then he says to his dog and the deer

*“nangkókáyú tjémóngar is fáälén is ápuy.” isána'd kanán en*  
 why! you delay the sending for fire. Then he says

*“áyed! yódy/yæ nan ápuy ad Pókis; ta íflak tjákáyú!”*  
 get ready! bring the fire to Pokis; let me watch you!

9 – *ketjéng umáyftja 'sh san kawáana nan póshong ya madáy san ápuy*  
 Then they go into the middle of the flood and dead is the fire

ay ináatja ad Kalawítan. -- isána'd kanán en "nangkókáyú" L.10  
 which they had at Kalauwitan. Then he says why! you  
 taken

tjemóngar si fádlén. kasínyu'd yóí; ta iildák od tjákáyú! ketjéng  
 delay the Again you bring; let me you! Then  
 sending. must watch

iildéna ya nadóy san kóan nan ógsa. isáed kanán Lumáwig en  
 he and was that of the deer. Then says Lumawig  
 observes extinguished

"ádpay ákísh madóy nan iníngnan nan ásu 'y tjái."  
 it will surely also be extinguished the holding of the dog yonder

— isáed ínkyat nan Lumáwig, ímtsán ya pinfánishna nan ápuay ay 11  
 Then swims Lumawig, he arrives and takes quickly the fire that

iníngnan san ásuina. isána'd íd/án ad Pókis. isána'd ídnét nan ápuay  
 had his dog. Then he takes(it) to Pokis. Then he builds a fire  
 brought

ya inítjéena nan sínáki. — ketjéng mástjok nan tjénum. isáed 12  
 and warms the brother and Then evaporates the water Then  
 sister.

kanán Lumáwig en "tjákkáyú ay sínáki inasáwákáyú!" isáed  
 says Lumawig you, brother and marry! Then  
 sister

kánan nan fafáyi en "sfa ma ngén; siádnay nángkò kakáfsu, tay  
 says the woman: this may perhaps but, why! abominable be-  
 be right (it is), cause

sinakfákámí." ketjéng si Lumáwig inasáwóda tjáftja. ket malídon  
 we are brother Then Lumawig united (married) them. Lo! pregnant (is)  
 and sister

nan fafáyi. ketjéng makánaktja. — isáed potlóngén Lumáwig nan 13  
 the woman. Then they had many Then cut off Lumawig  
 children

ángsan ay tánwab. isána'd kanán is nan tánwab, is nan djáwa 'n  
 much reed. Then he says to the reed, to two (of them)

1.13 "əngkālŋkǎyǎ'd ay djǎwa ay tǎnɐb," ya nəngkālŋtja 's kǎlŋ si  
you must speak, you two reeds. and they spoke the dialect of

14 iKindang. -- inpakaliəna tjaŋtja ay djǎa is kǎlŋ si imMaligkǒng.  
Kinaangmen. He bids to speak them two (other), the dialect of Maligkong-men

san djǎa pakaliəna tjaŋtja is kǎlŋ si iSadsǎnga. isǎna'd tsa  
two (other) he bids to them the dialect of Sadanga-men. Then he con-  
speak tinues

inasǎwɐwɐn tjaŋtja. San djǎa ay imMaligkǒng nakǎnaktja 'd  
marrying them. The two Maligkong-people had offspring at  
uniting

Maligkǒng; san djǎa ay iKindang nakǎnaktja ad Kindang.  
Maligkong; the two Kinaang-people had offspring at Kinaang.

15 ketjǐng tja maŋgsan nan tǎkɐ. ketjǐng tjaŋtja nan umŋli is nan  
Then they multiplying the people. Then they are inhabitants of the  
kept

16 jatǎwɐwa. -- ketjǐng pakaliəna san djǎa ay tǎnɐb ǎkis is kǎlŋ si  
earth then he bids to speak two reeds again the  
(other) dialect

iMǐnid. ketjǐng makǎnaktja. ketjǐng tjaŋtja nan umŋli is nan  
of the then they had offspring. Then they are inhabitants  
Mayinit-men,

fatǎwɐwatja. isǎdɐ wɐdǎ nan iniFɐwɐng, iniTukǎkan,  
of their region. Moreover there are the Baliwang-men, the Tucnan-men,

17 iniKǎnǎǎ, iniTǎfɐng, iniFǎlig. -- ketjǐng maɐwǎdǎsan nan  
the Kanön-men, Tulubin-men, Barlig-men. Then is distributed the

jatǎwɐwa is nan tǎkɐ. ketjǐng tsǎma'y ǎngsan nan tǎkɐ.  
world to the people. Then very many the people.

18 ketjǐng isǎna'd patɐfǎɐn san ǎsŋn ad Lakǎngao. isǎna'd kanǎn ɐn  
Then, then he makes grow the salt at Lakangao. Then he says

*“inafũyũkăyũ'd!”*      *ya năôto*      *san ăsin.*      *isăna'd*      *kanăn en* <sup>L.18</sup>  
you must boil down (salt);      and boiled was      the salt.      Then he      says

"inilagōkāyē'd!"    ya adítja   kékken   ay mangilágo is san āśn,    tay  
 you must sell (it)    and not they know (how) to    sell    the salt, because

*intsatsãrɛwɪʃ*    *nan kalitãko*. – *isãna'd*    *atõnèn*    *ad Mĩnid*    *et tumõfo*    19  
straightforward                      our speech.            Then he    removes(it) to    Mayinit,            then grows

*nan āsfn. isāna'd kanān en* "inilagókāyǎ'd" – *isāna'd kanān en* 20  
(there) salt. Then he says you must sell (it) then he says

*\*nǎngkō, kasʃisǎ nan ɛŋkaliǎnyu; cɛ isnǎ cd nan tóktsun nan ǎšín*

|      |               |             |            |     |      |              |
|------|---------------|-------------|------------|-----|------|--------------|
| why! | nice and (is) | your speech | so here he | the | seat | of the salt, |
|      | kind          |             |            |     |      |              |

ay nay. tjäkäyŋ nan minkōa is nan āsŋ, tay nannāytja 'y iFēntok  
here. You (are) the owners of the salt, b cause (of) these, the Bontocmen,

ya intsatsāwēwīsh nan kālītja. laglāgo nget nan kōan tjátōnā.”  
is harsh their speech. Purchase may be the property of these.

– *ketjěng isǎna'd kǎnǎn ákis ön 'éngkǎyí'd umǎla, ay iFřěntok,* 21  
Then, then he says again you must go to get, Bontocmen,

*is bída, ta kapěnyū is fángā.*    *ketjěng kapěntsa ya adí mashǎyug.*  
 clay that you make            pots.            Then they make, but not wellshaped.

– *isána'd kaudín en* “*nángkō, fakén tjakǎyǔ is inkáib si fǎnga.* *laglǎgo* 22  
Then he says why? not you (are fit making pots. Purchase  
(or)

*nget nan koāyu, tay adfyu kekken nan tsak ibjakāfakā ken*  
may be your because you not know (mind) my often telling (it) to

*tjākāyú.*” – *isāna'd atōnèn ad Samōki nan fānga. isāna'd kanān* 23  
 you. Then he removes to Samoki the pottery. Then he says

- 1.,23 *en* "éngkāyǎ'd umāla, ay iSamōki, is bīda, ta kapēnyū is fānga."  
 you must go to get, Samokimen, clay that you make pots.

*isātja'd én umāla ya kapēntja ya mashāyug nan fānga.*  
 then they to get (it) and make and wellshaped (are) the pots.

- 24 – *isātja'd kināēb, ya kanān san Lumāwig en* "éngkāyǎ'd ilāgo nan  
 Then they had made and says Lumawig you must go to sell

- 25 *kinaēpyu ay fānga.* "éntsa pay ilāgo ya māl/an. – *isāna'd kanān*  
 your which pots. They go, indeed, to sell, and great many. Then he says  
 making, are

*is nan iSamōki 'n* "tjākāyǎ 'sh minkōa is nan fānga" *isāna'd kanān*  
 to the Samokimen you (are fit owners of the pottery. Then he says  
 for  
 being)

*en* "tjākāyǎ ay iFēntok! nan lāgon nan kōāyu, tay natsaēwēsh nan  
 you Bontocmen: purchase your because straight-  
 property forward (is)

*kalfyū.* "ketjēng tji's okōkud. — *si Mālkod nan ninokōkud.* —  
 your speech. Ended here the tale. — Malkod (is) the narrator. —  
 (this is all)

- 26 *Wōdā san sināki ay fāfāfāyi 'y éntsa mamalādong ad Lānao; ya*  
 There are two sisters who went gathering beans at Lanao and

- 27 *wōdā sh' Lumāwig ay inōshtjong ad Patongālū. – isāna'd, kanō,*  
 there is Lumawig who looks down at Patongalu. Then he, it is said,

*kanān en* "tēk od flāen tsāftsa." *isāed ūmtsān ya kanāna 'n*  
 says let me go to see them. Then he arrives and says

- 28 "kō tsakāyō sha ay?." "tsākāmī mān na ay mamalādong ya nay adī  
 why! you (are) that? It is we indeed gathering beans and here not

*katsākēb nan falatōngēnmi.* – "adī man katsākēb tay sīka 'y yān/ā  
 is sufficient our getting beans not sufficient because you older sister  
 (picking) (picking)



*ya éngka émiéemish.*" – *isáed kanán san yáin/ǎ ay mangángo ön* L. 29  
 go always bathing. Then says the older laughing

*"ugǎg kan aykǎka umóoshtjong?* " *isáed kanán Lumáwig ön "ináka'd*  
 why do you look down? then says Lumawig hand (me)

*si íshang is sinláí is nan falátong!*" – *ketjéng áktan san inótji;* 30  
 a single pod of the beans. Then gives one the younger sister

*ketjéng ipágpag san Lumáwig san sinláí ay falátong is nan tayáan.*  
 then shells Lumawig the pod of beans into the basket.

*ketjéng ya mápno. ketjéng yáket inangángo san inótji. – ketjéng* 31  
 Then (it) is full. Then indeed laughs the younger sister

*kasín kanán nan Lumáwig en "ináka 'sh ísha 's tayáan; ta issáka'd*  
 again says Lumawig hand (ne) the other basket; you will

*kasín umáktan is sinláí.*" *ketjéng ipagpáгна is nan katayyáan ya*  
 again give (me) a pod Then he shells (it) into the basket and

*mápnó ákis. isátja'd éntotóya san sináki ya kanántja en "uángkö*  
 it is full also. Then they converse, the two and they say why!  
 sisters

*nay ninkápnó nan djáwa 'y tayáan.*" – *ketjéng kanán nan Lumáwig* 32  
 here were filled the two baskets. Then says Lumawig

*en "sumááka 'y inótji ta éngka umála 'sh tǎlǎ 'sh tayáan.*" *ketjéng*  
 go home you younger that you go to get three baskets. Then  
 sister

*sumáa san inótji ay umáa 's tayáan. ketjéng kanán san inótji ken*  
 goes home the younger to get baskets. Then says the younger to  
 sister

*inána 'n "umálaak is ílǎ 'sh tayáan.*" – *isáed kanán inána 'n "intǎ* 33  
 her I shall get three baskets. Then says her where  
 mother

- L.33 *man la mangalányu 'sh tji? náńgkō akiakft san faládtong."* *isháed*  
 then do you get that? why! very few (are there) beans. Then

*kanán san inótji en "tjói man si fobálexan ay aláena nan sinláú;*  
 says the younger There is indeed a young man who takes the pods  
 sister

- 34 *ipagpánga is nan tayáan ya inkakápnō."* *isáed kanán inána en "aykō*  
 he shells (them) in the basket and it was filled. Then says her  
 mother is

*laréwádtji? yám/mo aláem nan tölö'y tayáan!" isá'd kanán amána 'n*  
 this wrong? well then, take the three baskets Then says her father

- 35 *"sínu nan katakén tōshā?" - ketjéng íd/án nan ándtji san toló'y*  
 who (is) the person there Then carries the younger the three  
 sister

*tayáan. ketjéng aláem ákis nan Lumáwig nan tölö'y láú ya tsána*  
 baskets. Then takes again Lumawig three pods and he

*pinigáktjeng ay mangipápag is san tölö 'y tayáan. ketjéng*  
 distributes shelling (them) into the three baskets. Then  
 quickly

- 36 *ninkapnótja ákis - isáed kanán nan Lumáwig is nan sináki en*  
 they (are) filled also Then says Lumawig to the sisters

*"isááyú'd nan djáwa 'y tayáan ay nay." ketjéng isáan nan sináki*  
 take home the two baskets here. Then take home the sisters

- 37 *san djáwa'y tayáan - isáed kanán tja amátsa ken inátsa en "aykōyū*  
 the two baskets. Then say they their father and mother, did you

*pináyan amín."* *kanántja en "pináyanmí tay tjúi mam pay si laláki*  
 fill all they say we filled (them) because there verily a man  
 was

- 38 *ay fumátjang ken tjákámí ay sináki ay inóak."* *isáed kanán nan*  
 who helped us sisters to get beans. Then says

*amátja en* "ay! *engkäyí'd ta aláñnyu nan ib/ána, ta issákayu'd* L.38  
 their father ah! you should go that you get the other, that you will  
 companion

*sumáa ay tóló.*" *ketjéng umáytja ya mafubwágtja ay sumáa.*  
 come (all) three. Then they go and walk together going  
 home home.

*ketjéng sumáobtja paya. isáad san laláki nan aewídna ad Ip/íppit.*  
 Then they arrive, surely. He puts the man his burden at Ippit.  
 down

— *isáed kanán nan Lumáwig en* "éngkäyí'd *ta kanányu ken amádyu,* 39  
 Then says Lumawig you should go that you ask your  
 father,

*mo makisáadk et is áfongyu.*" *isátja'd íbfaka is nan ken amátsa en*  
 if I ought to go into your house. Then they ask their  
 along father

"*aykó makisáa 't nan fobfállo 'y tjái?*" — *isáed kanán amátja* 40  
 shall come the young man yonder Then says their father  
 with us

*en* "ya *aykó ngág ta adí makisáa?*" *isáed sumákong san inótji*  
 "why should not come with you?" Then returns the younger  
 he sister

*ya óna ayákan san laláki ya énfúcgtsa ya sumá/ubtsa is*  
 and goes to call the man and they go together and arrive at

*áfongtsa. isáed tæmæktæ san fobfállo ya énisáysuy is*  
 their house. Then sits down the young man and breathes under  
 (cools himself)

*nan aewídsan. — isá'd kanán nan áman nantódtja 'y sináki en* 41  
 the roof (outside). Then says the father of those sisters

"*sumképka!*" *isáed sūmkép san Lumáwig ya panáeshána san tjénnum*  
 come in! Then enters Lumawig and "directly" water

*ay mangíbfáké. ketjéng kanán amátsa en* "sána kay nan tjénnum!"  
 he asks for. Then says their father here is the water.

- 1.42 - *ʔshá'd umáa san Lumáwig is nan tjénnum ya sonsóngéna ya kanána*  
 Then gets Lumawig the water and smells and says

'n "mo makiiliak ʔsna, ed kumʔtsiak ya makánakak."  
 if I dwell with you here then I shall become strong and father of many children.

- 43 *ketjéng maʔʔwɛd páyá. patckɛwɛbna san kólong. ketjéng*  
 Then it is morning. - he bids to open the chicken coop. Then

*fumálatja pay nan mónok ya san ʔmpas ya kanána 'n "ngágkan, aykð*  
 come out indeed the chicken and the chicklets and he says why, are these

*ketjéng na 'sh monókkyu?" ʔsáed kanán san amátsa en "ketjéng pay*  
 all of your chickens? Then says their father it's all, indeed,

- 44 *sa 'sh pasiksʔkpénmi." - ʔsáed kanán nan Lumáwig en "inydikáýá'd si*  
 this of "our raising Then says Lumawig you shall bring  
 (in coops)"

*móting ay, ta mikmʔkak tsáftja." ketjéng mikmikána nan ʔmpash;*  
 rice-meal that I feed them then he feeds the young chickens

- 45 *kóytsa'd mangmangálak ya kakáʔwɛftan. - ʔsána'd ákis kanán*  
 lo! they grow to be hens quickly and cocks Then he again says

*en "ya kad nan jutúgyü 'shna?" ʔsáed kanán san amátsa en "ya*  
 and how your pigs here Then says their father well,  
 many

*ketjéng pay nan ʔsang ay kánának ay óko is tsámi tsuksukánan."*  
 all is indeed the single (with young) sow for our raising.  
 (having just born)

- 46 - *ʔsá'd kanán san Lumáwig en "payányu'd san kákwán is ángö,*  
 Then says Lumawig you shall fill the pail with sweet-  
 potato-leaves,

*ta ck taláan." ketjéng talána san amómok ya kóitsa'd ákis*  
 that I go to feed. Then he feeds the young pigs and lo! they also

*mashangēyēn ay nasīken nan fātug yaket fāfjūy ay tsaktsagōag* 46  
hasten to grow the pigs and boar, so as to be big

*yaket nan fāi ay ōko ya tsaktsāki. – isācd kanān san amātsa en* 47  
and the mother-sow is large. Then says their father

*“ya! umafōngkāyu man cd is nan yūn/ā.” isācd kanān san Lumātwig*  
well! you should marry the older sister Then says Lumawig

*en “nan pay inōtji ‘s inasātwak.” – isācd kanān amātsa en “nangkō* 48  
the younger is to be my wife. Then says their father why?

*kātwīs mo asaṭwāim nan yūn/a; tay nangkō kātwīs nan maikābkb*  
it is good if you marry the older because why good it is to “take off first”

*is nan yūn/a.” isācd kanān san Lumātwig ōn “nan inōtji ‘s inasātwak.*  
the older. Then says Lumawig the younger is to be my wife;

*kct ketjēng!” – isācd kanān san Lumātwig en “tsumnotāko mān cd.”* 49  
and that's all! Then says Lumawig we should have a feast

*isācd kanān san kashūdna en “tsākālā'sh sa! intō nan umālam si*  
Then says his his “you?! – nonsense!” where do you get  
brother-in-law

*īdnom? nāngkō pākū cd ma/īd; nēang cd ma/īd; fātug cd*  
your wedding-feast? why? rice there none; beef there none; pork  
would be would be

*ma/īd; mōnok cd ma/īd.” – ya ishācd kanān Lumātwig en* 50  
there chicken there none, and then says Lumawig  
would be none;

*“adīkadak si idnotāko.” isācd kanān san kashūdna en “intō man*  
I shall provide for our wedding-feast Then says his where pray  
brother-in-law

*la nan umālaam si īdnom? mfd āshāshim ay mangwāni en*  
will you get your wedding-feast not are you ashamed to say

- 4.51 *'tsumnotáko.'*" – *isháed kanán Lumáwig ken kashúdna en "nángkō*  
 let us have a Then says Lumawig to his why  
 wedding-feast brother-in-law

*mfd nongnóngmo, tay tsatsáma nan umipááslam ken sak/én!"*  
 nothing you are worth because very much you make ashamed me

*isána'd kanán ken asáwvāna en "énta'd ad Lánao tay sfa ay*  
 Then he says to his wife let us two go to Lanao because right  
 (it is)

- 52 *umafónganta; – tay tsatsáma 'y umipááshi sh' kasúd ken sak/én."*  
 (for)our weddingplace for very much makes ashamed the brother- me,  
 in-law

*ketjéng immáytsa 'd Lánao ya isádtja'd éntotóya ay sinasháwva;*  
 then they went to Lanao and then they speak as husband and  
 wife.

*kanán nan Lumáwig en "tjumnōta mán ed!" ketjéng tjumnōtsa.*  
 says Lumawig we two ought then they have a  
 to have a feast wedding-feast

- 53 *– isáed ffbikát; isáed én minpaála is tsäláädöy, isáed ímüy*  
 Then (it is) morning; then he goes send out for trunks of trees. Then go  
 to

*nan tákæ ay umála is tsäláädöy ya fanabfánanŋ nan indátsa*  
 the people to get trunks of but very small (are) they  
 trees; brought

- 54 *ay tsäláädöy. – isáed kanán san Lumáwig en "fákōn sa 'sh tsäláädöy,*  
 tree-trunks. Then says Lumawig not right these trunks

*tay fanabfánanŋ; ta kay sak/én ya is én umála 'sh tsäláädöy."*  
 because very small "let me go to get" tree-trunks.

- 55 *isáed umhy ad Kádkad san Lumáwig. – sibéēna nan tsaktsákō ay*  
 Then he goes to Kadkad, Lumawig. he cuts down large

*fádang ay djūva. intedéc 'd Kádkad ya fekashna nan fátang ad*  
 pine trees two he stays at Kadkad and hurls the trees to

*Lánao. isána'd kanán is nan tákæ'n "sá ma adjí sa nan tsaládöy* 1.55  
 Lanao. Then he says to the people the right indeed, these, the trunks  
 kind

*ay nay kay! engkäyú umála ya fanabfánanítg" – isána'd kanán cn* 56  
 here for- you went to get those very small ones. then he says  
 sooth

*"ikaibyú'd sa nan tsaládöy; ta engkäyú'd umála 'sh báygog." isátja'd*  
 use these tree-trunks; go ye to get kettles Then they  
 (make ready)

*inyái nan sinpó'o 'y báygog, ya ketjéng isugftja ya tjanumántja*  
 brought ten kettles, and then they put on and filled with water  
 fire

*nan báygog. – isáed kanán nan kashúdna 'n "ya! intó ma ádji* 57  
 the kettles. then says his brother-in-law well! where, indeed,  
 (is)

*nan fínáyæ? nángkö lñumag nan tjénum ya adímpáad nongnóngén*  
 the rice? why, there boils the water and you not at all care for

*nan fínáyæ!" ketjéng kanán san Lumáwig cn "sak/én nan mangíkad*  
 the rice then says Lumawig I (am) the one caring

*ay umála 's fínáyæ." isána'd tsa italóntón san ísa 'y kólug ay*  
 to get rice Then he "often" passes the one basket

*fínáyæ is san lñma ay báygog. – ketjéng ya ninkáþno san lñma ay*  
 with rice to five kettles. Then they are full, the five

*báygog. – isáed kanán nan kashúdna cn "ya, nongnóngim ma ádji nan* 58  
 kettles. Then says his well! you provide indeed  
 brother-in-law

*ídnótáko." isáed kanán san Lumáwig cn "sak/én man is íkad."*  
 our Then says Lumawig I (am to) care  
 wedding-feast.

*isána'd yíshjtjæén ya mangonóna'd san ógsa. – isána'd kanán cn* 59  
 Then he calls; and first come some deer Then he says  
 "yishtjau!"

1.59 *"jakònkäyú 'sh umáli tay jinullas na."* *isáed kasín énylshtja ya*  
 not you (ought) to come; because a pig this Then again he calls and  
 wedding-  
 feast

60 *umáli nan fátug. isána'd kanán is nan tákr en "wáshtjin tjámpap*  
 come pigs. Then he says to the people each of you catch

*si kóána!" isána'd kanán is san kásúdna en "nantjúi tsaksáki 's*  
 his own! Then he says to his brother-in-law that big one shall  
 be

*tjípápem!" tjínpab nan tákr nan kóátja ya igá makátpap san*  
 your catching. Had caught the people theirs, but not could catch

*kasúdna. inblinbýna ad Pabálid; isána'd ákis panlóngén ad Kátsuk.*  
 his He chased (it) to Pabalid; then he again drove back to Katsuk.  
 brother-in-law

*isáed ya nalinglinget. isáed angangóen san kásúdna 'y Lumáwíg.*  
 then he is sweating much. Then laughs (at him) his brother-in-law Lumawig.

61 *kanán nan Lumáwíg en "taddó adím páad tjípápén nan kóam?"*  
 says Lumawig how long do you at all catch yours?  
 not

*nángkō nakatpában nan tákr ya ketjéngka's adí páad makátpap is nan*  
 why! could catch the people, and alone you not at all can catch

*kóam; nángkōm ámpōn inpáfnosh! ta kay sak/én ya is mánpap!"*  
 yours why, until it gets thin! "let me be (he) who shall  
 (you chase) catch"

62 *isáed tjípápén san Lumáwíg ya pinsikyána nan udjídji ya*  
 Then catches Lumawig and quickly grasps the hindlegs and

*pinisibléyna. isána'd kanán en "intó pan; nángkō mamátpap ya*  
 lifts it up quickly. Then he says where pray; why, it's easy to and  
 (is it) catch,

*adíka páad makátpap; nángkō, nakatpában nan tákr ya adím páad*  
 you not at all can catch why, they could catch, the people, and you at all  
 do not



*tjipápen nan kóam.* – *isáed kanán nan kashídna 'n* “*mo kö man tay*” 1.63  
 catch yours Then says his Of course because  
 brother-in-law.

*finléyko éna, íssam tjipápen.* – *isháed kanán nan Lumáwig en* “*nay*;  
 I tired (it) first, then you catch. Then says Lumawig here it is,  
 will

*sagfátim!* – *ketjéng sagfátén san kasudna ya impolígwed ya kasín*  
 carry (it)! Then carries (on his his and it struggles and again  
 shoulder) brother-in-law

*lumáyao.* – *ketjéng kanán Lumáwig ken kashídna 'n* “*nángkö, mfd*” 64  
 it runs off Then says Lumawig to his why! nothing  
 brother-in-law

*nongnóngmo!* – *tjái kashm ed tjipápen!* – *isána'd tjipápen ya*  
 you care! there again you shall catch it! Then he catches and

*pangushaéwöna ákis.* – *ketjéng kasína ákis panlóngén.* – *isáed kanán* 65  
 “drives it down again Then he again drives up stream Then says  
 stream” (on bank)

*san kashídna ay Lumáwig en* “*intó man, mo makatpápka?*”  
 his Lumawig where then, if you can catch it?  
 brother-in-law, (is it)

*nalngilngcet san kashídna.* – *isáed kasín úmüy san kashídna 'y*  
 much perspires his Then again goes his  
 brother-in-law, brother-in-law,

*Lumáwig ya pinsikyána.* – *isána'd kanán en* “*aláém ed na, ta*  
 Lumawig, and grasps a leg. Then he says you ought it that  
 to take

*yö/óita, tay tjói náksip nan tálon.* – *isátja'd íd/án ya kanán san* 66  
 we two be- there afternoon the “time.” Then they carry it to and says  
 carry it cause the place

*Lumáwig en* “*nay pay na/óto nan ib/ána.*” – *ketjéng pay infflagtja.*  
 Lumawig here indeed are its Then they feast.  
 cooked “companions,”  
 (the other pigs)

*ketjéng washtjína yö/öy is abápongna nan wadwádna.* – *isátša'd* 67  
 Then each one takes to his hut his meat (portion) Then they

1.67 *kasín mǎámong is san tjínámuo ay mángan. ketjéng isátja'd*  
again assemble at the feast to eat. Then then they

*insíngfu. isátja'd mangayáiyeng nan amám/ma. isátja'd*  
sacrifice. Then sing the old men. Then they

*nakasangfáan ya fókndákōna. isáed nakafókndákan ya isáed*  
finished sacrificing and he starts ("for work," to a hill) Then he had started and then  
(Lumawig)

*kanán san si Lumáwig is san pangátōna 'n "mangayutáko'd!"*  
says Lumawig to his ato-comrades let us go (consult)  
to the forest (the omen).

68 *- isátja'd mangáyu ya kayáwentsa nan Ilákod. isátja'd*  
Then they go to the forest and consult "concerning the Northern tribes." Then they

*ya mangáyu ya igá kákáib nan itjítja. isátja'd*  
"wait for omen" and not "perfected" (favorable) their auspices. then they

69 *tæmōli, tay ngāg nan itjítja. - isáed kanán nan kasádna en*  
return because evil their auspices. Then says his brother-in-law

*"umipatófoka 's tjénúm, tay tsatsáma nan ákyu ya náw/óu amín nan*  
make grow (create) water be- too much the sun and thirsty all the  
cause

*tákra!" ketjéng kanán Lumáwig en "nángkō, nan tjénúm nan*  
people Then says Lumawig why water  
(is it that)

*ibfákáb-fákáyú ay?" ketjéng kanána 'n "ta umüytáko éna 'stj!*  
you ask so much for? Then he says let us go first there

70 *íssāk umipatófo 'sh tjénúm."* - *ketjéng madmadántja, ya kasín kanán*  
I shall create water Then they walk a little and again says  
soon

*san kashádna 'n "ya; patoféem man nan tjénúm, ya ngāg man, mo*  
his brother-in-law well create water what indeed, if  
is it,

*Lumdawigka?* – *ketjəŋ kanən nan si Lumdawig en “nangkōka* L.71  
 you are Lumawig? Then says Lumawig why do you

*əmipādshi ay ken sak/ən?* – *ketjəŋ inongaongátsa ay sñkăshîd.*  
 make ashamed me Then quarrelled they the  
 (publicly) brothers-in-law.

*ketjəŋ umăytja 'd tōngtsə.* – *isăed kanən âkis nan kăsădna 'n* 72  
 Then they go upwards. Then says again his  
 brother-in-law

*“nangkō, mfd nongnōngmo, tay năŋ/ôŋ nan tăkə ya adika păad*  
 why; nothing you care because thirsty the people and you not at all  
 (are)

*umipatôfo is tjənum ay.”* – *isăed kanən san Lumdawig en* 73  
 create water Then says Lumawig

*“intəktətăko ay tăkə, ta umilengtăko!” isăna'd tufďyən nan*  
 let us sit down, people, that we rest Then he struck with the  
 his spear

*tsîpash ya infutfătok nan tjənum. isăna'd kanən is nan tăkə*  
 rock and out springs the water Then he says to the people

*'n “fkăyŋ'd ta uminămkăyē!” lumăsi san kăsădna ay ūmñnum;*  
 you shall that you drink! steps forth the brother-in-law to drink  
 come

– *isăed kanən san Lumdawig ōn “adika ūmñnum; ta issăta* 74  
 Then says Lumawig do not drink that we shall  
 (let us)

*mangərdədjfdji ay ūmñnum; ta nan tăkə 's ūmñnum.” ketjəŋ*  
 be the last to drink let the people drink. Then

*nafəash nan tăkə ay inmñnum. isăed ūmñnum san Lumdawig.*  
 had ended the people drinking. Then drinks Lumawig.

– *isăna'd kanən is nan kăsădna ōn “ălîkă'd, ta umñămkă!”* – *isăed* 75  
 Then he says to his brother-in-law come that you drink Then

L.76 *āmīnum nan kasūdna ya tsākashna ay mangitsōkosh is nan*  
 drinks his and "he forthwith" is pushing (him) into the  
 brother-in-law

77 *katsfpash. - ketjēng fumāla nan tjēnum is nan fulangdāna.*  
 rock. Then comes out the water from his "body."

78 *- ketjēng kanān Lumāwig ōn "isnāka! tay innipaáyoka ken sak/ēn."*  
 Then says Lumawig here you stay be- you annoyed me  
 cause

79 *isātja'd ēngādnēn tjāi "ad Isik." - ketjēng sumāatja san tākæ.*  
 Then they name yonder "ad Isik." Then go home the people  
 spot

*ketjēng kanān san kafabfāyānā 'n "nāngkōm inlātak san kashūdmō*  
 Then says his sister why, you pushed your  
 into rock brother-in-law

*ay?" ketjēng kanān san Lumāwig ōn "mō kō man tay innipa/ʔsik*  
 Then says Lumawig surely, verily be- he angered  
 cause

80 *ken sak/ēn." - ketjēng inanantotja. ketjēng insangfātja.*  
 me Then they "performed Then they sacrificed  
 anito-rites"

*ketjēng nakasangfātantja.*  
 Then they finished sacrificing

81 *- isātja'd intotōya ay sinasāwā; kanāna 'n "inkāibak ed si alōngan."*  
 Then they talked as husband and he says I shall make a coffin  
 wife

*ketjēng sinōtēna sh' asāwāna is nan kāālōngan. ketjēng alāēna san*  
 Then he puts his wife into the coffin. Then he takes a

*āsu ya ipüyōna 's katjapāna Fūkan; Fūkan nan ngādjān nan asāwān*  
 dog and places (it) to the foot of Fukan; Fukan: the name of the wife  
 end

*Lumāwig. ketjēng alāna san kawwātan ya ipüyōna is kāōlon Fūkan;*  
 or Lumawig Then he takes a cock and places (it) at (the) head of Fukan.  
 end

*tay lěytjèn Lumáwig ay imüy ad tjáya, maldon pay si asáwána.* 1.81  
 be- wants Lumawig to go to the sky, pregnant his wife  
 cause

– *isána'd anótjèn san alóngan. isá'd kanán Lumáwig en “mo* 82  
 Then he puts into the coffin Then says Lumawig if  
 water

*mitóknog nan sikiatsénim, en/ngóngo nan ásu; mo mitóknog is*  
 strikes the footend shall bark the dog; if it strikes with

*käölöána, inkokókka 'y kawftan! adfka pay ma/isádlalá mo!*  
 headend crow you, you cock! do not stop indeed!

*ka/isáldám ad Tèngláyan.” ketjéng naisála ad Tèngláyan.*  
 your final is at Tinglayan. Then it stopped at Tinglayan.  
 stopping place

– *twödá et san naamashángan ay tsa mamálid is san flid nan wánga.* 83  
 There is then a widower who was sharpening at the bank of the river.  
 (his ax)

*ketjéng alawwáshén san am/dáma nan kaalóngan. ketjéng alínóna.*  
 Then fishes out the old man the coffin Then he (tries)  
 to roll it,

*ad ed makáálin. isácd sumáa ya óna ayákan san toló 'y fobfállo.*  
 not can he roll (it) then he goes and goes to call three young men  
 home

*isátja'd alinén ya patsakáléntja. – ketjéng pashkóna ya ketjéng* 84  
 Then they roll (it) and put it ashore. Then he drives a and then  
 wedge

*éngkál si Fúkan ya kanána 'n “adfm pay patánén nan páshek, tay*  
 speaks Fukan and says do not drive deep the wedge because

*náyak sína!” ketjéng infácgtsa ay sumáa ad fobfáy. ketjéng*  
 this I am here Then they together go home to the town. Then

*tsawtsáshéntja is áfongtja. – ketjéng isácd kanán san fafáyí en* 85  
 they directly go to their house. Then, then says the woman

- 1.85 "aykí way asáwawam?" isáed kanán san naamasángan en "mfd pay  
 is there a wife of yours? Then says the widower There  
 is no

asáwawak; naamasánganak pay." ketjéng inasáwawatja.  
 wife of mine; I am a widower, indeed. Then they married.

- 86 - ketjéng mamákatja san pangáton san asáwawana. ketjéng kanán  
 Then go headhunting the ato-comrades of her husband. Then says

san asáwawana 'n "ta nay adika fumála ay mandágni; is áfong nan  
 her husband here do not go out to dance in the house  
 (be)

managníam." ketjéng mandágni's áfong ya. ketjéng matíking nan  
 your dancingplace. Then she dances at home, indeed. Then inclines the

- 87 lúta. - ketjéng umáy san mamamágkid ya éntsa káyéatjen ay  
 ground Then go the girls and start to pull (her) out to

mandágni. kanántsa ön "ifálām nan sagním." ketjéng adf.  
 dance They say take out your dance. Then "she  
 (outside) refuses."

ketjéng káyékkáyéatjentja. ifálāna nan sagnína. ketjéng matíking  
 Then they pull by force (her) she takes out her dance. Then inclines

- 88 nan jatáwawa. - ketjéng ólik ya ket inmának. ketjéng  
 the world. Then "time passed then she bore sons. Then  
 until"

naéngantja nan ánanákna ay inyápona 'd Fěntok. ketjéng ólik  
 had grown her sons whom she had brought from Bontoc. Then... from  
 this  
 time on

- 89 ya kásfn ákis nmának san naamasángan. - ketjéng kanán san  
 again also begets children the widower. Then says

inátsa ön "mo madóyak ket mo umáykáyu iláén nan nálpak,  
 their mother when I die, then when you go to see my  
 birthplace,

*ct adl̄ȳu wánts̄in nan nahil̄əngánan; nan nāk̄f̄u is wánts̄ənyu!* L.89  
 you not to follow the clear water the dirty water must you follow  
 ought

*ketjéng nak̄f̄u nan máb̄æ 'd Kán̄öu; nahil̄əngánan nan máb̄æ 'd*  
 Then was dirty the (water) Kanöu; clear that coming  
 coming from from

*Fěntok. – ketjéng san nakik̄f̄u nan wantjéntja. ketjéng pad̄n̄ənts̄a* 90  
 Bontoc. Then the dirty water "is their Then they receive  
 following."

*ad Kán̄öu. kanántja 'n "sinák̄äyü?" – ad̄tja s̄im̄fad; ya pad̄öȳənts̄a* 91  
 at Kanöu. They say who are you? They not answer; and they kill  
 (the Kanöu-men)

*tjāftja. ketjéng nad̄öytja. k̄əmán̄ san iKán̄öu. – ketjéng ild̄əntja'd* 92  
 them then they are dead. they go the Kanöu-men. Then they see  
 (the sons) away,

*ya kas̄ftja finm̄angon. ketjéng kas̄ftja pad̄öȳən tjāftja. ketjéng*  
 and they again had resurrected. Then they again slay them Then

*önpayangyángtja ay mangwáni en "si pay Fúkan nan ninának k̄ən*  
 they reprove (them) saying indeed, Fukan (is she who has  
 born)

*tjākām̄." is̄átja'd kanán ön "tsāk̄äyü pay, ay iKán̄öu, ct ad̄ik̄äyü*  
 us Then they say you, Kanöu- you shall  
 people, not

*matsak̄ē man, tay pinmad̄öyk̄äyü k̄ən tsāk̄ām̄." – is̄āc̄d m̄āptad* 93  
 become because you have slain us Then come to meet  
 populous

*nan iFěntok ya énts̄a ālaèn tjaftja; ct iyatāngtja nan b̄flay;*  
 the Bontocmen and go to take them then they use as the "bilay"-  
 carrying poles trees;

*b̄flay nan ātangtja. – yō/öitja tsāftja ad Fěntok. ketjéng* 94  
 b. trees their "litter." they take them to Bontoc. Then  
 are

*ika/ūptja tjaftja ad Fěntok ad Ts̄ipesh. nan ātangtja*  
 they bury them at Bontoc at Tsipesh. nan their poles

1.94 *ṽṽḍḍá 'd Papát/tay; san tákitja ay ṽṽḍḍá 'd Papát/tay.*  
 are at Papat-tay; their ropes, made of are at Papat-tay.  
 (still) lianes,

*Ketjéng pay tjáí. si Mátyu nan ninókæd.*  
 "This is all." Matyu was the narrator.

## EXPLANATORY NOTES

The meaning of *Lumáwig* is not known; probably (?) from *láwæg*: world ("Weltwaller"); with pre-infix *um?* (*um* occurs in several proper names). Articles used with *Lumáwig*: *nan*, *san* and person. art. *si* (*si* is dropped in Genitive). The various articles show that *Lumáwig* is both, an appellative and a proper name. (No root "*lawig*" could be ascertained.)

1. *anak si L.* "Lumawigsons" [76]. *kaisádtan*: "a place from which game can not escape; the foot of a rocky mountain; vb. *isadjétko*: I "corner."

2. *makólud*: rough, "kinky, like negrito hair," uneven, undulating, mountainous.

3. *en isalákong*: [317]; *Mabædbodóbæd*: "near Bontoc, north." *salukóngek*: I put a "*salákong*" into the river at the end of a dam. *nákna*: *kénnek*, I catch.

4. *fllig ad Pókis*: mountain north of Bontoc.

5. *inóštjong*: Person. vb., *ostjóngăna*: Possess. vb. *ketjéng is iga...*: synonym. "*nannay ísa'y fllig si iga kalineb*."

6. "*kětjăkăyôsha!*" (as one word)

7. *Kalæwæltan*: mountain east of Bontoc.

12. *síamangén* (as one word), uttered hesitatingly, with disapproval. *máldon*: not by her brother-husband, but through Lumawig's influence (as all Igorot asserted).



13. *tǎnæb*: a shrub, or: rush; "wood with pith," reed.

In addition to these men, the offspring of the two survivors of the Great Flood, Lumawig deemed it necessary to create men from reed, because "*adǎ umǎnǎi nan tǎku is nan fatǎæwa*: there were not enough people in the world."

14. *isǎna'd tsa...* [310].

15. *tjaftja nan umfli*: "they are the inhabitants of.."

16. *iniFkwang*: *in-*: preter. augment: they have settled and are now settlers.

18. *Lakǎngao*: near Bontoc. *nan kalitǎko*: our speech, i. e. of us Bontocmen.

19. Mayinit, which produces salt from hot springs; J. 145. See Voc.: boil.

20. *laglǎgo nget...*: they must, I presume, purchase all they need, as they do not manufacture and are rather warriors and tillers of the soil than eloquent and suave tradesmen.

23. Samoki: renowned for its pottery. J. 117.

25. *si Mǎlkod...*: a standard closing formula. Here ended the Igórot's first narration of Lumawig. (Malkod: an imaginary [?] narrator, to whom most tales are ascribed.) "If this formula is omitted, the narrator is haunted by heavy dreams." Matyu recited this and the following parts of the Lumawig-Myth.

27. *tǎkod*: *tǎk cd* [307; 242]; *od = cd*.

33. *intǎ mǎn lǎ*: surprise, incredulity. *akiǎkft*: "we have but little beans in our garden."

38. *Ip/fppit*: at the town limit of Bontoc.

39. *is nan ken...*: pleonast. use of art. [37]. (Sometimes: at the house of N. N.)

40. *aykō ngag ta...*: "what is the reason that he should..." *ēnisāysuy*: get air, "because it is very hot."

41. *pañāshak*: I do as the first thing; I do directly. *kanān amātsa*: dropped *si*: the speaking of their father; also: *kanān nan amātsa*.

42. *kumātsiak*, synon.: *fumākāsak*: "I get strong, healthy; I feel well."

43. *pasiksāpkək*: I make frequently go into, i. e. I put (chickens) every evening into the coop: I raise, keep. *ngāgen*; or *ngāg kan*, expressing surprise, sometimes indignation or anger.

45. *is tsāmi*.. for our "regular" feeding. [310]

48. *maikābkab*: "I break off at the end, the first piece of a stick, then the next." *ketketjēng*: "and it is ended; no more talk."

53. *tsalādōy*: two whole trunks of big trees, laid parallel upon the ground, to support vessels hanging above fire.

54. *ta kay sak/ēn...*: "let it be I who must get." *ya*: emphatic.

55. *siamāddjfsā* (one word); synon.: *sfa sa!* this is right! The distance between Kadkad and Lanao is "several miles."

59. *finulfas*: wedding of poor people, with some pork; but *tsūmmo*: wedding of the rich, prominent, "gadsāngyēn," with meat of *nēang* (buffalo), many pigs etc.

60. *Pabālid*: "two miles from Bontoc." *panlōngek*: I drive back "on the riverbank:" "is nan kawānga;" at other places: *pashakōngek*. *Kātsuk*: "very near Lanao."

62. *pinsikyāna* [bōnsikiāna]: *pin-* [296]; *siki*: leg. *mamātpap*: "catchable," synon.: *malānoy is mātpap*: easy to be caught. (to catch)

63. *mo*: certainly! *kō man*: "a wonder indeed!" *tay*: because.

64. *mid nongnōngmo* [nonōngmo]: "you are of no use, worthless, good for nothing."

65. *tālōn*: weather, time of the day, the fields of a community (gardens, ricefields etc.)

66. *ib/āna*: the pig's companions, the other pigs.

67. *insangfūkami*: "we have a little ceremony, at different occasions; also on the day after the wedding. A pig is killed at the "*sangfu*," a chicken at the "*mangmang*." *foknākek*: I start to work, take friends from the house to go to the mountains, forest, fields, "far from town."

*mangāyuak* (*kāyæ*: wood): "I begin a ceremony in the *ato* (my town section) by going to the woods, where I observe the tokens, particularly the bird '*ʔju*' (all red, with a black mark under the neck); I observe its flight and count its call."

68. *kayāwentsa nan Ilākod* [*iLāgod*]: they consult whether they shall go to fight with the tribes living north of the Bontoc area. *igā kakāib* (from *kāpek*, I make, accomplish): not made, not done, turned out not well.

69. *issak* [308].

74. *issāta* [308].

76. *tsākashna* [315].

81. *alāna san kawōitan*: for *alāna*, *ad tjāya*: to "Heaven."

82. *ma/īsalāak*: I cease from floating in a river at a shallow place, or held up by rocks etc. *ka/īsalāam ad T.*: "your stopping place shall be at T."

83. *mamālīd*: sharpening his ax or knife on a stone. *alawāshēk is nan katjēnum*: I fish out from the water; *alinōna*: Pres. conatūs. *alūnek*: I roll "like a log;" *patsakālek*: I put on the land from water.

86. *mamākatja*: hunting heads; "they had hunted and taken home the heads; they performed the headhunters' rites." *matīking nan lūta*: "the ground sank to that side, where Fukan leaned over while dancing and holding leaves of tobacco in her hands."

89. *nan nālpaḱ* (for: *nalpōḱ*): "my birthplace," lit. my-coming-from-place. *ketjéng nakḱfu nan mābr̃ 'd Fě́ntok*: "the river coming from (*mabr̃* - *malpo*) Bontoc (which is usually muddy) happened at that time to be clearer than the Kanōu stream, that had been made muddy by a rain-storm. Thus Lumawig's sons went astray.

90. *padnēntsa*: subject: the people of Kanōu.

91. The resurrection takes place while the Kanōu-people had turned; *ilā́éntja*: "the people looked back."

92. *pinmadōykāyē*: preter. of the Person. Vb. *pinmadōyak*.

93. *átang*: a long pole to which the body of a man slain in battle (resting on his shield) is tied to be carried home. J. CXXXV.

*bīlay*: species? "The *bīlay* planted in the grove '*patpat/tay ad Sōkok*' near Bontoc have now grown to big trees."

## HEADHUNTERS' RETURN AND CEREMONIES

H.1. *Sumātsa nan mamāka. tsātsa mamalākay ya tsātsa mangāyeng*  
 Home come the headhunters. They singing and they singing "ayeng"  
 keep "falukay." keep

*ya tsātja endr̃r̃r̃ēi.*  
 and they shouting  
 keep exultingly.

*Falākay:* *sinúka 'sh ay nasáyšüü?* [*sinúka 'sh ay nashódjüü*] H.2  
 who are you that were absent  
 (away from fighting; "pre-vented i. e. hiding yourself")

*ɛvausányu 'sh kamuyóköy!*  
 give him a old and worn!  
 breechcloth,

*Falākay:* *sinúka 'sh ay nalásin.* 3  
 who are you who were absent

*minsimsimúdká 'sh ásin!*  
 you shall "salt-eat" salt

*adɛáñi inumdjántja id fofáy; isáadtja nan ólo ay fináktja;* 4  
 now they have arrived at home they put down the head which they had cut off,

*isáadtja is nan kanínitján is nan áto. isá'tja'd aláén nan*  
 they put (it) at the fireplace in the ato. Then they take the  
 down (councilhouse).

*fátuk ya shitsáktja; ya mángantja nan amám/ma, ketjéng*  
 pigs and kill (them) and feast the old men then

*inkáibtja is sakólang; ct itáktja nan sakólang is nan bóshä.*  
 they make a headbasket then they tie the basket to the pole in  
 the ato.

*ipu'tja nan ólo is nan kasakólang. - ketjéng maámong nan* 5  
 they put the head into the basket Then assemble the

*fobfállo. isá'tja'd manalífeng. isá'ed kanán nan fobfáfáyí ay inánna*  
 young men, then they dance Then say the women, the old,

*en "pabanádjényn nan ólo, ta isáadyu is nan tatalíbnan*  
 take down the head that you lay (it) at the dance-place  
 down

*ta énkakazɛwáéntáko ya ta siksikiátjan nan fobfáfáyí ay manágni."*  
 that we place it in the center and that they kick (it), the women, who dance

- 11.6 *ketjéng mastjém; ya aláéntsa nan ólo; sɛkəsɛ́kantja is nan áseək*  
 Then it is night and they take the head; they smoke (it) in the smoke

*is nan ato. isáed totok/kõngan nan jobfállo ya nan íb/an nan*  
 in the ato. Then keep watch the young men and the other

- 7 *inasáɽɽwan tādí aláén si áseək nan ólo. ketjéng fibikát; isátja'd*  
 married men lest take dogs the head. Then morning then they

*aláén ya páyéntja 'sh nan sángi. isátja'd yó/i ad wánga.*  
 take (it) and put it into the basket. Then they take (it) to the river

*isátja'd mangatóling is nan ílid nan wánga. isátja'd ímish nan*  
 then they cleanse (it) on the bank of the river. Then they wash the  
 while praying themselves,

*jobfállo; isátja'd uáshan nan ólo. ketjéng patsakáléntja ya*  
 young men; then they wash the head Then they put it on the and  
 river-bank

- 8 *inuáshantja ay kagáwɛs nan ólo. - isáed ɛnsábeɽ nan amáma ya*  
 they have washed well the head. Then says prayers an old man and

*kanána 'n "laláyam si asáɽɽwan, ta mikílli is nan ílimi." sumdatja*  
 he says call your wife that she lives in our town. They go  
 with us

- 9 *is nan jobfáy et mangfagtja. alántja nan fátug; padóyéntja*  
 to the town then they sing. They take a pig kill (it)  
 (home)

*isátja'd lakíman; isátja'd otóén; 'sátja'd mangáyáyeng ya kanántsa*  
 then they sing (it), then they cook (it) then they sing and say

*'y mangwéni ɔn "anápenadnókāni ta wáshtjin umíla is ísáɽɽwíshna.*  
 speaking "it is time right now" that everyone looks for his roast meat

- 10 *ketjéng kay mastjém ákis. isátja'd iká/ɽɽ nan ólo.*  
 Then it is night again. Then they bury the head

*isátja'd infákær nan fobfállo "tumengaotdko! tumengaotdko!"* 11.10  
 Then they cry, the young men, we'll have a holiday! we'll have a holiday!

*ketjéng fibikát, ya infákær nan amám/ma "intengaotdko!" ya míd*  
 Then it is and cry the old men we have a holiday and nobody  
 morning

*ámüy is nan páyyo, tay léglæg. ketjéng inténgao* 11  
 goes to the fields, because it is "head- Then keeps  
 burying-day."

*nan umíli; ma/íd fumóknak. isátja'd mamalákay nan fobfállo*  
 the whole town; nobody goes out to work. Then they "sing a falukay" the young  
 men

*ya nan mamágkid. kanán nan mamágkid:*  
 and the girls. Say the girls:

*Falákay: pitkám ay inyakyáking*  
 you spend loitering  
 all time

*si ínam nan mamáding.*  
 (while) your mother is gathering the dry wood

*- kanán ákis nan fobfállo:* 12  
 Say in turn the young men

*Falákay: mamágkidka 'sh binákid*  
 a girl you are - - ? - -

*pitkám ay inyakyáking*  
 you spend loitering  
 all time

*amám ay tsatsakkískis*  
 your garden is sloping

*tinmófan nan ladládkin.*  
 the growing place of weed.

H 13 - *kanán ákis nan mamáḡkid:*

Say again the girls

*Falúkay:* *payéntáko 'sh shoshóshlay*

let us "put down" reply

*ta kika'd na 'sh mapáḡray*

until here is morning.

*ta íssak en lumágo*

I will go to buy

*tabfágo 'y Finalók nay,*

tobacco, of Finalok

*ta itsakam is tjápay.*

that you take (it) to the court of  
the ato.

14 - *kanán ákis nan fobfallo:*

Say again the young men:

*Falúkay:* *mamáḡkidka 'sh bindkid*

a girl you are - - ? -

*kamáḡgakóng ya kétan*

greedy of meat;

*adfm aktan si ínam*

you do not give any to your mother

*ídkóḡmo ya shushúbam.*

you turn your and feast secretly.  
back

15 *ketjéng makítotóyatja nan amám/ma: "ayáka man tji!*  
Then converse (and say) the old men very long (lasts) this!



*palayokéntáko'd'* *isátja'd mafóteng amín nan inasáéwan ya isátja'd* H.15  
 let us end it. Then they get all the married men and then they  
 intoxicated

*en mintjípap is nan fátug. - tjinpáptja nan ínim. kanán ákis nan* 16  
 go catching pigs. They caught six say again

*tá/pén nan inasáéwan en 'adína áálan is sibfantáko. kasintáko*  
 several of the married men it does not suffice for our meal. let us again

*umfla, - kanántja nan djáa 'y laláki - 'ta marwálo."*  
 look for, say two men let there be eight (pigs)

*- isátja'd jalótjén nan fátug; isátja'd sagfátén ya yóitja 's nan* 17  
 Then they bind the pigs then they carry and take into the

*kaáfoádfong ya lakfímantja 's nan ápuy. isátja'd kasín yóitja 's nan*  
 houses, and they sing in the fire. Then they again take to the  
 them them

*áto. kókótjéntja ya otóéntja. - ketjéng naóto pay. isáed* 18  
 ato. They cut and cook them. Then (is) cooked. Then

*kanán nan amám/ma 'n "éngkáyú'd amóngén nan fobfáfáyí ta 'd*  
 says the old men you shall go to assemble the women that

*sumdatja nan fáfáyí is nan áto. - ketjéng mángantja ya nakakántja;* 19  
 they enter the women, into the ato. Then they eat and finish eating

*ketjéng masísíangtja; ketjéng washtjín inmángmang is nan*  
 then they go single Then everyone sacrifices (chicken) in  
 (to their homes).

*afobóngtja. ketjéng ifálatja nan fángá ya isugfítja is nan*  
 "his" house. Then they take out the pots and put on fire at the  
 (them)

*pángéran. isátja'd aldén nan mónok ya fayfíkéntja.*  
 door. Then they take a chicken and beat it

H.<sup>20</sup> *ketjéng nadðy nan mónok. - kanántja en "nay pay táklay si*  
 then is dead the chicken. They say this the arm  
 (represents)

*fobfállo na; ct kumfdshi nan fobfállo. manangflkāmi is kōdsō.*  
 of the may grow the young man! we pray for strength.  
 young man strong

21 *- isátja'd makákan; isátja'd madammong nan mamágkid ya nan*  
 Then they end eating Then they assemble, the girls and the

*fobfállo is nan áto. isátja'd kanán en "mannaingtáko 'd!"*  
 young men at the ato. Then they say: let us stand in (two  
 opposite) lines!"

*isáced kanán nan fobfállo 'n "engkáyri umáa is tōōnan ta*  
 Then says a young man go ye to bring a jar that

22 *éngkarredéntáko is nan tatalíbnan. - isáced kanán nan mamágkid:*  
 we place it in the at the dancingplace. Then say the girls  
 center of

*Tsáeng: initsárantáko si Finmóshao ay gadsángyen ad Fállig;*  
 ? "we have caught hunting Finmoshao, the rich man at Barlig;

*ya ayákam nan pangáfongmo! ta umalíkáyri is nan flimi ad*  
 and call you, your family come ye into our town, to  
 (Finmoshao!)

*Kensátjan; tay nay si flílad ay kinéfnan ay minlálaymi ken tjakáyri.*  
 Kensatjan; be- here bacon, thick, to we invite you  
 cause is which

*ya inmálitja tit/éwa is nan flimi, ya ikókótsam si Fánged*  
 and they came really into our town and you cut, Fanged,

*tjáltja is nan istjátja ta mangántja. ya nakakántja.*  
 for them their meat that they eat and they finish  
 eating,

23 *isátja'd kanán en "éngkáyri umáa is fáiyash, ta painuminumtáko ya*  
 Then they say go ye to get brandy that we make them and  
 drink

*mafōtengtja. isācd kanān nan mamāgkid cn “pashuycpēnyu’d is nan* <sup>11.23</sup>  
they get drunk. Then say the girls put (them) to sleep on the

*ifōik ay i/natjāshan is pñgsan!*"  
 mat which has been spread long time ago.  
 (sleeping- for them  
 board)

*Si Matyu nan nangwāni ya si Falónglong ya si Fǎnged.*  
Matyu is the narrator and Falonglong and Fanged.

## EXPLANATORY NOTES

The ceremonies after successful warfare are called *mamalǎkay*, from: *falǎkay*, a ceremonial song, a responsive song, or *mangalǎkay*, from: *kalǎkay*.

- I. *tsātsa* and *tsātja* [310]. *mangāyeng*: warsong.

2. *nasāysūy*: noncombattant: "on the other side of the river, pretending to be ignorant of warfare;" absconding; absent. Or: *nashdy tjd̄y*: absent yonder. *wānis*: breechcloth, presented to warriors; *wānisak*: I give, clothe with a wanis.

The Metre is iambic, with strong ictus, the natural accent being disregarded:    ♀ | ♂ | ♀ | ♀ | ♀ | ♀ | ♀ | ♀ | ♀ | ♀ .     *sīnūka* 'sh ày nashòdjiyy  
– wansànyu 'sh kàmuyòkōy.

3. *nalāssinak*: I am away; e. g.: *nalāssinak is tēkkcu ay īli*: I am absent in another town or country; I am prevented (from coming or participating). *minsimsēmudak*: I am a salteater, I eat only salt, but no meat, with my rice; "I do not deserve any meat, as a coward (*ögiādan*)."  
*sēmūt*; see Voc. salt.

4. *aito*: councilhouse, see Voc. *sitsākak* [*shitjākak*]: only ceremonial killing. *sakōlong*: a funnel-shaped temporary headbasket.

- bōshā*: see Voc. post. (Observe the singular forms: *fobfállo*, *mamāgkid*, *fafāyi* used often here for plural!)

6. *nan ib/au nan...* and the "other," i. e. and besides the married men.

7. *sangi*: see Voc. baskets. *mangatōlingak*: I wash the head while praying, invoking the soul of the slain. *uáshak*: unceremonial cleaning, washing, bathing.

8. The old man addresses the head: "call your wife:" that we kill her also! *mangfagak*: I hum, drone songs without words.

9. *anapénadnōkāni*: probably *andpēna* 'd: "he shall search" [*kani*, cf. 311]; but any attempt of eliciting the meaning of this phrase was unsuccessful; "it means: now is the right time, just now." *itsāwawish*: roast chicken, dog, pork.

10. They bury the head in the *āto*. *tumengaotáko (tēngao)*: we shall (um) celebrate a holiday, but: *intengaotáko*: we are celebrating.

11. *umiñli*: the whole town celebrates this day; the other ceremonies were performed only by that *ato* ("ward") to which the victor belongs.

Those who are defeated in the "carmen amoebaum," the *mamalākay*, must work for the other party, get wood etc. If the girls win but fail to get their prize, they take the boys' liats, pipes etc. Girls who have lost give bags, breechcloth etc., otherwise the boys will tear down the *ólog* (girl's dormitory).

*pitkak*: I waste my time; or: I do nothing, but.... *pitkāna ay mángan*: he spends all his time eating. *mamáding*: I gather *báding*, dry wood; fire-wood.

12. *binākid*: this was asserted to have no meaning. Probably: maiden? *tinmōfan*, for: *tinmofān*.

13. "Let us not cease from answering their challenging songs (*shoshōshlay*: "contest of words"); let us reply until the sun rises." *Issak*: [308]. *Finalok*: "a place where good tobacco is sold; North of Bontoc."

14. *síbfan, kētan, tjífan*: meat eaten to the rice occasionally.

*áktak*: I give some of my own; constr.: person in cas. rectus, thing given with prepos. *is*.

15. *ayáka*... "This singing lasts too long." Old men are the umpires of the teasing contest. *palayokentáko*: celebrate the last day of the festival; perform the final rites; finish.

16. An episode from a headhunters' festival; in the following description recollections of real events and explanation of customs are intermingled.

17. *sagfátek*: I lift (and carry) upon my shoulder. *kaáfódfong*: Collective form.

18. Women enter the ato only if permitted to do so.

19. *nakakántja*: here without suffix *-an*, see: R. 16, R. 17 and [299]. *masisiangtáko*: we part and go, each by himself, to our homes. *afobóngtja* (only here!) plural form. *fayékek* [*fáíkek*]: I whip, beat to death with many blows, "which makes the chicken more palatable."

20. "Feasting to the hero's health:" *táklay* [*tákay*]: the strong arm that killed the enemy and chopped off the head; represented by a part of the chicken. *manangílkami*: we pray for and hope, expect.

21. *mannaingtáko'd*: we stand in two lines, one formed by the men, facing the other, that of the women, in order to sing.

22. The "*tsácng*" consists of several verses; the melody of the greater part of each verse is chanted monotonously, but passes over into a phrase of astonishing musical beauty and pathos.

*Fimmóshao* of Barlig: evidently a reminiscence of an old feud with Barlig. The "anito" of slain *Fimmóshao* is invoked; more victims are wanted. In the following the narrator has confounded facts and phantasy.

23. *ifóik*: the bare board in the Igorot's sleeping chamber (or: mat), by euphemy (tragic irony); in reality the board on which the dead body is tied to be carried home. *inatjáshan*: "made wide" for you. *pingsan*: "long time ago." (only here!)

## THE IGOROT IN THE BATTLE OF CALO/OCAN

B.1 *Insulíktosh si Don Bílong umǎli 'd Fě́ntok ya éngéngak ad Fě́ntok;*  
 The insurrecto Don Bílong comes to Bontoc and tells lies at Bontoc.

*kanána ay mangwáni en "tjakayú ay Igólót mífuegkayú 'n sak/én;*  
 he says speaking you Igorot, go with me

*ta aláenyu nan pinángyn, nan kanfayabyu, nan táfayyu ya nan kángsa,*  
 take ye your your shields, your spears and the gongs  
 battle-axes,

*ta umüytáko ad Malónosh, ta éngkáyú manalífeng et adángsan nan*  
 let us go to Malolos, go ye to dance then much (will be)

2 *sípingyu."* – *ketjénng tjénngnen nan tákka. nan fofafállo ya lumáyaytja*  
 your money. Then hear the people the young men run

*et umáyitja id págpag, tay am/in ay fofállo ya éndjúa nan*  
 and go to the forest because all young men are unsteady  
 (as to)

*nimúmtja. kanántja 'y mangwáni en "awáy ngét éngak sa."*  
 their thoughts They say speaking perhaps a lie this!

3 *sak/én, (si Fánged ay iSamóki) adfk léytjén ay ímüy, tay nan*  
 I Fanged from Samoki, do not like to go because

*kafibf̄tak ya if̄dludtja is nan ad̄ik kagal̄lan. ketj̄éng makal̄lak.* B.3  
 my sister they imprison for my not "coming along" Then I go with them

*tay ibf̄dludtja 'sh kafibf̄tak. – ketj̄éng úmüy nan ták̄æ; if̄tæg Ngáw̄id* 4  
 be- they bind my sister. Then go the men; takes Ngawid  
 cause with him

*nan ták̄æ; et s̄f̄ya nan á̄pon nan Igól̄ot. ketj̄éng malikoádkam̄*  
 the men; then he is the chieftain of the Igorot. Then we start

*et umal̄kām̄ 'd Fángn̄en ya ketj̄éng umálatja ákis is nan*  
 and come to Fangnin and then they take also some

*iFángn̄en. (Fángn̄en id sak̄ón ad F̄éntok.) ketj̄éng aláç̄nm̄ nan*  
 men of Fangnin (is) near Bontoc. Then we take

*ísa 'y f̄átug et pad̄óȳnm̄ is ístjan nan ták̄æ ay úmüy ad Maló̄nosh.*  
 one pig and kill it for fool of the men who go to Malolos.

*ketj̄éng malikoádkam̄ is nan f̄ibikat et umal̄kām̄ ad Gáȳang.* 5  
 Then we start in the morning and come to Gayang,

*ketj̄éng n̄isasak̄ána nan kán̄nm̄ et binad̄óytsa nan n̄éang ay ístj̄ám̄.*  
 Then had been our food and they had killed a buffalo as our meat.  
 prepared

*ketj̄éng mangá̄nkām̄ is nan magá̄chu et umal̄kām̄ 'd Scrwánt̄s.*  
 Then we eat at noon and we come to Cervantes.

*– ketj̄éng tomoktj̄ókām̄ et inotókām̄ is kán̄nm̄. limá̄kām̄ ay iF̄éntok,* 6  
 Then we sit down and cook our meal we are five Bontocmen,

*walókām̄ ay iSamók̄i; isáç̄ed nan iMañit, iTuká̄kan, imMal̄g/kong,*  
 eight men from then those from Tuncan, Malikong,  
 Samoki; Mayinit.

*iKind̄ang, iSaká̄dsa, iTit̄ipan, iTá̄feng, iKán̄u, iAgká̄oa. am̄n ay*  
 Genungan, Sagacla, Titipan, Tulubin, Kanon, Agawa. all the

B.6 *kallifli immāytja ad Malōnosh. ketjěng nakakāngkāmi 'd Serwantēs*  
 townsmen had gone to Malolos. Then we had eaten at Cervantes

7 *ya umalfkami ad Ankākī. - nisasakāna amīn nan kānēnmi. pinadōytja*  
 and we come to Ankaki. prepared was all our food. they had killed

*nan fāka ay istjāmi. naamoamōngtsa ad Serwantēs nan amīn ay*  
 a cow for our meat. Assembled were at Cervantes all

8 *kākāfkāfī. - ketjěng mawēlīd ya malikoādkami ya umalfkami 'd*  
 townsmen. Then it is morning and we start and come to

*Konseptsyēn. ketjěng malikoādkami 'd Konseptsyēn et umalfkami 'd*  
 Concepcion. Then we start from Concepcion and come to

*Kāndson ya umafēdtsa nan mūsiko ken tjākāmī. ketjěng umalfkami*  
 Candon and (there) meets the music band us. Then we come

*'d Kāndson ya umllfēwllfēwis nan mūsiko ken tjākāmī id Kāndson.*  
 to Candon and marches around the band with us at Candon.

9 *ketjěng intedeckami is nan tjaktjākū ay āfong is nan līma 'y ākyu, ya*  
 Then we stay in a large house five days and

*istjaistjāmi nan līma 'y fātug, tay sinmongētkami ay Ikōlot.*  
 we eat five pigs, because we were angry. we Igorot,

*ketjěng tsāmi padōyēn nan fātug si iKāndson. ketjěng malikoādkami*  
 Then we kill the pigs of Candon-people. Then we start

10 *et umalfkami 'd Tākātjing. ketjěng tsāmi sīkpēn nan āfong si*  
 and come to Takutjing. Then we enter the houses

*iTakūtjing et tsāmi pināla nan fādsotja; umōgiādtja nan iTākātjing.*  
 of Takutjing- and take their coats; afraid are the Tak.-people  
 people (quickly, plunder)



(*djuwánkāmī lasút ya liman pōo ay Ikólot.*)—*ketjéng malikoádkami is* B.11  
 we are two hundred and fifty Igorot, Then we start

*nan wáwáfid et umáykami ad Namagpákan. ketjéng áfus naóto nan*  
 very early and go to Namagpakan. Then had been the  
 cooked

*mákan, siádnay ma/íd ístja. ketjéng umáykami et okádénmi nan*  
 rice, but no meat. Then we go and take (by force)

*isá ay kafáyo et yáimi 's lubfónmi. ketjéng kókótjénmi et otóénmi*  
 one horse and bring it to our quarter. Then we cut it and cook

*nan kafáyo. ketjéng igámi ístja, tay kǎg fíkas si tákæ nan*  
 the horse. Then we do not eat, because like flesh of men is the

*flan nan ístjan si kafáyo. ketjéng malikoádkami et umáykami* 12  
 sight of the meat of horse. Then we start and go

*ad Faknótan. umtsánkami id mastjím. ma/íd ninóto is kánénmi.*  
 to Faknotan we arrive in night none had cooked our food.

*isáed amínkāmī ay Ikólot ya umáykami ay umála is nan kafátufátug*  
 Then we all, we Igorot, go to take some pigs

*ya kaáshuáshu. ketjéng oto/otóénmi et mangámkami is nan mastjím.*  
 and dogs. Then we keep cooking and we eat during the night.

— *ketjéng umáli nan soldádso ay insulíktosh ya inkötsáotja is* 13  
 Then come the soldiers, who are insurrectos, and ask for

*kanéntja et tsátja umaláli is tsogókmi et tsátja kankánan en*  
 food then they keep coming to our rear and they keep saying

*“inákāyæ ‘sh kánénmi.” ketjéng tsámi itsáotsao nan kókbob si fátug*  
 give (us) our food. Then we often give (them) the skins of pigs

- B.14 *ya nan akít ay mákkan. - ketjéng malikoádkāmi et umáykāmi is*  
 and a little rice, Then we start then we go to

*nan ísa 'y íli; adík kékken nan ngátsan nan íli ay inumtsánaumi*  
 a certain town I do not know the name of the town where we arrived.  
 (one)

*ketjéng áfus naóto nan mákkan ya ístja ay uéang. ketjéng*  
 Then had been cooked rice and meat of buffalo. Then

- 15 *masuyépkami; malikoádkami as nan wéid. - umalíkami 'd Santo Tomas.*  
 we sleep we start in the morning. we come to Santo Tomas.

*ketjéng ma/íd naóto is kánénmi. ketjéng éngkāmi 'nánap is fátug*  
 Then (is) not cooked our food. Then we go to seek pigs

*ya is kánfing; et ma/íd intjánaumi is fátug, kánfing nan intjánanmi.*  
 and goats then not any we find pigs; goats (is) our finding.

- 16 *ketjéng yáitja nan fínáyya. - ketjéng kánanmi is nan ápomí 'n*  
 Then they bring rice. Then we say to our master,

*"nángkōm kanán en 'mō umālitáko is nan íli, et misashsakána*  
 why! you say if we come into the town, then would be ready

- 17 *nan lánseñ nan také'; kōt nay adwáni ya ma/íd!" - ketjéng*  
 the food of the men; and here now there is nothing! Then

*sibfátén Don Bílong nan kalíni ya kanána 'n 'íkádkáyí ya*  
 answers Don Bílong our words and he says care for and  
 yourselves,

- 18 *tsákkāyu tjámpap is fátug ya's nan fínáyya." - ketjéng ikíkiádek*  
 you keep catching pigs and rice! Then I frighten  
 (take)

*nan sinpángāfong ay Filipíno. ketjéng kanántja en "adfka*  
 a family of Filipinos. Then they say do not

*pumadôy ken tjăkămi; ta umotôkămi is kănîm. ketjêng maôto nan* B.18  
kill us let us cook your meal. Then is cooked the

*măkan ya nan âgkămä. ketjêng ilăbok ay mangan ya ketjêng*  
rice and crabs. Then I begin eating and then

*umăli nan kăduak. ketjêng inôfôngkami, tay na~~wa~~wa~~wa~~tkami.*  
comes my companion. Then we eat together, as we are very hungry.

– *ketjêng malikodăkami et umăykami ad Dsakăpan. tjaktjăki ay fli.* 19  
Then we start then we go to Dagupan. (it is a) large town

*ya ketjêng umilalayôshtja ken tjăkămi. ibfakămi nan kănênmi, ya akăt*  
and then they "do not us we ask for our food and little  
provide for"

*nan itsaotsăotsa. ketjêng tsătja 'd kănan en "umalăkami ad Malônosht."*  
is their giving. Then they keep saying we shall come to Malolos.

– *ketjêng umtjăngkămi ad Malônosht is nan sidsidjîmna. ketjêng* 20  
Then we arrive at Malolos in the evening. Then

*igăktjeng Aginăldo nan pispisftash. – ketjêng kănanmi en "nangkô!"* 21  
distributes Aguinaldo the "20 cents." Then we say why!

*pispisftash ângkay? nan kănênmi adĭ ~~amănăi~~! ketjêng kănanmi*  
one peseta only our food does not suffice then we say

*en "lumayăokămi!" ketjêng kănantŝa 'n "balăăkanmi tjăkăyă!"*  
we shall run away Then they say we shoot you

– *ketjêng malikodă nan tĭlin. ketjêng umăykami et balokănkami* 22  
Then starts the train. Then we go and ride  
(railroad).

*is nan tĭlin. – ketjêng umalăkami 'd Kălă/ôkan. păgpag yăngkay.* 23  
in the train. Then we come to Calocan forestland only.

- B.23 *mangangkāmi is nan mastjīm; et adf inmāññi nan kănēnmi.*  
 we eat in the night then not sufficed our food.

*tsākami mangmāngan ay tākæ, ketjéng ildēnmi nan apūy ay intatdyao*  
 (while) we are eating, we men then we see the fire flying

- 24 *ay māpo 'sh pōshong. Tæmānkōu nan apūy ken tjākāmī. - ketjéng*  
 that comes from sea, Dazzles the fire us. Then

*talāñō ay lablābon si kokōok si mōnok. ketjéng kanāñ Gōlash ay*  
 it is time of beginning of crowing of cocks. Then says Golash,

*intelepletīmi en "ēntāko inlīkid ad Fānged tsōgok nan Manfla."*  
 our interpreter let us go around to Fanged behind Manila.

*ketjéng malikoādkami ay ūmūy ad Fānged ya āngsan nan soldādso.*  
 Then we start to go to Fanged and many (are) the soldiers.

- 25 *- ketjéng madāngkami id Fānged. - - kág tōñā nan kaadsaæwfa*  
 Then we go "a little" to Fanged. like this was the distance,

*is nantjāi. - - namangpangōkāmī; wōdā nan tāfaymi, pināngmi,*  
 as far yonder. we had gone to the front; we had spears, battleaxes,  
 as

- 26 *ya nan kālāsaymi; ma/īd bāldægmī. - ketjéng mabaldækan nan fsa 'y*  
 and shields no rifles. Then was shot one  
 (with us),

*soldādso is nan finifftli; pinaldækan nan Mclikāno. ketjéng*  
 soldier in the scrotum had shot (him) the Americans. Then

*inangangākami; kanānmi en "nāngkō bōd falōgnit nan inydyak tōñā;*  
 we fret we say why! a battle the calling of that  
 (is) (man)

- 27 *nāngkō tékken ay talífeng sa!." - ketjéng kanānmi ōn "aykōtāko kasñ*  
 why! a different dance is this. Then we say "are we some-  
 times

*inǝgiaǝgiad ya kasɸn tsǝan?* – *ketjǝng itǝolin san sinkumpǝnya* R.28  
 afraid and again not Then transports the company  
 (afraid)?' back

*nan nabalǝǝkan ay ɸs sa. yǝitja 'sh katɸlin. ketjǝng umǝykami*  
 the men shot who (were) They take to the train. Then we go  
 there. (them)

*is katilinsɸla. ketjǝng insǝnib nan soldǝdso; yakɸt ǝngsan nan*  
 to railroad. Then hide the soldiers, and many (are) the  
 the (embankment?) themselves

*ɸǝbǝla ay umǝli ay mǝɸpo 's kapǝshong ay pǝɸn nan soldǝdson si*  
 projec- coming from the sea which send the soldiers,  
 tiles

*Melikǝno. djǝa nan nabalǝǝkan is nan soldǝdson si Filipɸno.*  
 Americans. Two were shot of the soldiers, Filipinos.

– *ketjǝng umǝli ǝkis nan sinkumpǝnya ya mabalǝǝkan ǝkis nan ɸsa'y* 29  
 Then comes again one company and is shot again one

*soldǝdso. tǝǝkǝmi ninka/ǝpkǝmi is nan lǝta, tǝǝkǝmi ay Igǝlot,*  
 soldier we had dug into the ground, we Igorot,

*ta itǝfonmi nan ǝwakmi, tay ma/ɸd bǝldǝngmi; ketjǝng ǝngkay nan*  
 that we hide our bodies, be- no guns-ours "except only"  
 (ourselves) cause

*sǝkodmi ya nan pinǝngmi. – ketjǝng umǝli ǝkis nan sinkumpǝnya is* 30  
 our spears and battleaxes. Then comes again one company at

*nan magǝchu ya mabalǝǝkan ǝkis nan tǝlo ay soldǝdson si Filipɸno.*  
 noon and are shot again three soldiers, Filipinos.

*ketjǝng kumǝantsa nan sinkumpǝnya ya mɸsubli ǝkis nan djǝwan*  
 Then retreats the one company and "exchanged" again two

*kumpǝnya. – ketjǝng alǝǝntsa nan ɸayonitǝtja; ka/ǝɸantja nan lǝta;* 31  
 companies. Then they take their bayonets they dig up the ground

B.31 *ikā/æptja amñ nan fobolādtja. isātja'd tomōli is nan apōtja;*  
 they bury all their cartridges Then they return to their  
 (bullets) commander

32 *kanāntja en "nāngkay nan fobolāmi!" – ketjēng umāli nan djāan*  
 they say: used up our bullets. Then come two  
 (-no more-)

*kumpānya. wōdā nan madōy ay īnim, wōdā nan līma; wōdā nan*  
 companies. there are dead six, there are five some are

*nabaldēkan is nan inādāpa; wōdā nan lsa ay kōlud ay nabaldēkan is*  
 shot into the hand there is one "negrito" shot into

*nan kitōngua. ketjēng kumāan nan sinkumpānya ya mīsubli nan tōlo*  
 his forehead. Then retreats the one company and "exchanged" three

33 *ay kumpānya. – āngsan nan nadōy ken tjāftja. āngsan nan tjāla is*  
 companies. many (are) the dead among them much (is) the blood upon

*nan lūta. ketjēng kumāan nan tōlo 'y kumpānya. igāāntsa nan*  
 the ground. Then retreat the three companies. They remove the

*āngsan ay nadōy; yōftja 's katlin. ketjēng mīsubli ākis nan djāa 'y*  
 many dead they carry to the train. Then "exchanged" again two  
 (them)

34 *kumpānya. ketjēng mabaldēkan nan ipāt ay soldādso. – kasitja ākis*  
 companies Then are shot four soldiers. they again

*tomōli san djāwan kumpānya. ketjēng misāyao nan ākyu ya ketjēng*  
 return the two companies. Then turns dark the day and then

35 *kīgsanūtja nan kānyōn; kīgsanñ nan soldādson si Melikāno. – ketjēng*  
 they fire the cannon; fire (them) the soldiers, Americans. Then

*inwōwis nan fōbolan si kānyōn et tsāna pōnsipak nan pāgpag. ketjēng*  
 whistles the shell of cannon then often it hits the forest. Then

*umǝgiad nan Ikǝlot, ɕt tsǎkashtja ay lumǎyaɐ. - ketjǝŋ* B.36  
get afraid the Igorot and immediately they run away. Then

*lumayǎɐkǎmi ɕt umalɕkami is katɕlin. - ɔŋsan nan nadǝy ay tǎkɐ* 37  
we run away and come to the train many are the dead men

*is nan katɕlin ay tsa inyǝi nan soldǎdso. nabaldɐɕkan nan isa ay*  
in the train whom kept carrying the soldiers. was shot one  
(station?) man

*iAmtǎdǎɐ; ma/ɨd nabaldɐɕkan is nan iFǝntok - intɕdɕǝkami is* 38  
from Amtadao nobody was shot of the Bontocmen. we remain at

*katɕlin; tsǎtja ket yǎi nan nadǝy ay nabaldɐɕkan. kinigsǎntja nan*  
the train they then bring the dead who had been shot they fire the  
often

*kǎnyǝn; ketjǝŋ kashǝn mad/ǝb nan tjǎya. kǎg nannǎy - - - nan*  
guns, then as if tumbled the sky. like this (were): -- the  
(it was) down

*fobǝlan nan kǎnyǝn; ɞǝdǎ nan kǎg nannǎy - - -*  
shells of the cannon some like this:

*- ketjǝŋ tjumǎka nan soldǎdson si Mɕlikǎno is nan kalǎta; ketjǝŋ* 39  
Then landed the soldiers, Americans, on the land then

*lumǎyaɐ amɨn nan 'silɨktosh; umǎytja 'sh nan katɕlin. Tsǎkami*  
flee all the insurrectos they go to the train. We keep

*lumǎyaɐ ya ildǎnmi nan fǝbǝlan si kǎnyǝn ay patatsǝkǝna nan lǎta.*  
running and we see the shell of cannon that throws up the earth.  
away

*- ɞǝdǎ nan fobǝlan si kǎnyǝn ay pinadǝna amɨn nan sinkumpǎnya ay* 40  
some shells of cannon kill a whole crowd that

*mamǎb/on. tsatsǎma nan madǝy is nan 'silɨktosh. adadǎdsa nan*  
stood close many the dead among the insurrectos; more the  
together.

- B.41 *madđy mo is nan jalōgnit si Ikōlot is nan flin nan Ikōlot. ketjéng*  
 dead than in the fights of Igorot in the country of the Igorot. Then

*lumayáekāmi et umāykami 'd Malōnosh; ketjéng kanān Gōlash ay*  
 we flee and go to Malolos then says Golash, our

*inteliplitlīmi en "umāykami ad Manīla ta éngkāmi 'nkāib is tilinsfla."*  
 interpreter let us go to Manila, let us go to make "railroad"  
 (moat?)

- 42 *ketjéng adī nan tākrr. - ketjéng kanān Gōlash en "nāngkō ma/lid*  
 Then "refuse" the men. Then says Golash why! nobody

*madđy ken tjatāko ay Igōlot; nāngkō ketjéng nan insuliktosh is ángsan*  
 is dead among us Igorot; why! only the insurrectos many

*nan madđy." ketjéng tomōlitja si Sāyan ay iSamōki ya isācd si Mōding*  
 (are) dead. then they return: Sayan from and further Moding  
 the Samoki,

*ay iFēntok isācd si Pátte/king ay iFēntok ad Manīla. ketjéng*  
 from Bontoc, then Patte, king from Bontoc, to Manila. Then

- 43 *umāytja is nan katflin ya apténtja nan fobōlan si kānyōn. ketjéng*  
 they go to the train and encounter the shells of cannon. Then

*minlīdneng is nan kakarwāčéntja. ketjéng kasftja sumākong ad*  
 they hit into their midst. Then they again go back to

*Malōnosh et umtsántja ken tjakamī. ketjéng kanāntsa ken tjakamī 'n*  
 Malolos then they arrive with us. Then they say to us  
 (among)

*"inmāli nan Melikāno ad Kalā/ōkan et finākashtja nan kaáfođfong;*  
 they came, the Americans, to Calocm and destroyed the buildings

- 44 *pinēāntsa amīn nan sinfāan ya najādash amīn ay kampāna." ketjéng*  
 they burned all the churches and broken are all churchbells. Then



*ibfākāmi is nan plesidēnte ad Malōnosh; kanānmi en “umāykāmī ‘d ad* B.44  
 we ask the “presidente” at Malolos; we say we ought to go to

*Fēntok!” ketjéng maṛṛwākas ya kasīmi ibfaka ya adīna. kanāna ‘n* 45  
 Bontoc then it is to-morrow and again we ask and he He says  
 refuses.

*“nāngkō ma/īd nadōy ken tjakāyā, ya kanānyu en umāykāyā?”*  
 why! none is dead of you and you say you will go?

*ketjéng kanānmi ken Kōsmi ay iFēntok en “tjakami cd—kanām— en*  
 Then we say to Kosmi from Bontoc we should— tell (him)! go

*talféng, nan kinwānim; ketjéng ilodlōdmi ay tākṛ ay umūy.”*  
 to dance; so you had said; then we must, we men, go;  
 (as to your saying)

*ketjéng inōnong tja Makwēish ay iFēntok ken Ngāwēid ay iSamōki.* 46  
 Then quarrelled they, Makwish from Bontoc and Ngawid from Samoki.

*kanān Makwēish ay iFēntok ken Ngāwēid en “sīk/ā kékkēm ay fālōgnit*  
 says Makwish from Bontoc to Ngawid you know that “battle”

*nan kinwānitja ken sīk/ā. āpay adīm kinwāni is nan tākṛ? sīk/ā*  
 was their to you why did you tell (so) to the men? You  
 saying not

*ma/īd nimnīmno! moshāya sak/ēn si nāngtek ay fālōgnit nan*  
 have no reason! suppose I had known that “battle”

*kanāntja, et kának onōna is nan tākṛ mo lēytjēntja ay mākifalōgnit.”*  
 was their I would first to the men if they wished to go to war.  
 saying, have told

*et akīt yāngkay ay enasipadōykami ay Igōlot is nan mangwānian* 47  
 then little only (failed), that we would have killed we Igorot for the saying of  
 each other

*nan plesidēnte ad Malōnosh en mabaldukānkami amīn ay Ikōlot.*  
 the presidente at Malolos that we would be shot, all Igorot.

B.47 *ketjéng mawwákash ya ilódlod Kósmi ay iFéntok mangibfaka.*  
 Then it is to-morrow, and must Kosmi of Bontoc ask.

48 *ketjéng kanda en "umáykāmí 'd man!" ketjéng adña. ketjéng*  
 Then he says let us go then! then he does not (permit). Then

*lumayákkāmi ay Igólot; ketjéng manadālkāmí is nan ilid nan kálsa.*  
 we run off we Igorot then we walk on the side of the street.

49 *ketjéng umtjáŋkami ad Santo Tomas; ketjéng tjangkásmi ay*  
 Then we arrive at Santo Tomas then we immediately

*sámkep is nan págpag. ketjéng lushfádmí ya ad Fáláoang. ketjéng*  
 enter the forest. Then our coming out is at Falaang. Then

*inanápkāmi is káncnmi tay nawwawádkāmí. ketjéng lumagókāmi*  
 we seek our food because we are very hungry; then we buy

*is nan kankánen; nan kankánen nan inkatákremit. (nakáib nan*  
 food (cakes) "cakes" we lived on. made are the

50 *kankanín is fináyay ya nan dín/fa.) ketjéng umalfkāmi ad Fángal.*  
 "cakes" from rice and sugar. Then we come to Fangal.

*ketjéng kanán nan Ilóko ad Fángal en "éŋkayu man lumáyay ay?*  
 Then says an Ilcano at Fangal why do you run away?

51 *ögiadángkáyay ay Igólot." ketjéng kánunmi ay mánfat en "éŋka*  
 are you cowards, you as Igorot? Then we say answering you go,

*man, ta iláénmi sík/d, mo ket adí pinpaabókén nan kányón nan ólom."*  
 let's see you if then not quickly smash the cannon your head.

52 *ketjéng umalfkāmi 'd Takútjéng. kanántsa ákis en "éŋkáyay man*  
 Then we come to Takutjéng. They say also why do you

*lumáyay ay?" ketjéng kanántsa en "ngāg nan angnintja 'sh sa?"* B.52  
 run away? Then they say what did they do there

– *ketjéng ijaágmí ken tjájtja en "nan pay fobólan nan kányōn ya* 53  
 Then we tell them the shells of the cannon are

*tsaktsagōag."* *ketjéng kanānmi en "mosháya umālitja 'sna nan*  
 very big. Then we say suppose they would here the  
 come

*Melikáno, et pinfákash nan kányōn nan ájongyu."* – *ketjéng álamí* 54  
 Americans, then would quickly the cannon your houses. Then our  
 ruin direction

*ya nan págpag, et loshfádmí ya ad Serwantés. ketjéng náncngmí ya*  
 is the forest then our coming is at Cervantes. Then our going is  
 out (aim)

*ad Fúladóng. ketjéng álanmi nan mōnok ya kaerwítan. – ketjéng* 55  
 to Fuladong. Then we take chickens and cocks. Then

*umálkami ad Alab. ketjéng álanmi nan tsaktsáki ay fátug;*  
 we come to Alab. Then we take a big pig

*padōyēnmi ya istjámi. finayádsanmi is líma 'y pēsosh is nan*  
 we kill and eat it. we had paid five pesos to the

*ninfátug. ketjéng inpasalábkāmi is nan i-Alab is mákan. isá'tja'd*  
 pig-owner. Then we told to collect, to the Alabmen, rice. Then they

*mandálubub. igāmi fayádsan nan mákan; nan ipékaer ad Alab*  
 collected. we did not pay the rice the people at Alab

*itsaotsáotja ángkay ken tjákāmí. – ketjéng malikoádkāmi ay umáli* 56  
 gave it "gratis." to us. Then we start to come

*ad Fántok. ketjéng tsáoshēnmi ad Afōu ay flin nan Ilóko ad*  
 to Bontoc. Then we go directly to Afōu, the of Ilocanos at  
 settlement

- B.57 *Fé̃ntok. náks̃hip nan inumtsá̃nanmi ad Fé̃ntok. - ketjé̃ng kanán nan*  
 Bontoc, in the after- our arrival time at Bontoc, Then say the  
 noon (was)

*ták̃k̃ ay iFé̃ntok ya iSamók̃i, kanánt̃ja en "umá̃t̃ed ta inmal̃k̃á̃yu;*  
 people of Bontoc and Samoki, they say "we are that you came  
 glad"

*aykók̃á̃yu naták̃k̃ amín?" kanán nan ták̃k̃ en "ngǎ̃g nan inangnéñyu*  
 are you alive all say the people how did you manage

- 58 *ay inmá̃y?" - ināmoá̃mongmi amín nan ták̃k̃. tjé̃ngnéñt̃ja nan*  
 to go (there) we had assembled all the people they listen

*kanánmi. ketjé̃ng kánanm̃i ken tjá̃ít̃ja en "tsatsá̃ma nan fobólan nan*  
 to our speaking Then we say to them too many the shells of the  
 (were)

*Maliká̃no, tsatsá̃ma ay tsaksagó̃ak nan ká̃nyōn." ketjé̃ng kanánt̃ja*  
 Americans; too enormous the cannon. Then they say

*en "ya nan pay fobólan nan báld̃æg." kanánmi en "tsatsámá̃d ay*  
 and the bullets of the rifles we say fearful,

- 59 *kǎ̃g r̃it̃jan nan fobólan si báld̃æg." ketjé̃ng kanánt̃ja 'n "aykók̃t̃ja ad̃*  
 like rain the bullets of rifles. Then they say do they not  
 (were)

*umá̃li 'sna?" ketjé̃ng sibfát̃enmi ya kanánmi en "adumá̃lit̃ja 'sna tay*  
 come here Then we answer and say they will come here as

- 60 *pá̃dsongt̃ja ad Malónosh. - ketjé̃ng kas̃t̃ja kanán en "kad nan*  
 they stop at Malolos. Then they again say when  
 (at the limit)

*aliánt̃ja?" ketjé̃ng ad̃mi íb̃faka, tay kanánmi en "ta ad̃ k̃emá̃an*  
 will they come Then we do not tell because we say let not escape

- 61 *nan 'íktosh." ketjé̃ng ay sumá̃akami is íli. ketjé̃ng kanán nan*  
 the insurgents Then we enter town. Then say

*pangdǝŋgmi en "umǝted ta tinmolǝkǝyu is nan ilitǝko."* B.61  
 our relatives "we are glad" that you returned to our town.

– *ketǝŋg ǝmtsǝn nan ǝsa ay fǝan: kǝytsa'd inǝpapangǝli nan* 62  
 Then "passed" one month then they come suddenly the

*soldǝdson si Melikǝno. ketǝŋg inumtsǝntsǝ is nan ǝǝǝǝfid.*  
 soldiers, Americans, Then they arrived early in the morning.

*ketǝŋg isǝad nan Melikǝno nan ǝngsan ay kafǝyotja ad Kamǝnuang.*  
 Then "put the Americans many their horses at Kamannang.  
 down"

*ketǝŋg fumǝlatja amǝn nan iFǝntok et pangǝnǝntja nan kafǝyotja.*  
 Then go out all Bontoc- and feed their horses.  
 people

– *adikǝǝn nan soldǝdson si Melikǝno nan 'ǝktosh; inǝatja nan ǝsa* 63  
 (Then) the soldiers, Americans, the insurgents. They one  
 pursue capture

*ay tenǝnte ya nan tǝlo 'y soldǝdso, isǝed nan ǝsa ay nabaldǝkan.*  
 lieutenant and three soldiers, then one who was shot.

*amǝn ay tǝkkǝn ay soldǝdson si Filipǝno et linǝǝyǝrtja is nan fǝlig.*  
 all other soldiers, Filipinos, then had fled to the mountains.

*et layǝǝǝntja ad Tǝfeng. - ketǝŋg ibǝǝkan nan iFǝntok ya* 64  
 then they reached Tulubin. Then tell the Bontocmen and  
 running

*nan iSamǝki nan djǝlan is nan soldǝdson si Melikǝno ad Tǝfeng.*  
 the Samokimen the trail to the soldiers, Americans, to Tulubin.

*umǝytja ad Fǝy/ya et alǝǝntja nan asǝǝǝan Aginǝldo ya nan*  
 they go to Fayu and capture the wife of Aguinaldo and

*anǝtjina 'y fǝǝǝyi. - ǝsa 'y soldǝdson si Filipǝno binaldǝkan nan* 65  
 his younger sister. one soldier, Filipino, they shot, the

- D. 65 *Melikáno; nan soldádsan si Melikáno pinotrěantja nan ólon nan*  
Americans; the soldiers, Americans, cut off the head of the

*'líktosh; inká/uptja is nan láta is Kámpo Santo, ay kaka/ějan.*  
insurrecto; they buried him in the ground at Campo Santo, the burial place.

- 66 *— ketjéng isákongtja nan asáerwan Gináldo ad Fíntok ya nan*  
Then they conducted the wife of Aguinaldo to Bontoc and

*anótjna 'y fafáyi, isáed nan ísa 'y Melikáno ay finálerd Gináldo.*  
his younger sister then also one American whom had fettered (imprisoned) Aguinaldo.

*Fánged.*

## EXPLANATORY NOTES

The "Battle of Calōocan," described by the combatant (if passive resistance and wise withdrawal of primitively armed forces who had to be mere spectators justify the word "combatant") Fanged from Samoki, Bontoc's sister-town, was fought early in February, 1899. (Names of persons and of towns are given in Fanged's pronunciation.)

1. *'n sak/én; ken sak/én.—kángsa; gángsa.*—Malōlos in Bulacan.—*síbing* [*síping*]: copper coin; 80 *síping* are considered equivalent to 1 peso (50 cents American).

5. *magáchu; ch:* guttural; interchanged here with *ky*.

10. *tsámi:* "we "often," repeatedly, as many houses were plundered.

11. *kăg...nan ílan:* "it looked like..." *ílan* for: *ílaén*.

14. *as nan wíd: is nan wíd.*

15. *fináyey:* shelled and pounded rice, uncooked. *mákan:* cooked rice, "eatable." [461]

16. *köy nay adwēni*: cf. the Greek "eita indignantis."
17. *fkadak*: I care, provide; I help myself. *fkadam ay mǎngan*: help yourself to eat!
18. *ikikiǎdek*: *ögögiǎdek*. *pumadōyak*: personal vb. *ǎgkāmǎ*: see Voc. food.
19. "we shall come to Malōlos," where we shall find plenty provisions.
21. Or: *mabaldēkǎnkami*: we will be shot.
22. *balokǎnkami*: Ilocano verb: ride on horseback;  
*tilin*: Span. tren; [18].
25. *kǎg tōnǎ*: Fanged showed the distance to be about 200 paces.
26. *finifftli*: [68]. *nǎngkō bōd*: [427].
27. *kasfn—ya kasfn*: Explan. "we can not help it if we are afraid;" or: "why shall we, being no cowards at other times, become cowards now."
28. *katilinsila*:? "place where soldiers hide, kneeling down and shooting." Probably a railroad embankment. *soldǎdson si Filipino*: a "compound noun:" Filipino-soldiers; so: *soldǎdson si Mclikǎno*: American-soldiers, but not: soldiers of the Americans. [76].
30. *fsublik*: I exchange; passive *maisubliak*: I am exchanged, or, as middle: I change myself with another; I take the place of another; I replace in turn. (Said also of the movement of the stars).
31. *jayonitǎtsa*: Sp. bayoneta. *ka/ǎfantja*: make holes in the ground; *ikǎuptja*: they bury in these holes. *jobolǎtsa*: their bullets; or: cartridges with bullets.
- 33; 34. *djǎa 'y*, or *djǎa ay*, or *djǎwan*: two. *tsakǎshko* [315].
38. *kǎg nannǎy*: Fanged illustrating this passage showed his leg at the ankle; then his fists held together.

40. *pinadǝna: pinadǝyna.*
41. and in other passages: *Ikǝlot* for *Igǝlot*.
41. Golash, a half-breed, Igórot and Tagalog; lives in Bontoc as tailor, "saltol." *adí:* not.
42. *kctjǝng nan:* "exclusively."
45. *en:* to go [307].
46. *tja.....ken.....* [39]. *ā pay:* Igórot and Ilocano particles.
48. *umǝykami'd:* words of Kosmi after an other refusal of the "presidente," i. e. the "mayor" of Malōlos. *is nan ílid nan kalsa:* may also mean: along the road.
50. *engkayú: ngǝgǝngkáyu?* why? [352]
51. *pinpaabǝkck:* I break all to pieces, smash completely. (Pref. *pin-*, "quickly;" or: *kin-*) [296].
52. *ngǝg nan angnǝntja:* lit. what do they do there? "how did you fare there?"
54. *nǝncngmi:* our going-aim; (probably: *nan en-mi*). *ǎlami:* our direction, direct way [318], but *ǎlanmi:* our taking, "we take," for: *aldǝnmi*.
55. *pasǎlubak:* I order to collect (provisions etc.) from house to house, with the Ilocano rice-measure: *sǎlub*.
56. *Alǝu,* a district of Bontoc where mostly intruders, Ilocanos, have settled. *nǎkship nan....* Time emphasized by Nom. actionis with suffix *-an*. Cf. [263; 264].
57. *umǎted:* adverb. idiom: it is well, pleasant; "we are glad;" also: "I thank you;" *sak/ǝn umǎted ta....* (that...) *ngǝg nan inǎngnǝnyu...* [358]
58. *tjǝngnǝntja* for: *tjǝng/ngǝntja*.



60. *ibfakak*: 1) I ask, inquire; 2) I ask for; 3) I answer if asked, answer a question, I tell. Infinitive: *ibfaka*; *ibfakan*, in 62, see: [229].

61. *ketjéng ay..* finally.. then at last.... (Sometimes: therefore).

62. *isaádko*: I put down, unsaddle, stable.

63. *inátja* for: *inátlatja*. *layáwrentja*, transitive: "reach by running." Person.: *lumáyawak*.

64. The guides were: *Kamádon* of Bontoc and *Fíteng* of Samoki.

## THE RAT AND THE TWO BROTHERS

*Wódá nan sináki. éntsa 'ukótsaæ is píki ya adí áktan* R.1  
There are two brothers. They go begging for corn and not give any  
maize

*nan tákæ tjaftja. isátja'd intotóya ay sináki ya kanántsa ay*  
the people them. Then they converse the brothers and say

*mangwáni en "énta 'd énlápis is æmáta, tay adítja umáktan is píki.*  
saying let us to "make" a garden- as they not give corn.  
two go our,

*- isátja'd en minlápis ay sináki. ketjéng umáytya'd, lapísantja* 2  
Then they go to weed, the brothers. Then they go, they weed

*nan ámas nan sinpamlikan. isátja'd sumáta, tay mastjím.*  
a part of a mountain-section. Then they go home, as it is night.



*nan sinǎki en 'umǎyanta 'd ta ilǎenta nan mangipatǒfæ is nan* R.9  
the brothers let's two go that we two see the "maker-grow" of

*ǎmǎenta 'y nay!' - ketjéng mastjfm ya padǎnǎntja san ǒ/tot* 10  
our garden here Then it is night and th-y perceive the rat

*ya inkibkibǎong. tjetjéng/ngén nan inǒtji nan ǒ/tot ay inkibkibǎong.*  
and it said: "kib, kib" Hears the younger the rat that said: "kib, kib"  
brother

*- isǎed pintjǐpap nan inǒtji ya kanǎna is nan yun/ána 'n 'yǎim,* 11  
Then catches quickly the younger and says to his older bring  
brother

*yǎim nan pǎnang, ta pinpadǒyta na! sftǒnǎ nan finimley ken*  
bring the ax that we kill quickly this! this is the "one having  
tired"

*tjafta ay sinǎki." - ketjéng kanǎn san ǒ/tot en "adǐkayæ pumadǒy* 12  
us brothers. Then says the rat do ye not kill

*ken sak/én; ta umüytáko is áfongko!" isǎed lumǎyæ ya pinǒnot*  
me let us go into my house then it runs and quickly  
runs after

*ǎkis nan inǒtji. ketjéng kanǎna ǎkis en "adǐkǎyæ! adǐkǎyæ* 13  
also the younger brother Then it says again do not! do not

*pumadǒy, ta umüytáko is áfongko!" ǒǒ/ǒǒgnan nan inǒtji.*  
kill let us go into my house holds fast the younger  
brother

*- isǎed kanǎn nan ǒ/tot en "ümipǒgǎnǎngkǎyǎ, ta umüytáko is* 14  
Then says the rat set me free let us go into

*áfongko!" ketjéng inumtsǎntsa is áfongna.*  
my house. Then they arrived in its house.

*- isǎna'd kanǎn en "énkolǔbkǎyǎ ay sinǎki, ta kǐkǎdak is* 15  
then says (the rat) cover your eyes, ye brothers, that I prepare

- R.15 *kanəntd̥ko!*" *isə́tja'd ɛ́nkɔ́lub ay sináki. ketjéng ikísuan nan ó/tot*  
 our food Then they cover their the Then stirs the rat  
 eyes, brothers.

- 16 *nan fágkong: ya mǎkan. ikisud̥na nan ʔtjush: ya istjá. ketjéng*  
 the pestle: and rice it stirs the spoon: and (it turns Then  
 (it becomes); to) meat.

*inkikíngao nan inótji; ɔ́ðlt̥ɛ́n nan yín/a nan límāna. isáed kanán nan*  
 peeps through the younger; hold is tight the older his hand. Then says the  
 (his fingers)

*ó/tot ɛ́n "álikáyú 'd ta mangantáko, tay nay náðto nan kanəntd̥ko."*  
 rat come let us eat, because here is cooked our food.

*ketjéng kanán san yín/a ɔ́n "sanguyádn pan si na/otóan nan*  
 Then says the older "How quickly the being  
 cooked

- 17 *kanəntáko!*" *ketjéng mangántja. ketjéng nakakanántja isə́tja'd*  
 our fool Then they eat Then they finished eating. Then they

*kanán ay sináki ɛ́n "manubláta 'd ay sináki!" ketjéng nakatsublántja.*  
 say the let us two smoke, us brothers. Then they finished smoking.

*ketjéng kanán nan ó/tot ɛ́n "álikáyú 'd sína!" isə́tja 'd ɔ́müy ay sináki.*  
 Then says the rat come here then they go the  
 brothers.

- 18 *ketjéng inpaʔdalan nan ó/tot nan gángsa ya nan ʔtjush. isáed nan*  
 Then took out the rat a gong and a spoon, then a

*tóvnan ay padéngdeng, isáed nan fág/kong. isáed kanán nan yín/a 'n*  
 jar then a pestle. then says the older

- 19 *"ɛ́nkinaslángenta! ngāg nan kotók tōshā?" ketjéng kanán nan inótji*  
 let us exchange what is the use of this then says the younger

*ɛ́n "kóak man nannáy ay ʔtjush ya nan fág/kong." isáed inkóan nan*  
 mine indeed this spoon and the pestle. then is the of the  
 are property

*yán/a nan gánsa ya nan tóénan ay padéngdeng. isátja'd ibfatáwél* R 19  
 older the gong and the jar. Then they carry on a  
 brother pole,

*ay sináki nan gánsa ya nan tóénan ay padéngdeng. isáed sýa nan*  
 the the gong and the jar then it is the  
 brothers

*inkóan nan yán/a. — isáed kanán nan ó/tot en "éngkáyú 'd!" isátja'd* 20  
 property the older Then says the rat You ought Then they  
 of to go

*sumáa is nan ílitja nan sináki. ketjéng intotoyádtja ay sináki. isáed*  
 go to their the brothers. Then they converse, the Then  
 town, brothers,

*kanán nan yán/a 'n "tsáetshim is áfongmo; tsáeshék is áfongko."*  
 says the older go directly to your house. I go directly to my house.

*isáed kanán san inótji is nan asáwána en "isugédmó 'd nan fánnga!"* 21  
 Then says the younger to his wife put on fire the pots

*ketjéng línnumak nan tjénnum. isánad ikísua nan ítjush is nan fánnga*  
 Then boils the water. Then he stirs the spoon in one pot

*ya ket ístja. isána'd ákis ikísua nan fág/kong is nan ísa 'y fánnga ya*  
 and see! it's Then he again stirs the pestle in the other pot and  
 meat.

*ket mákan. — kánan nan asáwána en "nángkö, ístja nan* 22  
 see! it's rice. Says his wife why! meat (is) the

*nginmadsánan nan ítjush!" isátja'd mángan. — isáed fáálen nan* 23  
 changing of the spoon Then they eat. Then sends out the

*yán/a nan auákna: éngka intékōu is ken alitá/om!" ketjéng*  
 older his son go to borrow at your uncle's. Then  
 something

*ámüy ya tsa kōkétjén alitá/óna nan ístjá. isáed tomōli san ongóna*  
 he goes and he was cutting his uncle the meat. Then returns the boy

*nīlumak nan tjénnum, isāna'd itāpck nan fāg/kong ya kōt nginmātjan*  
was boiling the water then he stirs the pestle and lo! it changed  
then.

*is mákan.* – *isána'd iságöd nan ísa ay fángá.* *isána'd tñěěman.* R.28  
 into rice. then he puts on fire an other pot. then he puts water in.

*isáed lñumak nan fángá.* *isána'd itápek nan ítjush; kót ístjá.*  
 Then boils the pot. Then he dips the spoon, then lo! it is meat.

– *kctjěng iłlan nan tákœ ya kanántja en* “*nangkô!* *sítõnă nan* 29  
 Then observe the people and say why! this man

*onöönöy, tay itapékná nan ítjush ya kct ístja, – itapékná nan* 30  
 is lucky because he dips the spoon and it is meat he stirs the

*fág/kong ya kct mákan.”* *isátja'd mánjan ya kanántja en*  
 pestle and it is “rice.” Then they eat and they say

“*kökôťjěnyu 'd nan ístja, ta mangantáko'd ay tákœ, tay*  
 you ought to cut the meat that we eat, we people, because

*naœœwadtáko.” – isáed mangayáycng san laláki ya kankanána en:* 31  
 we are very hungry. Then sings the man and says

*asáwák si Ketyáčkôu*  
 my wife, Ketyakyu

*intaktáksik na'y minfánöu.*  
 stands there, distributing with  
 the rice-shovel.

*Ketjěng tji.* *Si Málkod nan ninokôkœd.* *Matyœ ya Antero.*  
 This is all. “Malkod” is the narrator. Matyu and Antero.

## EXPLANATORY NOTES

1. *Pfki*: maize. *čulǎpřsak*: I clear the ground, cut grass and shrubs away. *mangemǎak*: I am making a "garden."

2. *sinpamřlikan*: one section of the entire mountain range. (*řřlig*: a mountain.)

3. *siangpǎdck* [*sengpǎdck*]: I cut down a tree, "by chopping the stem obliquely." *tjǎpɔng*: a tree (but not pine); "it makes much smoke." *lǎlo*: stick, shrub. *řǎtang*: "high and big tree, pine."

5. *řǎka* [*uǎka*]: a strong vine, "like a rope," a liane.

6. *řbabak*: I throw over; cut down and throw over.

7. *mřsubli*: see B. 30. The metre is trochaic, with strong ictus.

10. *padǎneck*: I perceive; and: I receive; I receive hospitably; obtain; h. l. = *tjeng/ngǎntja*, they hear.

12. *pumadǎy*: L. 92. B. 18. *onǎtjck*: I run after one to catch him; *pın-*: quickly [296].

13. *ǎǎ/ǎǎgnan*: Frequent. of *řgnak*. (Intensivum: *řřřgnak*).

15. *čnkǎlubak*: I cover my eyes, hold my hands before my eyes. *křkadak*, see Voc. "care." The spoon and pestle changed to food, or rather: meat and rice dropped from them into the pot. pestle: a small "potato-masher."

16. *inkikřngaoak*: I peep through my fingers, held before my eyes. *sanguyǎn pan*: how quickly! *mřsangřyanak*: I hasten, I do something busily; synon.: *kamǎck*, I hasten. "*sanguyǎn pan is mangǎčbam is nan tǎřay!*" "how quickly you are making the spear!"

17. *ǎlikayřd*: accent! *sina* = *isna*.



18. *pa(b)faldēk*: I make go out, I take out of a box, a cover.

*ay padēngdeng*: see Voc. "jars, kinds of."

The rat divides: gong and spoon—jar and pestle; this seems to the older brother too partial, the spoon being much more valuable than the pestle. He intends to give the spoon to the younger for the pestle; but he is persuaded by his shrewd brother (who had observed the rat's tricks) to take the jar instead. It seems that the younger hides carefully his magic gifts, while the older carries his presents openly on a "*fatāwzil*," a pole balanced on the shoulder.

*kotōk*: advantage; meaning; use.

22. *kānan*: accent!

23. *is ken*: = into the home of... *tsa kökētjēn*: and just then continued to cut, was cutting. [310, *tsa*].

24. *intō kay*: for *intō pay*.

25. *intō mǎn lǎ*: [428]. *nan nangaldāna* [*nangaldāna*]: his getting-place, his taking. *nan tsātja sībfan*: their "usual," "frequent," "customary" meat eaten with rice. Voc. food.

27. *mandēwisak* [*mandōwishak*]: I perform a lesser ceremony; *tsaawfshak*: I broil meat. *nilumak*: *linumak* in 28.

28. *tjanēman*, and later: *tjenēman*.

31. "She stands there to take out rice from the pot and to distribute it to the guests, using a shovel, a flat spoon."

## THE STARS

- S.1 *W'ôdâ nan ônash id Falîdfid. ãmüy san ninkôa ay mangîla. tsa cd*  
 There is sugar-cane at Falidfid. goes the owner to inspect. often then

*maǵṅkay nan ônash. isâna'd kanân en "ta od aknâlak na nan tsa*  
 is eaten up the cane. Then he says let me watch here the

- <sup>2</sup> *mangáṅkay is nan ônashko ay nay."* – *isâed malâfî ya aknâlána;*  
 eater up of my here. Then it was and he watches.  
 sugar-cane night

*ma/îd intjasâna. kasîṅ ma~~we~~âkash; isâed kasîṅ malâfî ya itjanâna*  
 nothing he found again to-morrow; then again night and he finds  
 (it is) (it is)

- <sup>3</sup> *tsâdlo san mangáṅkayáṅkay is san ônashna. ketjéṅ kanâna en*  
 really the eaters of his sugar-cane. Then he says

*"nangkö bôt tsâtônâ nan mangáṅkayáṅkay is nan ônashko?"*  
 why! these are the eaters of my sugar-cane!

*ketjéṅ adikôêna tjaftja. isâna'd ipâkot nan ísang ay tukjîfî.*  
 then he pursues them. then he catches a single star.

- <sup>4</sup> *isâna'd kanân en "innâkâyu 'sh âpuy is sa, ta ilantâko tja na,*  
 Then he says bring light here that we see them

*tay tjátōnă bôt nan mangđangkayángkay is nan ónashko.*” – *isána'd* S.5  
 be- these (are) the eaters of my sugar-cane. Then he  
 cause

*kanán en “padđyéntáko ed na!” – isána'd kanán en “adfkăyu*  
 says we ought to kill this Then she says do ye not  
 (the Star)

*pumadđy!” isátja'd ninfăeg is san ninkôa is nan ónash. et umđytja*  
 kill (me) then they went with the owner of the sugar-cane; then they go

*'s đfongna. isána'd asađwăđen nan ninkôa is nan ónash. isátja'd*  
 to his house. Then marries (her) the owner of the sugar-cane. Then they

*makánaktja 'sh límătja. – ketjěng en nangăyu si asđwăđna ya* 6  
 have children, five. Then had to get wood her husband and  
 gone

*intsimitsmid nan tukfłfi is bayákna. kađwakađwăđkash intsłmid is*  
 she sews, the star, her wings every day she sews

*bayákna. isăed nakatsimłdan is bayákna. isăed malafł nan tălon.*  
 her wings. Then she finished sewing her wings then is night the time.

– *isána'd itsăotsao nan băyak is nan anak ay yún/a; et patayăđwăđna* 7  
 Then she gives the wings to the son, the oldest; then she makes him fly

*ad tjátya. isăed kanán san inótji ken amăna 'n “tjátý pay tinnđýađ*  
 to the Then says the youngest to his father yonder has flown  
 sky

*nan yún/ămi.” – kasłn đkis malafł nan tălon. masđyesđyep* 8  
 our oldest Again becomes the time. Fast asleep is  
 brother. night

*đkis si asđwăđna. ketjěng alăđna đkis nan isa ay anđkna ya*  
 again her husband. Then she takes again one her son and

*patayăđwăđna; patayăđwăđn pay san fafđyi. – ketjěng mađwăđkas ya* 9  
 makes him fly, makes him fly, she the woman. Then (it becomes) and  
 morning

- 8.9 *insúdsud san inótji ken amána ya kanána en* "tjáy pay ákis  
informs the younger his father and says yonder again

- 10 *inpatáyayé ina kawáánnmí!* – *isácd kanán amátja en* "issáka  
made fly mother our middle brother. Then says their father you will

*fumángon ken sak/én, mo aléna nan ísa ákis ay kawáányu; et*  
awake me if she takes the one also who is "middle  
(now) brother" then

- 11 *fumangóngka ken sak/én.* – *ketjéng kanán nan inótji en* "dáá!  
awake me! Then says the younger well!

*fangofangónck síka ya adíka páád fumángon. nay kay léytjém ngín*  
I try to awake you but you do at all wake up here, indeed, you want perhaps  
not

- 12 *ay malsa is nannay fakflulúta?* – *isácd kanán nan amána en*  
to be alone on this earth Then says his father

*"adtsáddlo fumángonak, mo fumangóngka ken sak/én!" ketjéng*  
I (certainly) shall wake up if you awake me Then

*malafí ákis ya patayááwéna nan ísang ay ongóngka; ya adí makatáyayé.*  
it is again and she makes fly the one child but not he can fly.  
night

- 13 – *isácd kanán san inátja en* "ketjéng makáyadkayú 'd sina ay tóló.  
Then says their mother Then you are left here three

*tjakáyú ay sinák/i ay nay, tay adíkayu makatáyayé, et adtsakáyú*  
you brothers here, as you not can fly then you will  
"remain"

*ay sinák/i, et ad/ikapántja tjákayú is báldékyu et adtsakáyú*  
brothers, then they'll make for you guns then you will be

*nan ifuwáisan nan tákæ. ketjéng tumáyayé nan inátja ad tjáya.*  
tax-collectors of men. Then flies their to the sky.  
mother

— *ketjěng tjałtja nan nginmăđjan is Ilôko; ketjěng tjałtja nan* S.14  
 Then they were changed to Ilocanos, then they were the

*ifuwěsantja nan tákœ.*  
 tax-collectors of the people.

*ketjěng pay tji 's okókœd. Si "Măłkod" nan ninókœd. Mătyœ.*  
 Finished here the tale. "Malkod" was the narrator.

## EXPLANATORY NOTES

1. *angkăyek*: I use up all, I eat all. *ta od: od* for: *ed*. *aknălak*: I watch day and night. *itjasăna = itjanăna*, he finds.

2. *tsăđlo*: himself, means also: certainly; really; finally. Cf. 12. (strongly affirmative.)

3. *tsătona: tjađtona*, these. (plur. of *słtona*.)

6. *mangăyuk [mangăyœak]*: I get wood in the forest; also: I go to the woods to get auspices, to hear the omen-bird.

8. *masăyesăyœp*: intensive and durative.

9. *yăm/a*: the oldest; *inótji*: the youngest; *kăœwăđan*: those between. See Voc. brother.

11. *fangojangőnek*: conative and durative: I keep trying to awake you; *adika păad*: you never.. you not at all.. *nay kay: kay*, for *pay*, emphasizes *nay*.

12. *fumăngonak* here in two meanings: 1) intransitive; 2) transitive (but as a personal verb).

13. *kayătjek*: I abandon, leave. *măkăyadak*: I am abandoned, I

remain alone. *adtjakáyu ay sinák/i:* you shall remain brothers and shall not become stars (or: *adtsakáyu*, from *tsa:* "you will continue").

*ad-i-kačb-an-tsa:* they, the people, will make for you [261].

*ifuzéfsan*, or: *ifubozéfsan*, from: *fúys*, taxes. (Hocano)

## TILIN

T.1 *Wódá nan tsa 'y ongóna 'y fáfáyi. mo infáyu si inána, kanána 'n*  
 There is a certain girl when pounded her she says  
 (rice) mother,

*"ináka 's móting, ina! ta káuck."* *ketjéng aktána is móting san*  
 give (me) ricemeal mother that I eat. Then she gives ricemeal

2 *anáka. - ketjéng kasína kanán en "ináka ákis is móting, tay*  
 to her Then she again says give again ricemeal for  
 daughter.

*inangkáyo."* *ketjéng kanán nan inána en "nángkō; mǐd nonguónmo.*  
 I ate up all. Then says her why' nothing your "value"  
 mother

*tay adpay angkáyim nan fínáyyr."* *isácd ináka nan ongóna. ishácd*  
 as you will eat up the rice. Then cries the child. Then

*kanán inána en "aykōka tilin ta mangánka 'sh móting."* *'sácd*  
 says her mother are you a that you eat ricemeal Then  
 ricebird

*nakabfayáan si inána. - isáed aláen inána nan saktjáan ya en* T.3  
 had finished her mother. Then takes her mother the waterjar and goes  
 pounding

*mandáktjer. isháed makáyad nan andkna is áfongtja. isáed en*  
 to get water. Then is left her daughter in their house. Then has  
 gone

*nandáktjer si inána. - isáed aláen nan ongóngá nan tayáan ya insnot* 4  
 to get water her mother. Then takes the child the basket and goes

*is nan katayáan. isána'd aláen nan lig/ó ya itangébna is nan*  
 into the basket. Then she takes the cover and puts it on upon the  
 (winnowing-tray)

*katayáan. ketjéng úmtsán si inána ya pasikpóna nan saktjáan.*  
 basket. Then arrives her mother and carries in the water jar.

*ketjéng isáadna nan saktjáan, anápeña nan andkna. - ketjéng* 5  
 Then she sets down the jar she seeks her daughter. Then

*ibfakábfakána is nan tákær; ya kanántsa 'n "ma/íd inflami is nan*  
 she asks everywhere the people and they say nothing did we see of

*andkmo." - isáed kasín súmkép is áfongtja. ketjéng tjeng/ngóna* 6  
 your daughter. Then again she enters their house. Then she hears

*nan engkálotókod is nan katayáan. isána'd lkuáfén nan lig/ó ya*  
 the noise in the basket. Then she takes off the cover and

*ketjéng kasíntja ki-kíng-king. - kanántja en "kíng - kíng - issám* 7  
 then they again chirped. They say - - you will

*inánàk nán mòtǵng!" ketjéng iláen inána nan tayáan ya nakáyad*  
 have as the ricemal' Then sees her mother the basket and left were  
 your  
 laughter:

*nan tóngan nan andkna. - ketjéng ináka sh' inána ya kanána en* 8  
 the bones of her daughter. Then cries her mother and says

T.8    *aykō*    *way*    *mamangwāni*    *en*    *ngēmādsan*    *san*    *anākko*    *is*    *tīlin?*    *aykō*  
               would                say                that    changed    was                my                into                a                did  
               anyone

ɤwaj adik itánoy; mo nan móting ay kanakanāna, et tsak idjūadjūa.”  
 ever I not grant when rice (was) her asking then I gave (her)  
 (her wish) always

[illegible]

*si tlin. ketjeng kasitja kiklingking: kanaintsa ay inklingking en:*  
into ricebirds. Then again they chirped they say, chirping

“kìng – kìng – ìnàndkmo nà n mòtìng!”  
have as your child the pounded rice!

*Ketjéng tji is okókæd.*      *Si Málkod nan ninokókæd.*  
 Ended here the tale.      "Malkod" is the "narrator."

*Falónqlong (Antero).*

## EXPLANATORY NOTES

1. *nan lsa 'y:* a certain (not: a girl). *findyru:* hulled rice, which is pounded to *mōting*, rice-meal.

2. *mid nongnōngmo*: “you are good for nothing” (‘Taugenichts; vautrien’); *adpay*: *ad* taken from the verb *angkāyim*. *nakabjayñan*: [299].

3. *manáktjær*: with the water-jar; *mang* + *saktjāan*. *nanáktjær*: preterite. *en nanáktjær*, pronounced: *innanáktjær*; the verb *en*: goes, must not be mistaken for the Augment in such combinations!

4. *iimtsan*: she arrived at home, "she returns."

4. *pasikpə̀na* for: *pa/sikpə̀na*, lit.: she causes to enter; she carries into the house.



5. Reduplication: she asks eagerly and frequently, "everywhere," many persons; she keeps asking.

6. *kasintja*: they again; the child is transformed into several birds!

7. *Issam*, which takes here the possessive ending from *inanak(mo)*, as auxil. of future. See [308].

"If you like better to keep your rice, than your child, you shall have the rice as your child henceforth." (This phrase occurs frequently after metamorphoses: K. 10, M. 6, 12.)

8. *aykōway* or: *aykō way*: *way*, syncop. form of *wayday*. "is there any one saying that" Or: "who would say that.... who would believe that.... would any one imagine that...." *itānoy*: agree, grant a wish, "say yes!" *mo kanakanāna*: whenever; as many times as: Redupl. *tsak*: often, "each time," I used to...

9. *tja*: collective article [39 ff.] they, whom her mother represents; the family. *māngmang*: ceremony, invocation and sacrificing of a chicken. The metre is trochaic; the natural accent yields to the rhythmical ictus! *Ketjēng tji*: as synon. was given: *nafēash*, from *fēāshck*, I finish, end.

## KOLLING

*Wodā nan djāwa 'y fobfāllo, nan isa 'y yān/a ya nan anōtji.* K.1  
There are two boys the one the older and the younger.

*ēntja nangāyē ay sināki. isātja'd isāa nan kinayōtja.*  
they go to get wood, the brothers. Then they take home their "wood gotten."

K 1 *isǎed isánon inǎtja ya adí fumtjang. isǎed kanán inǎtja en*  
 Then put into their but not it burns. Then says their  
 fire mother,

2 "*ngāng nan kinayótju!*" - *nan yǎn/a kanána en "tengkāmí mangáyæ*  
 bad (is) your "wood the older says let us go to get wood,  
 brought"

*si lǐpat!" isǎtja'd umáy et isǎǎdtja nan kinayótja ya adí fumtjang.*  
 dry • Then they go then they take their "wood but not it burns.  
 branches home gotten"

*isǎed kanán inǎtja en "nangkǒ; mǐd nongnǒng nan nangayǎnyu*  
 Then says their why! nothing the value of your wood-  
 mother gathering

3 *tay adí fumtjang; nan yǎngkay áshokna nan ángsan.*" - *isǎed*  
 because it does burn only its smoke (is) very much. Then  
 not

*payyúén nan yǎn/a nan kalín inǎtja. isǎna'd kanán is nan*  
 hurts the older the word of their Then he says to  
 mother.

*anótjina 'n "énta mamálid is nan kamánta ta énta alǎén san*  
 his younger let us two to sharpen our axes that we two to get  
 brother go go

*inǐlak ay nalǎngolǎngo ay lǐpat, et adtsǎdlo fumtjang."*  
 which I saw very dry wood and this surely will burn.

4 - *isǎtja'd mamóknak ay sínáki. isǎtja'd inǎmtjan is nan kakáyæan.*  
 Then they go out to work the Then they arrived at the woodland,  
 brothers.

*isǎed kanán nan anótji en "mangayótja 'd ísna!" isǎed kanán*  
 Then says the younger brother let us two get wood here Then says

*nan yun/ána 'n "énta 'sh nan tjái 'y kárrwad nan ántjoántjo ay*  
 his older brother let us go to yonder place of the very high

5 *jǎdang. sǎa tji 's énta umála is arǎǎfǎda."* - *isǎed kanán nan*  
 trees. right there we must go to get our load. Then says the

*inōtji en "taddō adfta ūmtjan, mo intō nan kanām en umālantā* K.5  
 younger how long, we not arrive, where you say (is) our "getting"  
 place

*is aewēlta."* *isāced kanān nan yān/a en "ēnta 'sh nan kōkkōkōdnā!"*  
 for our load. Then says the older let us go to the nearer place  
 (a shorter distance).

*isātja'd ūmtjan is nan kāēwvad nan āntjoāntjo ay fādang.*  
 Then they arrive at the place of the very high trees.

*- isāced fōlādjin nan yān/āna nan wānisna, isāced nan dikāmna* 6  
 Then unties the older his breechcloth, then his shell

*ya nan sangkitāna ya nan soklōngna ya nan fobangāna ya nan*  
 and his girdle and his hat and his pipe and

*kātjingna ya nan tjokāēna. isāna'd kanān is nan anōtjina en*  
 his brass-chain and his pouch. Then he says to his younger  
 brother

*"Ifgnam nan tjokāēko, nan wānisko, nan katjingko, nan soklōngko,*  
 hold my pouch, my breechcloth, my chain, my hat,

*nan dikāmko ya nan fobāngak."* *isāced kumālab nan yān/a ad tōngtjē.*  
 my shell and my pipe. Then climbs the older high up.

*- 'shānad sibōēn nan pānga ya kanāna 'n "ngāk! ngāk!" ya isāna'd* 7  
 Then he cuts off a branch and says - and then he

*kanān ken anōtjina en "sānā kāy!" isāced padānēn nan anōtjina 'sh*  
 says to his younger "right Then receives his younger  
 brother now!" (catches) brother

*koāpna. - isāced kanān nan anōtjina en "nāngkō; ēpom nā mo!" 'sāced*  
 below. Then says the younger why! your leg this, truly! Then  
 brother

*kanān nan yān/a en "fakōn! līpat pay ay nalāngolāngo!" kasīna*  
 says the older "not so!," wool, indeed, very dry again he  
 brother

K.8 *kanán en* "ngāk! ngāk! sánā kāy si lfpāt ay nalángolángo!" -  
 he says - "right now!" wood very dry (I throw down)

"nángkō; kadúan nan épom ná mo!" "fakón! kadúan nan  
 why! the other your leg (is) this "not so!" another

*pánga sha 'y nalánglángo!*" - "oh!" *isácd kanán nan inótji,*  
 branch, this, very dry, oh, then says the younger,

"aykí siya na 'sh pánga? nángkō; épom tja ná mo!" -  
 is this here (to be) a branch? why! your legs, these verily!

"ngāk! ngāk! sána kay: si nalángolángo 'y fānánig ay pánga!"  
 "right now!" very dry small twigs

*'sácd kanán nan inótji en* "nángkō; lfmam ná mo!" "fakón!" *isácd*  
 Then says the younger why! your arm this verily! no; then

10 *kanán nan yán/a:* "pánga sha 'y ningkalángo!" - *ishácd inkuíkok*  
 says the older twigs these, very dry Then shrieked

*nan yán/a: kanána 'y inkuíkok en* "kūkūko! kūkūko!" *isána'd*  
 the older he says, shrieking - Then he

*kanán is nan inótjina en* "isám nan wánis, nan kátjing, nan sóklong,  
 says to his younger take home the breech- the brass-chain, the hat,  
 brother cloth,

*nan sangkítan ya nan jobángak ken ináta; kanám ken ináta 'n* "álaem  
 the belt and my pipe to our tell to our take  
 mother mother

11 *nannáy ta inandkmo!"* 'shácd *ináka nan anótjina; kanána en*  
 these that they be your son Then cries the younger he says

"aykóak pay shumáa? ya ngāg kotókkō ay makáyad ken ináta?"  
 shall I really go home and what "is my use" being left alone with our  
 mother

*nángkō; manākas si ngrmātsanta'd ay sināki is kōlling.* K.12  
 why, it is better we transform ourselves we brothers into serpent-eagles(?).

– *isāed kanán nan yán/a en “ek umāyak is fanfanāwzi, ta ifuēgna*  
 Then says the older I go to call a hawk that he takes  
 along

*sfka id fobfáy.” isāed sumāa nan anótji ya kanána ken inátja*  
 you home Then goes home the younger and he says to their mother

– *en “ālaēm nannāy wānis ya sōklong ya sangkítan ya nan fobāngan* 13  
 take this breech- and hat and girdle and the pipe of  
 cloth

*yán/ak, ta inanākmō, tay tsatsāmaka ken tjakamí ay sināki;*  
 my older that you have (them) as too-severe-you-are to us brothers.  
 brother as your son,

*tay mfd siādēm. ēngkami mangđyo et kanām en “adí fumtjang*  
 for nothing you like. we go to get wood, then you say it does not burn

*nan kayēcūmi.” – isā'd ināka nan si inátja; kanána 'y mangwāni en* 14  
 our wood. Then cries their mother she says saying

*“ngāg kotōk tōshā!” isāed kanán nan inótji en “sfa sha nan*  
 “bad use (thing) this” Then says the younger right this (is)

*kinānapmō; aykōka kasín ināka ya kasín tsāan is tomolfan yán/ak*  
 “your desert” do you again weep and again not for the return of my  
 brother

*istji? nginmātjan is kōlling!” – ketjēng inmangmāngtja.* 15  
 yonder he is transformed to an eagle. Then they sacrifice a chicken.

*isāed shumāa san nginmātjan si kōlling is āfongtja. isāed bumātong*  
 Then comes home the “transformed into an eagle” to their house. Then he sits

*is nan tabfōngan nan āfongtja. isātja'd mǎngan ya itsaotsāotja*  
 upon the top of their house Then they eat and they give (him)

K.15 *nan tawadwadna ya adfna tsaotwadden; apfd yangkay enkokufkok is*  
 his meat (share) and he does take; he only shrieks on  
 not

16 *tafongan nan dfongtja. - isaed inaka si inatja; kanana ay mangwadni*  
 top of their house. Then weeps their she says speaking  
 mother;

*en "banadka ta mangantako!" isaed adi; isaed tjakasna ay*  
 come down that we eat Then he does then he immediately  
 not;

*tumadya ya enkokufkok.*  
 flies off and shrieks.

*Ketjeng tji is okokked. Si "Malkod" nan ninokokked. Matye*  
 Ended here the tale. "Malkod" has told it.

## EXPLANATORY NOTES

1. *fobfallo*: sing. for plur., as often! *anotji*, or: *inotji*.  
*kinayotja*: *kay*, wood, with preterite infix: their wood which they had gathered.

*isnon*: Nom. actionis: *isno* and "genitive-indicator" -*n*.

*ngaa*: *aa*, drawn and spoken with disgust!

2. *lfpad* [*lfpat*]: dry branches on trees. (*bading*: dry wood fallen from trees.) *nan kayechyu* or: *kadewinyu*.

3. *payyen* or: *pa/ayen*; *pa/ayek*: I hurt, insult by words.  
*kaman*, Tucucan word for: *pinang*, an ax. *adtsadlo*: "this very wood," or: "surely;" *tsadlo* means: self, the same, the very same. Cf. S. 2 and 12.

4. *anotji* was constantly interchanged with *inotji*.  
*sfa tji* 's, or *sfyadsis*: therefore.

5. *taddo*.... how long will it take to get there.... [357]  
*umdlanta*: our getting-place, of us two: *um-ala-an-ta*.

6. *dĕkam*: a large, flat, iridescent shell worn as ornament on the "wanis," i. e. breech-cloth.

7. *sibōĕn*: i. e. he cut or broke off his limbs, imitating the sound of cracking wood. "*sĕna kāy!*" calling one's attention to an object thrown to him: look out, it comes now! [313].

8. *nĕ mo*: pron.: *nĕmo*; *mo*: affirmative particle, emphasizing *na*: here; so: *sĕmo*. *fakōn!* no! not any limb but... [323]. *kadĕa* [*kāĕwa*]: second companion.

9. *fandnig*: the only plural form of an adjective obtained.

10. *ta inanĕkmo*: Cf. T. 7 and Note.

13. *tsatsĕmaak*: lit. I am too much; too exacting. *ma/id siĕdek*: I like nothing, I am discontented with everything.

14. *nan kinĕnapmo*: "your seeking," what you sought, brought about; i. e. it is your fault; you deserve it. *andĕk*: I seek, search.

*kasĕn.... kasĕn...* the one time you cry, the other time "not any more;" "you cannot help crying now;" idiomat. cf. B.27.

16. *tjĕkasna* [315].

*Si Malkod*: the narrator must be named; if he is unknown, "Malkod" must be named as the imaginary inventor of the tale; for: "*mo nan ninokōkĕd si Malkod, et adĕm iitĕĕwĕn*: if "Malkod" is the narrator, you do not dream (of the story). [In Otto Scheerer's "The Nabaloi Dialect" (Idiom of the Ibaloi in Benguet), Ethnol. Survey Publications, Vol. II, Part 2, Manila, 1905, p. 167, the word *malkut* is said to mean: the specters of dead people.]

## THE MONKEY

M.1 *W'odd nan sinaki ay infolu is tlin; nan lalaki*  
 There are a brother and a sister who watch ricebirds, the boy

*infolu is ama, nan fafayi infolu is kapayoan. nan aman nan*  
 guards a garden, the girl guards a ricefield. the father of the

*lalaki kinmabidua; kabiduena nan fnan nan fafayi.*  
 boy had married a second time; he married the mother of the girl.

2 *- mawwakas ya i/ened inatsa nan shengedtsa. nan aman*  
 It was to-morrow and carried out their mother their meal. The father

*nan lalaki mangduw si ogsa ya nan laman. nan badang nan*  
 of the boy hunts deer and wild pigs. The meat of the

*yun/a is nan shengedna ay laman ya amongena is san andkna*  
 older (boy) in his meal, which is pork, is "her gathering" for her

3 *'y fafayi. makan yangkay nan yofna is nan lalaki. - kasin*  
 daughter. Rice only (is) her bringing to the boy. Again

*akis mawwakas; isad i/ened inatsa nan shengedtsa ay sindki.*  
 it is to-morrow then carries out their mother their meal, of the children.



*nan nafángösh ay mákan yóina is nan laláki ya nan karwís ay mákan* M.3  
 the rotten rice she to the boy and the good rice  
 brings

*is nan anákna 'y fafáyi. – ketjéng nan laláki ay ának nan kinabiduána* 4  
 to her daughter. Then the boy, as son of the man with second  
 wife,

*tsána tsaowáden nan shengédna, tsána iká/up; shúmya yangkay*  
 as often receives his meal, so often buries it; only (it is)  
 as he he

*nan ának nan fafáyi ay tsáma 'y mangamángan.*  
 the daughter of the woman who much eats.

*– mafíkod san laláki, tay nafángösh nan tsa yóöy nan kasna* 5  
 emaciated the boy, because rotten is "the usual bringing" of his  
 (is)

*innána. isáed kanán amána en "tek ed ílaen nan midláгна!"*  
 stepmother. Then says his father I must to see "sonny"  
 go

*ketjéng úmüy si amána; umáy et ya ibfakán san laláki ken*  
 Then goes his father, he goes then, and tells the boy to

*amána nan shengédna ay nafángösh. – ketjéng kanána en "íssam* 6  
 his father of his meal that is rotten. Then (the boy) says you will

*inának nan tsam inpayái ay shengédko." ketjéng kanán amána en*  
 have your sending which my meal Then says his father  
 as son usual is

*"ngág nan ínmad is nan shengédko?" – ketjéng kanán nan anákna* 7  
 what happened to your meal Then says his son

*en "nan máadjí tsam inpayái ken ínak ay shengédko'd ya*  
 forsooth, you often made bring my mother, that my meal was  
 (should be)

*nafángösh." – ketjéng kanán amána en "ya nan pay tsak inpayái* 8  
 rotten. Then says his father well, that I used to send

- M.8 *ay shēngēdmo'd mākan et mabādabadangan is nan tsak anēban ay*  
 as your meal, rice and meat added to it from (that) I often hunted  
 (should be)
- 9 *lāman ya nan ōgsa."* – *ketjēng kanān san anakna 'n "pāsīg pay*  
 wild pig and deer. Then says his son thoroughly
- 10 *nafāngösh nan shengēdko ay tsam payái."* – *ketjēng kanān amāna*  
 rotten was my meal which you often have sent. Then says his father
- 'n "kanāipan! amfuyādkash si nafkodka! nāngkö pöt olōläy nan*  
 "Why! is that so?" therefore you are thin why! evil (is) the
- 11 *ikākan nan kasīm innīna!"* – *isāed kanān nan amāna en "sāāta 'd*  
 acting of your step-mother. Then says his father let us two go
- id fobfāy!" ketjēng adf; kanāna ay mangwāni en "sāāka 'd*  
 home Then (the son) does not he says, speaking you may go home,  
 (consent)
- man."* *ketjēng kanān amāna 'n "sāāta'd maadjf ay sināma."*  
 indeed. Then says his father let us go home, forsooth, as father and son.
- 12 – *ketjēng ālan san anakna ya kumālab is nan fādang. ketjēng*  
 Then "the direct way" of his son is climbing on high trees. Then
- inīkak; kanāna ay ōnīkak: "hāg! hāg!" "īssam inānak nan*  
 he screams, he says screaming – you will have as child the
- ānak nan kinabīduam ya nan tsam inpayái ay shengēdko 'y*  
 child of your second wife and your usual sending, my meal that
- 13 *nafāngösh."* – *ketjēng ināka si amāna ya ketjēng ōnoōnōtjēna san*  
 was rotten. Then weeps his father and then he follows
- 14 *anakna. ināktsuāksang is nan fādang. ketjēng tsā kanān nan*  
 his son he jumps "always" on the trees. Then keeps saying

*amāna 'n "bumanādkka man, ta intotoyāta, ta sumādata ad fobfāy et* M.14  
his father come down let us two talk, let us two return home then

*admadgēnta is nan fānfānīg ay āfong."* – *adī san anādkna; kanāna* 15  
we two shall live in a little house, (he does) his son he says  
alone not,

*ay mangwāni en 'ēngka 'd, āma, tay sak/ēn ngēmādsanak is*  
speaking you should go! father, because I am transformed into

*kā/ak."* *ketjēng sumāda s' amāna is nan lafī ad fobfāy.*  
a monkey. Then returns his father in the night home.

– *ketjēng kānan asāwāna 'n "ēngka man malafīlafī ay?"* 16  
Then says his wife why do you, pray, come in the night

– *ketjēng kanān san asāwāna ay lalāki en "lafīn tōnd 'sh! kanaīkapān* 17  
Then says the husband night this "miserable" you  
(you say?)

*si fafāyi! nangkōka mangīsu is fafāyi. nangkōtāko ōōshden*  
woman why! you are a wicked woman. why! we do provide enough

*nan shengēdtja 's amīn nan anākta!"* – *ketjēng tsāna pintjaytjāyan* 18  
meal for all our children Then he many kicks  
times

*san asāwāna ay fafāyi. ketjēng inītsangtsa. san anādkna ay*  
his wife. Then they are divorced. His son who

*nginmādsan is kā/ak et ōna amōngēn nan kā/ak ay*  
was transformed into a monkey then goes to assemble the monkeys,

*angāngsan is nan ēmātja.*  
great many into their garden.

*Ketjēng tji 's okōkēd.*  
This is all of the tale.

*Si Malkod nan ninōkēd.*  
"Malkod" is the narrator.

*Mātya ya Falōnglong.*  
and

## EXPLANATORY NOTES

1. *infôlu* or: *infôylu*.

2. "*shênged*," carried to the field in the basket "*tôpil*," consists of rice with "*băđang*," a piece of meat placed on the rice. *lăman* and *ôgsa* [*ôgsha*]: see Voc. food.

*amôngêna*: lit. "she assembles," i. e. she takes all the meat out of her stepson's share, "she picks it all together out," for her own child.

3. *ay sinăki*: in apposition with *-tja*. their, namely of the...

The boy has no meat at all and gets besides only rotten rice.

4. *sûmya* [*shûmya yăngkay*]: Ex. *sumyăka yăngkay ay manûbla*: you alone are smoking; *sumyăka yăngkay ay kăwêls nan kôam*: you alone take the good things for yourself. *sumyătja yăngkay ay inkăêb is fănga*: only they are making pottery. *tsăma*: much (unreduplicated only here).

5. *îbfakak*: I ask, and: I answer a question, I tell. (Person. in cas. obliq.)

6. Formula: *îssam inanak*.... see: T.7; K.10; infra. 12. *yăik*: I bring; *pa/yăik*: authoritatively: I order to bring, I send out. *ngăg nan înmad?* "what is the matter with.." from *îmad*, it happens.

8. *mabăđabadăngan*: "richly" provided with meat; much meat placed on rice.

9. *păsîg*: pure, without any admixture; *păsîg falfdog*: it is all gold, pure gold.

10. *kandîpan*: an exclamation of angry surprise when discovering the cause of some evil. See 17, where *kanai* has a personal suffix.

*amfuyăkash.. is*: for this reason; therefore. *amfuyăkash is ma/îdka 'sna*: "for this reason you were not here!" (used mostly in exclamations). *olôläy*: still stronger than *ngăg*, bad, mean.

11. *săđta'd*: hortatory mood, with infix *-um-* omitted; dual.

*mă đđji*: "done," "gehen wir also;" *sindəma*: [60].

12. *āla*: the direct way; the immediately following action [318].  
 “*hāg!*” interjection of the monkey language. *issam...* see Note to 6.

13. *inaktsaāktsang*: he jumped from tree to tree; frequent. form.

14. *tsā kanan*: he says often, several times, keeps saying. (*tsa*, not *tsāna*, because the “subject” follows the verb.)  
*mādgčnak*: I live without wife, in celibacy.

16. *kānan*: accent! but in 17: *kānān*. *malafilafak*: [413].

17. *lafintōnāsh*: this (you call) night? *tjcnūmtōnāsh?* this you claim to be water? *asūntōnāsh?* you call this a dog? (ironically)  
*ō/ōshdek*: I keep well, give enough and never miss to give; I provide with plenty; I treat well, care for.

*kanaīkapān*: “how miserable, wicked you are!” Ex.: *kanaītjapan*: how bad they are! *kanaīkayupan*: how bad you are! [*kanaīkāyu pan*].

18. *pintjaytjāyan*, or: *böntjaytjāyan*: “kick quickly.” *ōna*: from *ek*, I go; *ēna* or: *ōna*.

## PALPALAMA AND PALPALAKING

P.1 *Tja Palpalāma ken Palpalāking ēntja insdīb. si Palpalāma*  
 (They,) Palpalama and Palpalaking go to dam off a river. Palpalama

*sašpēna nan palupō. si Palpalāking kānāna ken Palpalāma en*  
 dams off the fast running water. Palpalaking says to Palpalama

- P.1 "saðpenta sa ay djáa!" isáed kanán Palpaláma en "saðpek na ay  
 let us two that "together" Then says Palpalama I dam off this  
 dam off

Isang." isáed kanán Palpaláking en "tek saðpén nan pòshong."  
 alone. Then says Palpalaking let me dam off the stagnant  
 go to water.

- 2 – isáed sindib Palpaláma nan palápo. ángsan nan indána ay kátjōu.  
 Then dams off Palpalama the current. many he catches small fish.

- 3 si pay Palpaláking ma/íd indána is kátjōu. – isáed kanán Palpaláking  
 Palpalaking nothing catches, fish. Then says Palpalaking

en "inaka 's isa 'sh kátjōu!" isáed kanán Palpaláma en "ngǎg  
 give (me) one fish Then says Palpalama what is

kotókko ay mangitsáotsao ken síka? aykð ngǎg ta aláem nan isa ay  
 my to give (one) to you why ought you to one  
 "advantage" get

- 4 kátjōu?" – isáed kanán Palpaláking ken Palpaláma en "yáka;  
 fish Then says Palpalaking to Palpalama well then;

yáim nan kótceng nan katjōó mo!" isáed kanán Palpaláma en  
 give (me) the ear of a fish Then says Palpalama

- 5 "ngǎg kotókko ta aláem nan kótceng nan kátjōu?" – isáed kanán  
 what is my use that you get the ear of a fish Then says

Palpaláking en "yáka; yáim man nan kótceng nan tjálíd." isá'd  
 Palpalaking well then; so give (me) the ear of a "tjalid." Then  
 (of a fish:)

kanán Palpaláma 'n "aykð ngǎg ta aláem nan kótceng nan tjálíd?  
 says Palpalama why ought you to get the ear of a tjalid

- 6 sak/én ngin ya fakénak?" – "yáka; yáim man nan apángoy si  
 I (am) perhaps "not myself" well then; give (me) the leg

*āgkāma!*” *isāed kanān Palpalāma en* “*aykō ngāg ta alāēm nan* P.6  
 of a crab Then says Palpalama why ought you to get the

*apāngoy si āgkāma?*” – *isāed ūmūy si Palpalāking is nan atāto.* 7  
 leg of a crab Then goes Palpalaking to the ato-resting-place.

*isāna'd ilāen nan akfōb; isāna'd kānen nan akfōb. isāna'd kanān en*  
 Then he sees a fruit then he eats the fruit. Then he says

“*fōb! – fōb! – mīd kankānenā 's akfōb!*” *isāed kanān Palpalāma*  
 fob! fob! nothing he eats (of) fruit! Then says Palpalama

*en* “*tak/ēn mo mīd kānek is akfōb; ayāka nan inālak ay kātjū,*  
 nevermind, if nothing I eat (of) fruit Plenty I have caught fish,

*nan tjalīd, nan āgkāma isāed nan lfleng.*” – *isātja'd sumāa id fobfāy.* 8  
 “tjalid” crab then also “lileng.” Then they go home.

*isāed madōy si Palpalāking; nan sangadjlha falīda; nan*  
 Then dies Palpalaking his death-chair (is of) iron rods

*tæktjūāna gāngsa; nan takīdna kātjing. – isāed kanān nan* 9  
 his seat (were) gongs; his rope: brass chains. Then say the

*tākæ is nan inīna en* “*susumēdka 'sna, ta ēngkāmi umāa is kaæwftan*  
 people to the old woman wait here let us go to get a cock

*is otōngna ad Kalæwftan.*” *isātja'd kæmān. – isāed kanān* 10  
 for death-ceremony at Kalaowitan. Than they went away. Then says

*nan nadōy is san inīna en* “*ofātjim sak/ēn!*” *isāed kanān nan*  
 the dead man to the woman untie me Then says the

*inīna en* “*aykō ngāg ta ofātjek sīka?*” *isāna'd kanān en* “*ofātjim*  
 woman why should I untie you Then he says untie

P.<sup>10</sup> *sak/én pay; mo adika umóbfat ken sak/én, pinpadéak sika!*"  
 me if you do not untie me, I quickly strike you

11 *— isána'd ofátsen san nadóy. isáed lumáyaen san infna. isáed úmtsán*  
 Then she unties the dead. Then runs away the woman. Then arrive

*nan ipékkáen ay en inmála is káewéftan is nan otóngna ad*  
 the people who went getting a cock for his death-ceremony at

12 *Kalaewéftan. isátja'd tjiápén san nadóy. — isátja'd kanán en*  
 Kalaowitan. Then they catch the dead. Then they say

*"tjerkána! tolnokantáko 'd nan kowéngna, mo adf éngkü/ítjén."*  
 — — — let us drive a wedge his ear if he does flinch.  
 into not

*ketjéng tolnókantja nan kowéngna ya kü/ítjén ay éngkü/ítjén.*  
 Then they "pierced" his ear and he flinched "very much."

13 *Ketjéng fumágon. — isáed kanán Palpaláma en "yáim nan fsa 'y*  
 Then he revives. Then says Palpalama give (me) one

*gángsa!" isáed kanán Palpaláking en "aykó ngág ta aláem nan*  
 gangsa (gong) Then says Palpalaking why ought you to get

14 *gángsa? san kinatjöémo 'd igáaka inmáktan ken sak/én. — "yáka;*  
 a gong your "fishing" you did not share with me well then

*yáim man nan fsa 'y falfda!" "no! aykó ngág ta aláem? —*  
 so give me one iron rod no! why ought you to get it?

*san kóeweng si tjalíd et adfm itsáotsao ken sak/én ya."*  
 the ear of "tjalid" you would not give to me

*Ketjéng tji is okókéed.*  
 Ended here the tale.

*Si Malkod nan ninokókéed.*  
 Malkod is the narrator.

*Mátyen and Fálónglong.*



## EXPLANATORY NOTES

1. *tja* [*tʃa*], coll. art. [39]. *saðpek* [*saɬpek*], Person. vb. *insðibak*: I dam off a part of a river to catch fish. *palupð*: the waves, rippling, caused by a stony bed, the current. *pðshong*: a stagnant part of a river (and: the sea).

2. *inðana* for: *inðlāna*. *ðngsan...* lit.: much was his catching, namely *kātjðu*.

3. *is lsa'sh*: [396]. *aykð ngǎg ta...* Idiom: what is it that.. "why should I, you, he etc.?" *ngǎg kotðkko*: of what advantage, use, is it for me?

5. *kātjðu*, *tjalld*, *lfleng*: see Voc. fish.  
*sak/ðn ngin fakðnak?* "I have to look out for myself; why should not I myself come first?" "am I perhaps not I?"

7. *atāto*: flat stones, as resting place for people coming to an ato.  
*akfðb?* *fob*: a sound imitating swallowing. The metre of this verse is trochaic. *tak/ðn*: "I do not care; it matters not; synonym.: *ðlāi*."

8. *sangðdjil*: J. XLI, Somkad's death-chair.

9. *inlña*: an old woman guarding the dead.

11. *tjipðpén*: the dead is supposed to have regained life and to have run away.

12. "*tjerkðna!*" an exclamation, "not in Igórot language," as was claimed. *tolnðkak*: I drive a wedge, a pointed piece of wood, a spike into the ear of a person to convince myself of his death. *käftjen ay..* [293].

13. *kinatjððmo*: *kātjðu*, fish, with preterite infix *-in-*. "Your former catching fish."

14. *no!* pron. as Engl.: naw. *kðweng*: "ears" i. e. gills.

## VARIA

V.1 — *Mo infalognɔdtja, ɔn/ngáɔtja nan tákɛ ya nan fɛ́sɛl. nan*  
 When they go to battle, shout the men and the enemies. The

*lalaláki fakákɛntja nan lúta, (ya infúkarɛtja) ta umalfan*  
 men strike (with battle-axes) the ground and call that shall come on

*nan fɛ́sɛl. nan fafafáyi umögiɔdtja is nan alfan nan fɛ́sɛl ya*  
 the enemy the women are afraid of the coming of the enemies and

*is nan mamɛ́ɛwántsɔ is nan fli. siádsi nan intafónantja is nan*  
 of their burning the town. Therefore their hiding in the

*págpag; ifuógtja nan ánanáktja. nan lalaláki fukáɛ́ɛwantja ay*  
 woods they take (along) their children. the men exclaim

*mangɛ́ɛni en "fkáyu man! mɛ́d lumáýáɛ! fulálaw! sinúka'sh ay*  
 saying come on, then! nobody shall flee! forward! who are you,

*umögiad? — mangösimaðöytáko! adikóɛ́ntáko tja na!" —*  
 coward? let us all die together! let us pursue these here

*intatá/otja ya fekáshɛ́ntja nan fálfɛg is nan fɛ́sɛl.*  
 they spring and throw the spears at the enemies.

Notes: *ta umaltan*: a Nomen actionis? that "it is coming-time" or: "coming-place?" *fakākēntja*: they hit the earth and stroke it with the blades of their axes, their blades being held flat on the ground; the warriors pretend to sharpen them. *mamēwāntsa*: Nomen agentis of *pēāk*, I burn, destroy by fire.

*fuldlau!* battle cry of attack; "hurrah!" *mangösimadöytäko*: "let us all kill each other [112]." *adikōek*: pursue, or: catch running after. *intatā/oak*: I leap continually, on the same spot, a little forward or to the sides to dodge spears, stones, and to keep my body ever ready for attack and defense.

— *Mo inōd/ōd nan ōlom, et ōngka pashūbok nan awākmo* V.2  
 If aches your head, then go to have "blown" your body,  
 (throbs)

*tay insakft. umāli nan insūbok ya subōkāna nan ōlom, et makāan*  
 as it is ill. comes the "conjurer" and blows at your head then removed is

*nan inōd/ōd is nan ōlom. nan insūbok kanāna 'y mangwāni en*  
 the aching in your head. The "conjurer" says saying

"*sfnu nan nāngyu ken sīkā.*" [paymō: si Wānnak nan nāngyu  
 who is the one making ill you or Wannak has made ill

*ken sīkā. — paymō: si Kidkftjüy nan nāngyu ken sīkā!]* *āēni 'd*  
 you or Kikitjüy has made ill you soon

*makāan. — "subōkak sīka is nan sēiyag nan ākyu!" āēni 'd makāan.*  
 it is removed. I blow you into the rays of the Sun! soon then it is removed  
 (i. e. healed.)

Notes: The "healing blower," the conjurer, removes an evil spirit that has caused illness, an "*anito*," as those of "*Wānnak*" and *Kidkftjüy*." I cause sickness: *ōy/yōwēk*, or: *iyāwēk*; with the Nom. agentis: *māngyu* [*māngōñ*; *māngōyū*]. Observe: *sīkā* and *sīka*. *sēiyag* and *sāyag*: the "morning-rays." *sīka*: I blow you, *anito*, into...

- V.3 -- *Nan lfmam lfmüy is nan mästjlm. nan lfmam ya tsaktsäki*  
 The "night-mare" goes in the night. The "lmam" is a big

*ay tákka. ilekwaábo ya adfak makailékwab. anfto tji.*  
 person. I "try to" move and I not can move an anito (is) that.

Notes: *lfmam*, a ghost in human form, sitting on the sleeper, night-mare. *ilekwaábo*: I move, try to breathe; *ileklekwábu nan waá*: the pulse beats; *anfto*: soul of dead; ghost.

- 4 -- *Ayáwan ad Okiki! sumakóngkäyu tsádlo fsna, tay nay tsámi*  
 Wild buffalo at Okiki, come together hither, as here we often

*ismek ay mángäpüy ken tjäkäyü, fsna 'd Wakálan; tay áyam*  
 think of making sacrifice to you here at Wakalan; because at wedding

*si ánanätk nan tjämi mangiságan ken tjäkäyü, et*  
 of children we always take one of you then

*madsa/omängkayü ädjí!*  
 multiply, surely!

Notes: "Labad-Ceremony:" Upon the rock: *játo ad Wakálan*, "far distant from Bontoc," the rich men (*gadsángyen*) perform a fire-sacrifice (*mángäpüy*) and call their choicest game to come "to this very (*tsádlo*) spot from their home at *Okiki*." *ismätkko*: I remember, "do never neglect, always think of."

- 5 -- *Nan ongóna adfna istjá nan adöy si mónok, tay mo istjána*  
 The young people do not eat the liver of chicken, because if one eats

*nan adöy si mónok, mo intáktak, et insakít nan adöyna ya*  
 the liver of chicken, when he runs then sick his own liver and

*umōgiad. nan āngkay amām/ma ya nan inān/na nan mangīstja* V.5  
 he is cowardly. Only old men and old women are the eaters

*is nan ādōy si monok, tay lāwwa is nan ongōnga.*  
 of the liver of chicken, because it is wrong for the young.

Notes: *adōy* and *ādōy* [*ādūy*]: liver; it is forbidden also to eat the heart of chicken. old men: married men who are not affected by the spell.

-- *Mo iitārim nan āsu ay tsa umōn/ōnod ken sika, tit/twa* 6  
 If you dream of a dog always following you, it is a true sign

*ay adumanākka.*  
 that you will have children.

-- *Infagagtōtja nan ānānak si iFēntok ya nan ānānak si* 7  
 They have sham-battles, the boys of Bontoc and the boys of inhabitants

*iSamōki is nan līshlish. alēntja nan fatō ya fakāshēntja. woddā*  
 Samoki during the "lishlish." They take rocks and throw them. Some inhabitants

*nan matoklāngan is nan ōlo paymō is nan āwak.*  
 are hit on the heads or on the bodies.

Notes: *ānānak si.* "Bontocboys" [76]. *līshlish*: festival after the rice-harvest. *fatō* and: *fāto*, *bāto*: stone. *toklāngak*: I hit the head; by zeugma, here also with: *āwak*, the body.

-- *Daŕ! sika tumgōyka! lēytjek ay makitotōya ken sika! adīk* 8  
 He! you stop! I want to speak to you I do not

*kēkkēn nan djālan; masāngutak is nan pāgpag. ipftjum nan*  
 know the trail I have lost my way in the forest. show the

*ma/yóí ad Fěntok paymō mifuěgka ken sak/én! kad nan umtsānanmi*  
 direction to Bontoc or accompany me when shall we arrive

*istjī? intō nan mabfālfn ay umālāak is kának?*  
 there where is it possible that I get something to eat?

*mo umāluka ad Fěntok, et umāykami amfn ay umāfed ken síka is*  
 if you come to Bontoc, we go all to meet you

*nan sakōn nan wānga.*  
 near by the river.

*aykf wáy tákæ 'sna? intō pay si āmam adwāni? aēdy nget*  
 Is anybody here? where your father now? probably  
 (at home) (is)

*wodā's āfong. kēmāanak aswākas; adadík flacn síka aswākas.*  
 he is in the house. I shall leave to-morrow, I shall not see you to-morrow.

*adlka engkákali is ēlāi ngāg si sa kēn tōdf. sfnu nan nangwāni si*  
 do not tell anything of this to him (her). who said

*sa? nan nimnfmko aēdy ngēt sfya 'y fafādyi.*  
 so? as to my thinking perhaps she.

*lěytjēnmi nan flīmi ya padōyēnmi nan fēshēlmi!*  
 we love our country and we kill our enemy!

## SONGS

The following Songs have been collected with extreme difficulty. Many words and phrases of these belong to a "Song-Dialect;" their exact meaning could sometimes not be ascertained and frequently different Igórot differed greatly as to their meaning; and yet this "Song-Dialect," with its "words of the old folks," must be of greatest interest to Ethnologists and Philologists! The following Songs have been revised carefully. When they are sung, it requires much practice to recognize the single words in their often repeated, disconnected single syllables, or in their connection with syllables of subsequent words, or separation by meaningless sounds and words. The structure of the verses is strictly rhythmical; the ictus falls usually on the 2, 4, 6 syllable, sometimes on the 1, 3, 5; so we may call the metre either iambic or trochaic. Rhymes occur usually at the ends of two consecutive verses; most lines end in *-ā*, attached to the last word, even if it ends in *a*. In reciting (not singing or chanting) the natural accent of words is completely superseded by the rhythmical ictus.

INDUSTRIAL SONGS (*Ayēweng*)

(Sung when working in the rice-fields)

*Tjūwǎ -ǎ:*      *Nintēngan*      *nan sikǎ -ǎ*  
                          He has reached the      the Sun,  
                          middle,

*entǎko 'd mǎnitsǎ -ǎ*  
                  let us go      to eat

*ann/ǒ*      *patsǒngna*      *shǎ -ǎ.*  
                  certainly      this is "stopping time"      for it.

*Tjishǎ -a:*      *ta fǎyǎyén*      *takēǎ -ǎ*  
                  let      dig      the people

*lutà 'y*      *ninàkishfǎ -ǎ*  
                  the ground,      "hard and tough:"

*pabfǎyǎy*      *Kàstilǎ -ǎ*  
                  he makes (us) the Spaniard,  
                  dig,

*Kastila 'd Mǎnilǎ -ǎ*  
                  the Spaniard      at      Manila

*kāsì*      *tay*      *pìlangkǒ -ǎ*  
                  it is pitiable      to be scorched  
                  (dried),

*mabfìkod*      *sì*      *lagfǒ -ǎ*  
                  to be lean      by working  
                  for wages

*mo*      *kǒna*      *ìnisǎ -ǎ*  
                  if (Lumawig)      had made equal



*nan tōnod nān lolō -ǎ*  
 the shafts of the working-  
 poles,

*(ta wǎshtjin mìnlagfō -ǎ*  
 that everyone could earn

*nan sōnog sī 'ngongǎ -ǎ)*  
 the food for his children

*ta wǎshtjin tæmæktjǐ -ǎ*  
 that everyone might sit down  
 (rest)

*'s san ilitjà 'sh Tjulyǎ -ǎ*  
 in their town at Tjulya  
 (Bontoc-region)

*tay sīgang pà'y sinǎ -ǎ*  
 as it is pitiable, indeed, here

*ay mìnjtjuàtjǎ -ǎ*  
 to travel seeking work

*fatǎæwa 'y ànaæwǎ -ǎ*  
 (through) the world, wide;

*sumyà ken sǒlōuwǎ -ǎ*  
 it is lucky (?) for my beloved

*ay mìngitòtæktjǐ -ǎ*  
 (that she) sits idle with others

*'s san ilitjà 'sh Tjulyǎ -ǎ*  
 in their town in Tjulya

*nay pà'y sīgàng sinǎ -ǎ*  
 here, indeed, it's pitiable, here

*nabõnga 'sh òngongǎ -ǎ*  
to have become a child

*kāsì tay lóngyaiyǎ -ǎ*  
it is pitiable because -----

*longyǎiya 'y tàkũarǎ -ǎ*  
----- people.

*kanò ay sìmangǎ -ǎ*  
it is said that (we are) lazy,

*sumàng ay mìntsunǎ -ǎ*  
(too) lazy to earn by work

*tětsàn si òngangǎ -ǎ*  
the afternoon-meal for children,

Notes: *tjuwǎ -ǎ* and *tjishǎ -a*: words preceding the songs, like invitations to join a singer. *intěngan*: to be in the middle (*tenga*); "it is noon." *sika*: Sun, song-dialect. *manitsǎak*: I eat, lunch.

*mo kǝna*: i. e. *Lumǎwig*, the God of the Igorot; *mo kǝna* was asserted most emphatically to be understood to refer to divinity. If He had made equal the working-poles, i. e. the "*kaykay*," the primitive agricultural implement of the Igorot; the pole is said metaphorically of mankind; "if all men had been created equal."

The lines in ( ) are a variante. *Tjũlyǎ*: the region of Bontoc.

*mìntjuatjua*: "wander about to seek work." *sumya*: "it is lucky" (?); but cf.: M.4 and Notes: *sumyǎak yangkay*. "I only; probably: she, my sweetheart only sits idle, does nothing but sit idle. *mingitotǎktjǎa*: prefix *mingi-*; see [300; *miki-*]. *nabonga 'sh*: "to be born as a human being" ("ein Menschenkind"); after this verse the (doubtful) line was inserted: *nabfǎlyu si ongǎ -a*: "to be carried as a baby." *longyaiyaa*: a word (or phrase) said to be "without meaning."

## A LOVE-SONG

*Tsadlònká shàshangá -ǎ;*  
 You are very        weary

*shuy ngìn shangàn síkǎ -ǎ?*  
 for whom        are you longing, you?

*sí ngét èk sulöuwà -ǎ,*  
 for (perhaps) my        beloved,

*sí sulöuwà 'sh Tjulyà -ǎ.*  
                  beloved        in Tjulyà  
    (i. e. Bontoc)

*shuy ngáyag pón tosh sà -ǎ?*  
 whose        name        is that

*sí Pǎli wà'sh Tjulyà -ǎ!*  
          Pǎli,        who is in        Tjulyà

*siya nàñ nínshàngan. síka*  
 she is the        longing        you

*cngká ay èk tsöuwà -ǎ*  
          go!        my mind

*ta èngka 'nkàkaxwá -ǎ*  
          go thou        to the midst  
                                  (of the maidens in the olog)

*ibkántja 'y dínablà -ǎ*  
 of their resting-place        the sleeping-board,

*tay òlkoshkò wadsǎ -ǎ*  
 for        a sad desire        I have,

*ay nàtatake' 'shnà -ă*  
(I) living here,

*'s san fàtawà 'sh Tjulyà -ă.*  
for the region at Tjulya.

Notes: *tsadlonka*: "you are very" (*tsádlo*: intensive and elative).  
*shashangáa*: weary, lazy, love-sick, longing; cf. *sumánggaak*: I am lazy.  
*shuy*: song-dialect for *sinu*. *ck.?* "Pali:" suggested by *Falónlong*.  
"The beloved lies down on a sleeping-board in the *ólog*, the girl's dormitory; there go to find her, my heart, in midst the other girls!"

*natatake' 'shna*: "I must live far away, while she is in an "*ólog*" at Bontoc.

*fátáwa*: world, or: region, country.

## WEDDING-SONG

While performing the ceremony of pounding rice (*inpágpag*) at a wedding, men and women sing alternately:

The women: *tà lumàlaytako wày* — — *őč* — — *őč*  
let us go to call some

*lálaki's wags'llayàn* — — *őč* — — *őč*  
man of strength

*tà wày màngikàwìlì* — — *őč* — — *őč*  
that some-body carry

*pàküytjà 'sh tongtsèn ilì* — — *őč* — — *őč*  
their rice from above the town

The men:      *tà lumàlaytako wày*      - - *ǝč* — — *ǝč*  
                  let    us go to call    some

*fàbfayì 's dinìpayày*      - - *ǝč* — — *ǝč*  
                  woman    with    strong thigh

*tà way màngakàyukyù*      - - *ǝč* — — *ǝč*  
                  that some-                   shall weed  
                  body

*pàyyotjà 'sh tongtsèn*      *ilì* - *ǝč* — — *ǝč*  
                  their                   above    the town  
                  rice-fields

Notes: The metre is trochaic. Labor and rhythm coincide also in this song with its interesting melody, called *ǎyug*. The men sing their part in a standard melody, then the women in a different melody. The same syllables are often repeated, the words torn into syllables; these are sharply scanned and so connected with the syllables of subsequent words that the words become almost indistinguishable. Each line stops sharply, with a strong accent on the last syllable; the pauses are strictly observed by all singers, who stop and begin without fail, unisono.

*wagsillayan*: song-dialect. *ikawwílik*: I carry a double-basket, a "*kimáta*." *is tongtsèn*: the town is in the valley, most rice-patches are on the mountain sides above the town.

*tǝpay*: thigh; upper leg. *kayukyúek*: I weed a field, tear out the grass. Their rice, their rice-fields: i. e. those of the young couple.









# ADDENDA CORRIGENDA

## PART I

The numbers denote sections, unless preceded by p. (page). Ex. means: example.

- |   |  |
|---|--|
| 7. <i>Melikano</i> , for <i>Mclicano</i>                                  | 192. I must speak, add: I desire greatly to speak  |
| 10. <i>kólosh</i> , for <i>kólosu</i>                                     | 193. <i>min-</i> seems to be Lepanto-Dialect   |
| 18. <i>Likaldso</i> , for <i>Licaldso</i>                                 | 197. S. 1: <i>umalfak</i> , S. 2: <i>umalfam</i> add S. 1 negative: <i>adfk umalfan</i> [320]        |
| 32. <i>ǎsě</i> , for <i>ǎsěǎ</i>  | 199. Ex. 5. Or with possess. Vb.: <i>sisfdek si Agp.</i>   |
| 43. copula, for coupla  | 231. <i>tsublǎck</i> or: <i>tjublǎck</i> ; <i>ts</i> , as <i>t</i> mouillé, counts for one consonant |
| 56. <i>saktjěan</i> , for <i>saktǎan</i>                                  | 257. <i>-an</i> can be added to <i>i-</i> Verbs without prefixing <i>mang-</i>                       |
| 67. <i>minsusǎlad</i> , for <i>minususǎlad</i>                            | 258. last line: three, for four  |
| 67. <i>mintotólfeg</i> , for <i>mintolólfeg</i>                           | 262. Ex. 4. better: <i>otóényǎ nan finǎyǎ</i> is <i>nan apuy</i>                                     |
| 71, II. appellative, for appelative                                       |  |
| 73. put ( before "here the article"                                       |  |
| 84. a. persons addressed  |  |
| 89. place colon after "before"  |  |
| 139. last Ex. <i>kǎnguěn</i> means: thing in the house, household utensil |  |
| 151. <i>anab</i> "seek," <i>anǎpek</i> "I seek" (not: find)               |  |
| 180. <i>ninsǎkitak</i> , for <i>nǎnsǎkitak</i>                            |  |

262. Ex. 14. place is before *nan* *āgəb*
279. Ex. 4. let *nan* precede  
*angsan*
283. Before "In this" put )
289. p. 103. Place emphasis, add:  
Or: *nan mamadḡyanmi*
292. the last verb: *əngkāliak*, for  
*əngākliak*
296. prefix *in*, for *in*
297. p. 114. Pretended action: The  
root is geminated; the gem-  
ination is sometimes incom-  
plete, as the final consonant  
is omitted in the gemination
299. Observe inconsistent forms in  
H.21; H.22; H.19
300. I go with others: the forms in  
[ ] must be placed after  
*mikikōyak*
301. In this Construction *in-* is the  
Prefix for Pers. Verbs; also  
*mang-* may be prefixed to  
*-asi-*
307. p. 122, Ex. 7. the two broth-  
ers, for brother
310. p. 124, Ex. 3. from below:  
*mangākōn*, thief
317. p. 136. I continue, add: See  
[310]
321. Ex. 11. the meat was not cut
331. The Nom. Agentis with pref.  
*i*, cf. [348]
336. p. 157, Ex. 6. belongs to [360]
338. First Ex. into *nan nangālān*;  
*nangālān* is contracted from  
*nangala* and *an*
353. p. 171, Ex. 11. *nangtjasānyə*,  
for *nantj.*
353. p. 172, line 7 from below:  
present
360. p. 178, Ex. 10. Put ? after  
the sentence
- p. 181, line 11. Read: Es war einmal,  
for was.
- p. 182, Ex. 8, from below: Read is,  
for it
- p. 184, Ex. 2. Separate: *katākən*  
*tjātōna*
- p. 190, the 9th, 10th. *mayga-*, for  
*maiga*
367. last Ex. put who between man  
and was
391. Ex. 3. Put I before hold
- p. 227, Ex. 4. sunrise: *faldan*
- p. 230. In the Ex. 2 to 8, that were  
obtained and verified in this  
form, the Nom. actionis  
(with suffix *-an*) [194 ff.]  
seems logically preferable,  
as used in Ex. 9
- p. 233, Ex. 2, from below: *əntja*, for  
*engtja*
- p. 252, Ex. 6. *mangānan*, for  
*mangḡyan*
449. insert long between as—as
- p. 263, Ex. 6. *sēsənmḡkko*: I re-  
membered (thought).























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